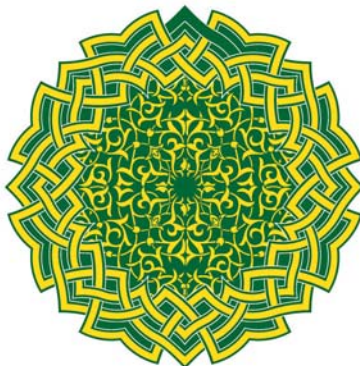


# THE MUSLIM VILLAGE



An Action Plan for the Believers  
Living in the End of Times  
As Instructed by  
Allah ﷻ in the Qur'an Majid  
and by our  
Beloved Prophet Muhammad ﷺ



WALID SWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE MUSLIM VILLAGE



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
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This book is dedicated to my dear teacher,

Sheikh Imran Hosein 

Through whom Allah  inspired me to write this book,  
as well as my prior book, *The Sequence of Events at the End of Times*.





*“...This is nuclear war coming, and they are afraid to die, but we are not afraid to die ... did you hear that?*

*They are afraid to die, but we are not afraid to die, that is the beauty of being a Muslim, the beauty of being a Muslim, you are not afraid to die!*

*If millions of us have to die in this war that is coming, so that the oppressor bites the dust, we don't mind.*

*But the greatest thing that we have in our hearts ... the love that we have in our hearts is that justice will prevail in the world ... truth must prevail in the world, and falsehood must bite the dust, and the oppressor must be humbled!*

*We pray that Allah ﷻ put it into all our hearts to love the Qur'an and to turn to the Qur'an for guidance ... Amen”*

You Tube Lecture by Sheikh Imran Hosein ﷺ.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
فَهَلْ يُنظَرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ  
إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ﴿١٨﴾

*Do they then await (anything) other than the Hour,  
that it should come upon them suddenly?*

***But some of its portents (indications and signs) have already come,  
And when it (actually) is on them, how can they benefit then.***

*By their reminder?*

Surah Muhammad [47:18]





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ  
مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

*And there is no city but that We will destroy it  
before the Day of Resurrection or punish it with a severe punishment.  
That has ever been in the Register inscribed.*

Surah Al 'Isra' [17:58]





وإِنَّا لَجَعَلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

*And verily! **We shall make all that is on the earth a bare dry soil**  
[without any vegetation or trees, sunken or polluted water, with very  
little light that will allow the vegetation to grow due to nuclear fallout]  
[before the Day of Judgement].*

Surah Al-Kahf (The Cave) [18:8]





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَمَكُرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكِرِينَ

*And the disbelievers planned, but Allah planned.*

*And Allah is the best of planners.*

Qur'an, Surah 'Āl 'Imrān [3:54]





بَارِئُ لَهُنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ

الْمُؤْمِنُونَ لَعَلَّكُمْ تَفْلَحُونَ ﴿٣١﴾

“...and **turn to Allah all together**, O believers!  
so that you may be successful [in this life and the next].”

Qur'an, Surah An Noor (24:31)







بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ  
شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ



وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

... We have revealed *the Book [Qur'an Majid]* to you  
*explaining clearly everything, and a guidance...*

Surah An-Nahl [16:89]



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## Preface

The false flag attacks on the World Trade Center on September 11th 2001 demarcated the commencement of the open war on Islam, leading up to war against all humanity—regardless of religion—and a key aspect of the Gog and Magog plan to make the False State of Israel the ruling state of the world. This is a mandatory requirement for the appearance of the Anti-Christ / Dajjal, and the precursor to the Tribulations before the Day of Judgement.

In our book *The Sequence of Events at the End of Times*, we learnt that Allah ﷻ has given us guidance in the Qur'an and Hadith to understand that today we live in the period of time called the “End of Times”—“*Akhiru Al Zaman*”. We explain that the End of Times is an extensive time period characterized by major trials and tribulations for the whole world, with the final outcome being the Day of Judgement. We also prove in the same book that the End of Times is a period of more than 50 years.



We are at the verge of worldwide atomic war—the war of Al Dukhan—and every God-fearing human being must start to get ready today for the events to come. Priority number one, being the preservation of faith in our Lord-God—Allah ﷻ. This must be undertaken at all costs—even death. (1)

Before embarking in reading this book please read *The Sequence of Events at The End of Times*. This will set the reader's the frame of mind in the "real" world we currently live in and make clear why this book "*The Muslim Village*" is an aid for living in our times.

The title of this book—"*The Muslim Village*"—was coined by Sheikh Imran Hosein ﷺ. May Allah ﷻ grant him *Jannah*, Amin! Sheikh Imran Hosein is the leading scholar in the subject of Al Akhiru Al Zaman—the End Times. I have 'borrowed' this term as it is more than appropriate as title for this book.

As the tribulations increase, Sheikh Imran Hosein ﷺ advises people to move out of the cities and settle in the country side, in the jungles of this vast world, and in the mountain areas. Far away from the corrupt "civilization" and set up "*Muslim Villages*". *InshaAllah*, in the *Muslim Village* all aspects of daily life must be run according to Allah's ﷻ will. Money will be gold and silver coins, rulers will be elected—no dictators or family rule—commerce will be done in a halal way, oppression will be opposed, and judgements will be passed according to the Shariah of Allah ﷻ. As we will see in this book, Sheikh Imran Hosein ﷺ is advising us in the same manner as Allah ﷻ and our Beloved Prophet Muhammad ﷺ.

This book also focusses on Allah's ﷻ instructions on the election of leaders and governance. Without "halal" leadership there will be no

progress for the *Ummah*, and *the Muslim Villages* will be a failure. The leader is protection for the *Ummah*, and this is how it must be. Today, after more than one hundred years of Muslims living without a Khalifa, we can see what the end result is. (3)

There are three types of knowledge in this book.

- Where we are: This book discusses current and historical events that are shaping today and tomorrow. Today’s “global” societies are embedded in social, political, economic, and monetary systems that are ‘anti-Allah’. It is extremely important for the reader to understand the current situation before they can take action for change. For each subject we delineate the current systems in place today in the world, why they constitute a breach of Allah’s ﷻ laws, and what problems they bring about.
- Action plan from the Qur’an and Hadith: We then discuss what Allah ﷻ and His Prophet ﷺ have ordered us to do. This is the right course of action. In particular the regulations on governance have been elucidated from the Qur’an Majid, the *Sunnah* of our beloved Prophet Muhammad ﷺ, and the example of the Khulifa Al Rashidun—Abu Bakr Al Sidiq ؓ, Uthman Ibn Affan ؓ, Umar Al Khattab ؓ, Ali Ibn Abi Talib ؓ, Al Hassan Ibn Ali ؓ, as well as our beloved Imam Al Hussein Ibn Ali ؓ. We have also learnt from the best people of the *Ummah* across the ages, and until today. (4)
- From the author’s personal opinion: These refers to matters that are practical in nature—such as how to lay out the *Muslim Village*, or what tools the community members should have available with them at the *Muslim Village*. I have suggested

what I feel is something viable and practical to do, as well as consulted books on prepping and survival. Other people may have better ideas. Whatever course of action, Allah ﷻ advises people to work in consultation under a single leader, and sacrifice personal preference for the benefit of the community. This is the course of action taken by Al Hassan ؓ when he gave up the Khalifa post to maintain the union of the *Ummah*. For each area of expertise people with the most experience and training should be consulted. (2)

“*The Muslim Village*” has been written following a methodology of investigation that takes the Qur’an as the ultimate parameter of Truth. We first seek proof from the Qur’an and subsequently from the Hadith. The Hadith must match what Allah ﷻ says in the Qur’an, otherwise it is completely rejected. Any proofs from the Qur’an and Hadith, other than important *Ayats* quoted in the main body of the book, are included in the End Notes section. This has been done so that a reader can quickly grasp what is required to do on a practical basis without having to read through all the proofs. On the other hand the scholarly reader has all the detailed material readily available in the End Notes.

The End Notes Section is also meant to provide an explanation and reasoning behind each major statement made in this book in relation to commands, prohibitions, and advice given by Allah ﷻ via our beloved Prophet Muhammad ﷺ and the Khulifa Al Rashidun ؓ. What is indicated by Allah ﷻ must be implemented in that manner as this will be the best course of action that will lead to success.

The reader must be aware there are two ways to interpret the Qur’an:

1. *Tafseer*: The explanation is based on knowledge that is certain, and coming in clear manner directly out of the Holy Qur'an. The knowledge conveyed may even be confirmed by a statement of our beloved Prophet Muhammad ﷺ. For example in Surahs Al-Baqarah, Al-A'raf, Al-Hijr, Taha, and Kahf, Allah ﷻ orders the Angels and Iblis (Satan) to prostrate themselves to Adam ﷺ. The action by the Angels indicates they did prostrate to Adam ﷺ. The action by Satan indicates he refused. So according to the interpretation it is clear that one refused and one prostrated—there is no doubt as to their actions. This is called *Tafseer*.
2. *Ta'weel*: The interpretation of the Qur'an is based on personal interpretation and logic—also known as *ijtihad*—but the end conclusions cannot be outside of the permissible and prohibited in Allah's *Shariah*. The interpretation of the Qur'an in certain sections may not be discerned directly from the text. It requires analysis and thought process. *Ta'weel* is the tool for such analysis. For example in Surah Al-Baqarah it can be deduced from the text that Satan is not an Angel. For example, Christians incorrectly believe that Iblis is a “fallen angel”. Allah ﷻ states in the Holy Qur'an that Satan refused to prostrate. Angels have no independent volition—they obey Allah ﷻ at all times. Jinn and humans have volition—they can opt to obey or disobey. The conclusion from the analysis of the Holy Qur'an is that Satan is of the jinn kind. This analysis is confirmed by Allah's ﷻ statement in Surah Al-Kahf where He ﷻ states: “he was one of the Jinn”. The process of analyzing all facts and coming to a final conclusion is called *Ta'weel*.

In all instances the Qur'an must be taken as a whole in order to analyze it. It cannot be taken in isolated portions without seeking verification through the overall analysis of what is stated in it and further by analyzing the Hadith to consolidate the proofs. Further the Hadith cannot be taken by itself without reference to the Quran in order to reach any sort of proof.

It is important to note that because the Qur'an is for all times and all circumstances, Allah ﷻ has made it possible that all events in this world can be analyzed at any time in the light of the Qur'an, so that light may be shed on such events. The Qur'an is timeless.

And, how Magnificent is Allah ﷻ!

When we refer in this book to Jews, Christians, Muslims of any sect or any other particular group of people as being part of Gog and Magog and or the Dajjal system, we only refer to those who act to support the Dajjal and his system. The rest of the population is either not aware, or does not want to be concerned with these matters, or is too weak to be able to take any action.

We categorize people as believers, hypocrites, or non believers based on their actions at a particular moment in time, and strictly based on Allah's ﷻ Shariah. We do not at any time judge their end destination—Heaven or Hell. This only Allah ﷻ knows.

The reader must be aware that despite some readers being Muslim, and reading the advice of this book, they may not be compelled to follow its advice. Allah ﷻ will put it in the hearts of only certain people to move forward in the direction of the *Muslim Village*. This may even be the case within a single family unit, where some members will oppose any such

protective actions. Each individual must seek Allah's ﷻ guidance, and what is best for themselves and their family. This is an age in which the priority is the preservation of the self and the immediate family. (1)

The biggest trial that humanity will be facing in the very immediate future, will be the trial of faith. That is, people's belief in Allah ﷻ will be shaken to the point that many will lose faith—may Allah ﷻ protect us. Losing faith in Allah ﷻ—God forbid—is the worst condition a person can undergo, as this will place the individual in the Hell fire.

But, Alhamdulillah change is coming soon, as we explained in our book *“The Sequence of Events at the End of Times”*. It will require patience, sacrifice, endurance, and perseverance. Having an action plan to deal with the upcoming events will facilitate life for each individual undergoing these trials and tribulations, and will give the necessary hope to carry through this important mission of Allah ﷻ. (14)

*“... Jesus, the son of Mary, said to the disciples: **“Who are my supporters for Allah?”** The disciples said: “We are supporters of Allah.”*

Surah Aş-Şaf (The Ranks) [61:14]

Why not make it our personal mission to be one of those people who will be the Helpers of Allah ﷻ and earn by it Allah's ﷻ and the Prophet's ﷺ Love!

*InshaAllah* we must first get prepared by making things right with Allah ﷻ, and second by getting ready for the events that will befall this world. In other words, as this writer's Sheikh stated: “prepare yourself for your own End of Times”—that is our own death, our own meeting with Allah ﷻ.

*InshaAllah*, may Allah ﷻ grant us *tawfik* (success), and preserve our faith. *Amin!*

Finally, the reader does not have to believe or agree with any of the statements made in this book, or my prior book, *The Sequence of Events at the End of Times*. Every person can do *Dua'* (prayer for guidance) directly to Allah ﷻ to find out what is the Truth and what is the best course of action they should take. We qualify our predictions and statements with "Allah Knows Best".

*InshaAllah*, may it serve to benefit all Muslims, and non-Muslims today and in the future.

*Jazakh Allah Khair*

Salams.

Walid Sword



Section I  
*The Muslim Village*





# Introduction

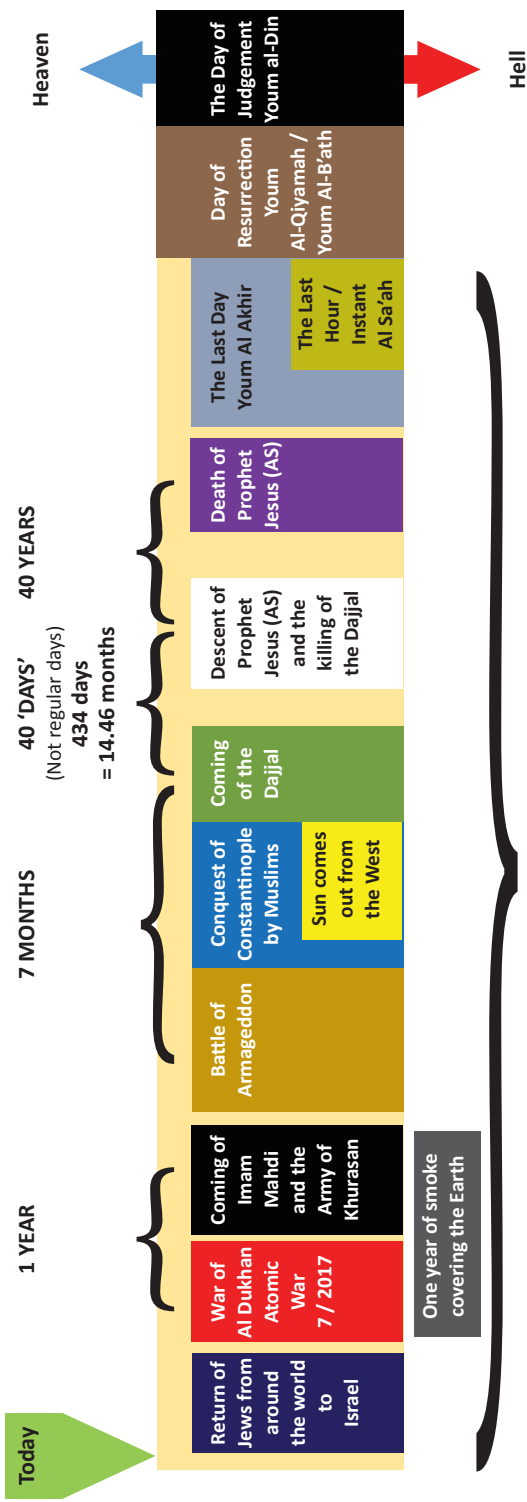
Today, every believer in our Lord—God ﷻ is in a state of war – whether aware or not of this fact – against the followers of Satan.

The war is for the success of Truth over the dark forces of Satan. Most believers around the world are either unaware or they are aware but do not want to take on this dangerous and tremendous enemy.

The signs of the End of Times predicted by our beloved Prophet Muhammad ﷺ are becoming clearer day by day. This solidifies the proof of Allah ﷻ, Muhammad's ﷺ prophethood, and the Truth of Islam as the last religion.

If we do a timeline of the history of the world, today we are living at the beginning of the End of Time. The End of Time is a prolonged time period characterized by a series of events culminating in the 'Last Hour' or more correctly translated 'Last Instant'—this being when history will end.

TIME PERIODS IN AKHIRU AL ZAMAN



Period of End of Times - Akhiru Al Zaman

Let us now recall the sequence of events that will soon occur. Before that we want to delineate who are the major players in these events of the End of Times:

1. **Muslims:** All of the muslim sects/madhabs from all over the world. It also includes 'Muslim' Banu Israel, also known as the Pashtuns of Afghanistan, and who are constituted by ten of the twelve tribes of Banu Israel, who were exiled and emigrated to the Khurasan. When Banu Israel are mentioned in the Quran, Allah ﷻ talks about them well and about the many favours conferred on them. All of the Muslim sects will be dissolved when Imam Mahdi ﷺ appears in Makkah as he will bring back the true Islam of our beloved Prophet Muhammad ﷺ. Note that the Arabs will be completely decimated. (5) (43)
2. **Muslim Hypocrites:** The majority of the Muslim rulers and their supporting social structure such as the army, police, and social elites. These include the Sauds, Abdulla's, Erdogans, Nawaz Sharifs, Al Sisis, *etc.* of the Muslim World.
3. **Rum:** The people of Russia and the whole Orthodox Christian World, mainly located in today's Russia and Eastern Europe. After all the events of the End of Times, the people of Rum will constitute the largest population.
4. **Jews:** These are classified in three categories:
  - a. **Gog and Magog Jews:** There are the elite and the leading class of the Jews who originated in Khazaria and converted to Judaism around the year 700 AD. They are intermixed with the Torah Jews and carry

some of their physical characteristics, but mainly look physically as Eastern Europeans. See section below on Gog and Magog and the 'one eye'. They are identified in the Holy Quran as the people of Gog and Magog, and have spread around the world taking positions of power everywhere. We also call these individuals the Gog and Magog Talmud Jews, as they follow a satanic book called Talmud. They worship Satan, and the main symbolism they use is the 'one eye', as well as the pyramid, obelisk, the number 666, and many others. Their whole objective is to bring about the Dajjal/Antichrist, or the 'one eye' messiah, although they do not disclose this to their duped followers. In order to achieve their goals they have dupped the Torah Jews and many Christians and Muslims with various strategies. For the Torah Jews they utilize Zionism. For Christians they use masonry and the Catholic Church, as well as the many innumerable other Christian denominations which are all based in idolatry: *i.e.*: making Jesus ﷺ God (*Audzubillah*). For Muslims they have created the many various sects that branch off Ahl Sunnah Wal Jamah, such as Wahabbism, Shia, Ahmediyas (these are considered non Muslims but it is a manufactured group by Gog and Magog), Ismaelis, *etc.*, *etc.* Their original home base is the United Kingdom, with the US being a second phase of their plan execution. Israel will be their last and final home base once they trigger the War of Al

Dukhan and demolish all of the world to rubble leaving Israel as the only power in the world and the leading one. One of the characteristics of these people is that they are like Satan. That is, they acknowledge that God exists, but they oppose Him ﷻ. So for example they create the masonic emblem where they have a “G” in the center and a ruler and a compass around it—meaning ‘we control God (G) with our means’, the ruler and the compass (*Audzubillah*). They are also well versed in the Quran and Hadith, and will take clues of what Allah ﷻ intends and try to pre empt Him ﷻ. For example they are well aware of the Army of Khurazan coming to aid Imam Mahdi ﷺ and to defeat the Jews. So for the past forty years they have dedicated themselves to the extermination of the Pashtuns of Afghanistan under various excuses. They created ISIS/Daesh who utilizes a flag with the emblem of our beloved Prophet Muhammad ﷺ to defame Islam. And so on. They are particularly intelligent people with ‘deception’ as their main tool. They take positions of power in apparently opposing groups, while they are all working toward the same objectives. For example communism and capitalism, democrats and republicans, *etc.* While creating these apparent enmity between two groups they will have millions of people kill each other in wars. All death they generate they consider an offer to Satan, and this is proven by the numerology of the dates in which these wars and

events occur. For example September 11th 2001—the numbers having satanic meaning: 9 and 11. To give an example of such people we have Donald Trump, the Queen of England, and Benjamin Netanuahu in Israel. Only Allah ﷻ will be able to exterminate these people. (5) (244)

- b. **Torah Jews:** These are semitic Jews whom over the centuries have migrated all over the world and are constituted by two of the twelve tribes of Banu Israel—Banu Benjamin and Banu Yahuda—who merged over the centuries to constitute the ‘Jews’. There is a mix of religious and non religious Jews. Most do not follow anything. They have been manipulated by the Gog and Magog Jews to fall for the Zionist ideal, and have been scared into believing they are perpetually persecuted, with the eventual aim of being all brought back to Israel by the Gog and Magog Jews. This being a requirement for the coming of the messiah (Dajjal for the Muslims). These Torah Jews cooperate voluntarily with Gog and Magog Jews also due to social, economic, power, and religious gains that accrue to them. Gog and Magog Jews need them in order to execute their plans, and so they form the core of the elite of business owners worldwide, they lead in all areas of science, law, politics, media, entertainment, news, *etc, etc*. They work as a beehive and eliminate competition from non Jews with whatever means necessary. This writer having had personal experience

in this. Allah ﷻ has allowed them to be duped by the people of Gog and Magog due to their refusal to believe in all of Allah's ﷻ Prophets, and failure to implement Allah's ﷻ laws, despite the many favours conferred on them by Allah ﷻ. When the 'Yahood' are mentioned in the Quran, they are warned of their breaches, and the upcoming punishment if they do not repent and change. To give some example os these people we have Hillary Clinton, Bernie Sanders, and Bill Gates. Their end will come at the hands of Muslim Banu Israel—their own kin.

- c. **Regular Jews:** These are Jews who do not ascribe to Zionism and even oppose the False State of Israel, such as the group Neturei Karta. There are also many Jews who are regular people, and stand up for justice, and oppose violence and oppression. All of this does not mean that they are believers, but they do not fall into the two categories above. The responsibility of the Muslims is to treat any such people with respect and justice.

**IMPORTANT:** When we talk about people, categorize them, and we generalize their actions, we only do so in order to model the events so that we can understand its mechanism of action, with further aim of forming a concrete action plan that can be implemented to defend the Ummah. If within any group there are pious believers—such as for example the wife of Pharaoh—we do not classify these individuals with their brethren, although they are



embedded within those particular social groups. Allah ﷻ will protect them and reward them for their belief and actions. But, we are generalizing for the above state purpose.

Allah ﷻ knows best when, and how they will occur, but our estimation according to the Qur'an and Hadith, as delineated in our book *The Sequence of Events at the End of Times*, is that events will occur in the following order and with the following approximate dates:

1. **The return of the Torah Jews and the Gog and Magog Jews (Talmud Jews) to Israel:** The remaining Jews living around the world today have not yet returned to the False State of Israel. They will now finalize their return upon the appearance of a certain sign, as described in the Qur'an Majid. This sign is unknown, but we estimate that there will be a false flag operation akin to 9/11 in a much larger scale, which will be operationalized by the Gog and Magog Jews. The purpose of this false flag operation will be first to drive fear into the hearts of Torah Jews around the world and place in their minds the idea that they are not safe anywhere else but in Israel. The reason being that the Gog and Magog Jews need the Torah Jews in Israel to fulfill the prediction of the Jews' return to Israel in order for their 'Mesiah' (our Dajjal) to appear. As explained in our prior book the Torah Jews are dupes of the Gog and Magog Jews and pawns in their messianic mission. The main tool for such deception of the Torah Jews being Zionism. The Gog and Magog Jews are Talmudic Jews and Satan worshipers. This being evident from all the symbology they utilize—such as the pyramid and the one eye, *etc.* Upon the appearance of this sign,

they will both then start moving en masse to Israel. On the ground this can be seen already by the actions of the newly elected US president Donald Trump. Himself a Gog and Magog Jew, already moving in this direction, having placed as his advisors and government aides several Gog and Magog Jews who present themselves as white Christian supremacists, anti-Semitic, and who attack the 'Jewish Media'. Same strategy Hitler followed in Germany. This will push the Torah Jews to leave North America, Europe, and many countries around the world and seek 'refuge' in Israel. See section on Gog and Magog below. This new-false flag event will also eventually serve as a pretext for the commencement of the War of Al-Dukhan (worldwide atomic war) not long thereafter. We estimate that this event will occur before mid-2017. And Allah knows best.

2. **War of Al-Dukhan**—worldwide atomic war. As described in our prior book, Israel—headed by Gog and Magog Jews—will covertly launch this war making it look as if the “Muslims”, Russia, China, Pakistan, and Iran have initiated the aggression against the 'West'. The West will then retaliate guaranteeing mutual destruction. This war will produce the destruction of most cities around the world, and the killing of two thirds of humanity. We have estimated that according to the Qur'an and Hadith this war will occur around July 2017 / 1438 AH. It has come to the attention of this writer that all over the United States the radiation counts in all major cities is more than one hundred times normal. There is also several events within the USA and other countries where nuclear warheads have been removed from the care of various military institutions. Based on

this data we estimate that one possible scenario is that these warheads have been planted in cities all over the USA, and even all over Europe, for detonation when the right time comes. This type of operation will significantly facilitate for the False State of Israel the destruction of most of the world's population while assuring that Russia, Pakistan, Iran, and China are also swiftly "counter attacked" by the USA and the EU. Another important component in this massive event is the war between Pakistan and India. Sources known to this writer have stated that the Pakistani Army is communicating internally with its members advising that the war with India is 'imminent'. Once this event commences all others will follow *'like pearls falling from a broken necklace'*. Part of the plan of the people of Gog and Magog for this stage of the events is the massacre of all Arabs with biological weapons and the creation of the Greater State of Israel, this already being under way. And Allah knows best. (5) (15)

3. **One year of smoke and darkness** surrounding the whole earth due to nuclear fallout. This will produce the death of most vegetation and animals in the planet due to lack of light. Water and food will be scarce and contaminated with nuclear fallout. This event is described in the Qur'an in Surah Al-Dukhan. (5)
4. **The liberation of Constantinople** by the Army of Rum / Russia from the grip of the Gog and Magog Alliance that operates modern day Turkey. This event will occur with the help of the Muslims.

5. **The liberation of the Army of the Khurasan** in the Khurasan / Afghanistan area. The Army of Khurasan will be comprised mainly of the Pashtun displaced refugees—not the “Taliban”. This event will occur due to the elimination of NATO and its allies in North America, Europe and the rest of the world. NATO in Afghanistan will no longer have any external support such as that provided by the client “Muslim” states of Pakistan and Iran who currently assist them with supplies, army and air force bases, logistics, personnel, and support false flag operations so that the Gog and Magog Alliance can kill as many Muslims Pashtun people as possible in Afghanistan. NATO countries will be demolished by atomic war, and with this NATO will be defeated. We have explained in our book what are the reasons for the actions of the Gog and Magog Alliance—namely that the Army of Khurasan is predicted to be victorious against Israel under the leadership of Prophet Jesus ﷺ and Imam Mahdi ﷺ. We have determined that this event will occur around the year 2019 CE / 1440 AH. (5) (8)
6. **The appearance of our beloved Imam Mahdi ﷺ in Makkah**, which will be concurrent with the liberation of the Army of Khurasan. People will identify and will pay bayah to him in the corner of the Kaabah in Makkah. The initial number of supporters will be 313, until the Army of Khurasan arrives in Makkah. Thereafter the ranks of the Army of Khurasan will swell up. Imam Mahdi ﷺ will become the Khalifa of the Muslims up until Prophet Jesus ﷺ returns to this world. Imam Mahdi ﷺ will then transfer the leadership to Prophet Jesus ﷺ.

From this point onwards it is uncertain as to when these events will occur.

7. **The Arabs will attack Imam Mahdi ﷺ on three occasions.** Imam Mahdi ﷺ will be victorious, by Allah's ﷻ grace, and defeat all three attackers.
8. **The battle of Armageddon.** This is a battle between Muslims and Rum / Russia / Orthodox Christians which occurs after the War of Al-Dukhan. This battle will occur before the conquest of Constantinople by Muslims. We cannot determine the date of this event but, as stated in the Hadith our beloved Prophet Muhammad ﷺ, within a period of seven months these three events occur: the battle of Armageddon, the conquest of Constantinople, and the appearance of the Dajjal. Just before or concurrent with the appearance of the Dajjal, the sun must come out from the west.
9. **The conquest of Constantinople** (today deceitfully called Istanbul) from Rum / Russia. Constantinople will be taken by the Muslims from Rum / Russia. This event will produce the defeat of Rum / Russia and the termination of Christianity as a religion. The fate of Christianity will be sealed when Prophet Jesus ﷺ returns and destroys all the crosses.
10. **The sun comes out from the west.** This event will happen due to the earth axis shifting and tilting upside down. Alternatively the sun may come out from the west due to the earth slowing down its rotation, halting, and then commencing to rotate in the opposite direction. The earth has changed its axis angulation

several times before in the history of the planet, and this has been scientifically proven. (5)

11. **The appearance of the Dajjal/Anti-Christ in Khurasan.** The Dajjal will emerge in the Khurasan and move west towards Jerusalem where he will become the leader of the Jews in the False State of Israel. He will claim first to be Imam Mahdi in Khurasan, then when he reaches Jerusalem he will claim to be the messiah that the Jews are awaiting for, and eventually he will claim to be god. He will circulate around the world and will produce trials and tribulations for humanity. His reign will be for less than 40 days. The Hadith of our beloved Prophet Muhammad ﷺ gives an idea of the length of the forty days. A slowdown in the rotation of the earth after the axis shift will produce “days” that will be longer than current days for a determined period of time. Our beloved Prophet Muhammad ﷺ predicted that of the 40 days, “one day will be like a year”, “one day will be like a month”, “one day will be like a week”, and “the rest of the days as regular days”. This may indicate that the earth will be rotating extremely slowly for the first three “days” after the axis shift or the reversal of its direction of rotation. Thereafter it will rotate at the same rate that it does today. A conclusive proof of this may be in the instructions of the Prophet ﷺ that when the day is “like a year” we cannot pray only five prayers. We will have to estimate 360 days for that “day like a year” and do the corresponding prayers for each day (*i.e.* 360 x 5 prayers). The same will apply for a “day like a month” and a “day like a week”. At the end of these 40 days Prophet Jesus ﷺ will come back to earth.

It should be pointed out that the interpretation of this hadith has two applications. One for the period of time that the Dajjal has lived in the alternate world leading Gog and Magog who prepared the world for his coming. This is 600 years under Pax Britanica, 60 years under Pax Americana, and 6 years under Pax Judaica, for a total of 666 years—the representative number of the Antichrist / Dajjal. The same Hadith is used to interpret the time period which the Dajjal will reside in this world as described in the prior paragraph. Full explanations of the hidden time period of the Dajjal can be found on Sheikh Imran Hosein's books. (5) (6) (7) (9)

12. **The descent of Prophet Jesus ﷺ in Damascus.** This event is the preeminent sign of the End of Time. It also confirms the end of Christianity, as now every Christian person who has survived up to this event will know from Jesus' ﷺ own mouth that he is a prophet and not the son of God.
13. **The defeat of the Dajjal / Anti-Christ by Prophet Jesus ﷺ,** and the subsequent defeat of the Army of the Dajjal (Yahood Banu Israel) by the Army of Khurasan (Muslim Banu Israel). With this comes the punishment of the Jews (Yahood Banu Israel). This will be the end of Judaism and the defeat of the False State of Israel.
14. **The killing of the people of Gog and Magog by Allah ﷻ.** We have described in our book how the people of Gog and Magog are a particular type of people who will only be defeated by Allah ﷻ after the killing of the Dajjal by Prophet Jesus ﷺ.

15. **Prophet Jesus ﷺ becomes the Khalifa of the world**, and rules from Jerusalem for forty years, and then dies.
16. The lifting of all believing souls by Allah ﷻ to Him.
17. **The degeneration of the remainder of people.** The events that will develop will include the worship of idols, the destruction of the Kaabah, and moral degeneration.
18. **The Last Day or the End of History.**
19. **The Last Hour.** As *Saa'*, usually translated the Last Hour, but it is more appropriately translated the Last Instant. (99)
20. **The End of the World.** This includes the death of every living being and the flattening of the world.
21. **The Day of Resurrection.**
22. **The Day of Judgement.**

(5)

For anyone to go from point A to point B, it is necessary to know exactly where one is positioned currently. No plan can be charted otherwise. There can be no detachment from the events that we see developing in front of our eyes daily—be it political, military, and economic, *etc.*—from the Qur'an Majid and the *Sunnah* of our beloved Prophet Muhammad ﷺ—they are one, and not separated in any manner. Any person, government, or institution that states so, is lying, and attempting to manipulate people away from Allah ﷻ.

Our Lord ﷻ has put Muslims on this earth throughout history, and given us knowledge in order for us to act as guides to the rest of humanity—and this does not mean to seek worldly power. We Muslims



are inheritors of the prophetic knowledge that has come to our dear Prophet Muhammad ﷺ who is a mercy to all the worlds. We have the obligation to be a mercy to all the worlds and lead the rest of humanity to Allah ﷻ—*InshaAllah*. If we do not do it, Allah ﷻ will replace us by someone who will.

إِلَّا نَفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا  
غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ ﴿٣٩﴾

*If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.*

Surah At-Tawbah [9:39]

But, how is the Sheppard going to lead if he is lost himself?

The condition of the Muslims today has two reasons.

First, Muslims have voluntarily abandoned the injunctions of Allah ﷻ—the Qur'an, and the Hadith of Rasulullah ﷺ and their implementation in the daily life.

The rules that Allah ﷻ applies to Muslims are different than those He ﷻ applies to non-Muslims. If a non-Muslim breaches Allah's command, Allah ﷻ will allow the person to continue in his/her path which will eventually become His ﷻ justification for punishment—unless in His ﷻ Mercy Allah ﷻ removes this person from the way of error and forgives him or her.

If a Muslim breaches Allah's command, Allah ﷻ will open up the gates of His Protection and allow calamity and enemies to assail the Muslim until the Muslim realizes his/her error and returns in repentance to Allah ﷻ. These calamities and trials are surrounding us today.

Second, we Muslims—and in fact the whole world—is under the decree of Allah ﷻ, in that He ﷻ has ordered that at the End of Times we will be tested by the tribulations of the Dajjal, and the events that will surround his coming.

Prior to the Dajjal's arrival in physical form, the forces of Gog and Magog have been at work for a few hundred years since their initial release at the time of our Prophet Muhammad ﷺ. Their assigned duty by Allah ﷻ was to put in place a godless 'World Order' that opposes everything and everyone who stands for Allah ﷻ and His Messengers. The Dajjal's forces work with deception, lies, cunning, and double speak to confuse and direct the masses with propaganda that is effective on all mind types—the intelligent and unintelligent alike, the educated and uneducated alike. The ground work has been laid now, and it is just a matter of a few years before the Dajjal is here with us. This is because Allah ﷻ leads to Him ﷻ only those people who want to be guided. Those who reject Him ﷻ, He ﷻ leads them astray through His own means. Gog and Magog and the Dajjal are one of such means. Indeed a test of faith to separate the believers and the disbelievers. May Allah ﷻ make us of those who seek guidance and of those to whom He ﷻ gives guidance. (6) (7) (37)

Coincidentally, the increase in the success of the Gog and Magog forces has been directly proportional to the decrease in the adherence of Muslims and non-Muslims to Allah's ﷻ laws. We explain in our prior

book how the lack of submission to Allah ﷻ eliminates the Light of Allah ﷻ or “Noor Allah”, which enables a believer to see the reality of matters, and by it receive guidance from Allah ﷻ. (1) (3)

Every Muslim must clearly understand the reasons for today’s overall mode of operation by world powers aligned under the apparent leadership of the United States of America. In reality the USA is managed by the people of Gog and Magog. The wars, political manipulation, and propaganda against Islam and Muslims have one single objective—the establishment and expansion of False State of Israel. This is a mandatory condition for the coming of the Antichrist / Dajjal.

The Antichrist / Dajjal forces—which includes their Western Christian supporters—are termed the ‘Gog and Magog Alliance’ in this book. The Gog and Magog Alliance knows very well that they have no enemies to oppose their plans—they have conquered the world, and most importantly the ‘hearts and minds’ of the majority of people regardless of religion, social and economic status. The majority of people in this planet today solely aim at living in the likeness of some western movie star, business person, or politician, with no moral values and pursuing wealth and pleasure at all costs, while consuming more than their share of resources. The only opposing force that exists today is Islam, spearheaded by an ever smaller and smaller group of Muslims who are not in alliance with the Gog and Magog World Order. The other people whom Gog and Magog has not conquered are the Eastern Orthodox Christians—Russia / Rum, where a return to traditional Orthodox Christian values after the fall of the Gog and Magog-operated USSR, has dislodged them from power. Rum/Russia is already at war with the Gog and Magog Alliance in Syria and Ukraine. Rum is well

prepared for an all-out atomic war with the Gog and Magog Judeo-Christian Alliance. On the other hand Muslims today are in disarray, aimless, leaderless. This is the result of the majority of Muslims having left practicing Islam.

As the events predicted by our beloved Prophet ﷺ trickle down time like “falling pearls of a broken necklace”, persecution, hunger, wars, natural disasters, disease, death, and many other calamities will afflict Muslims and non-Muslims. And so, every reader can see how important is to plan with the information provided in the Qur’an and Hadith of our beloved Prophet Muhammad ﷺ. (2) (5)

And some will say: “Why plan if the world is ending?”

The End of Times is an extensive period of time, and not just a single instant. There is no guarantee that our lives will end with the War of Al-Dukhan (atomic war), or with any other upcoming events. If our life does not end, then we have to continue living. After the defeat of the Dajjal by Prophet Jesus ﷺ, there is a period of 40 years when he will rule the whole world. We also know that under Allah’s ﷻ laws it is prohibited for a human being to take their own life by committing suicide. (5) (10)

Our beloved Prophet Muhammad ﷺ ordered us to keep on living even if the Day of Judgement comes upon us. Allah ﷻ has ordered us to “hear and obey” [Surah Al-Taghabun 64:16]. So we obey Allah ﷻ and the Prophet ﷺ and we continue living and struggling for Allah ﷻ—*InshaAllah!* The outcome of everything is in Allah’s ﷻ hands. (11)

So the question is: What are the people who love our Allah ﷻ and all His Messengers supposed to do under these circumstances?

*InshaAllah*, we have written this book specifically to address this question and aid people in the upcoming times of tribulation.

We know for certain that:

- No group of people aiming at preserving their faith and / or producing a change can be effective unless they are organized, and working in a coordinated effort.
- No group of people can be effective, as long as they do not have a leader who is elected, and directs the community members according to Allah's ﷻ laws.
- No organized group of people can act, unless they have a safe home-base from where to carry out their responsibilities. Proof of this is that the fragmentation of the Muslims into "nation states", strategically executed by the Gog and Magog Alliance, has completely eliminated synergy power of the Muslims.
- No organization is possible, unless the people agree as to what are the rules that apply to all, and must be followed by all, irrespective of social, economic, power, education, age, or any other factors. Stratified societies with a corrupt VIP class only leads to social injustice and eventually degradation and complete loss.
- No societal rules will be effective to bring about Allah's ﷻ guidance, protection, and success unless they are Allah's ﷻ own rules. Capitalism, socialism, fascism, monarchy, oligarchy, and all other systems have failed due to this lack of Divine origin. All man-made laws will produce inequality and oppression. Only

Allah's ﷻ laws must be applied as sent down in the Qur'an and taught by our beloved Prophet ﷺ without human corruption.

- No planning for these times—Akhiru Al Zaman—will be effective unless it takes into account the information—also known as predictions—that our beloved Prophet ﷺ left us. These are parameters for our future actions in the fight against the demonic Gog and Magog Alliance, and the Dajjal himself.
- For example, assuming that any person other than Jesus ﷺ will be able to defeat the Dajjal is a folly. We know that our dear Prophet Muhammad ﷺ predicted that Jesus ﷺ will kill the Dajjal—so how can anyone kill the Dajjal if he is not Jesus ﷺ? Our dear Prophet Muhammad ﷺ indicated that the people of Gog and Magog will only be killed by Allah ﷻ through Him ﷻ sending a worm that will attack them in their necks and kill them all together. Again, what would be the action plan for a Muslim in response to these Gog and Magog people? Our beloved Prophet ﷺ predicted that Imam Mahdi ﷺ will defeat three attacks on him by the Arabs. So, how should we prepare for these three attacks? (13)

The knowledge of Akhuru Al Zaman is meant for practical implementation. As these highly trying events of the End of Times follow in succession, every Muslim who wants to preserve his/her faith must take action. The action plan will depend on each person's situation, but under all circumstances must follow the direct guidelines given by our beloved Prophet Muhammad ﷺ.

What we say in this book is clear, and we are advising as our beloved Prophet Muhammad ﷺ advised us:

1. **First**—Decide where to go in order to preserve your faith, your safety and security, and that of your family. Staying in the big cities and towns is **not** an option, as most will be destroyed by the war of Al-Dukhan (worldwide atomic war). Those towns that are not destroyed will suffer great trials. (5)
2. **Second**—If you and your family are truly committed to Allah ﷻ, at some point in time after the War of Al-Dukhan, you and your family will have to move towards Imam Mahdi ﷺ and towards Jesus ﷺ in order to pay *bayah* and assist them. This is mandatory. Depending on where you are at the time of the War of Al-Dukhan, you may not be able to reach Imam Mahdi for many months or even years, as all the current means of transportation will no longer be available. Pre planning is necessary. (5)
3. **Third**—Wherever you move and organize as a community to preserve your faith, you must fully comply with the injunctions of Allah ﷻ and His Prophet ﷺ in respect to all aspects of daily life. *InshaAllah* this will provide the much needed protection from Allah ﷻ.

Strategically speaking, every Muslim must understand that at this stage in time we are in a “retreat and regroup” mode. There will be no turnaround on the condition of the Muslims—and the whole of humanity for that matter—until Imam Mahdi ﷺ is paid *bayah* and he can organize and lead Muslims. This is *InshaAllah* when “*Islam will put its head on earth*” and the condition of humanity will change. (12)

In the following chapters, we dwell in detail into:

- The importance of returning to prayer and to the spiritual Islam. How all our actions must be for Allah ﷻ and on the foundation of the *Shariah* of Allah ﷻ and His Messenger, our dear Prophet Muhammad ﷺ.
- How to select a location where to relocate, and when to move according to the events that will occur.
- How to elect the leadership for any size of community.
- Instructions on how to govern, governmental bodies, and other important aspects that are necessary to manage a community.
- Other preparatory aspects that need to be taken into account and that are of practical implementation, such as tools, food storage, strategy, defense, *etc.*

“... If he [the Dajjal] appears while I [Prophet Muhammad ﷺ] am among you, I will contend with him on your behalf, and if he appears when I am not among you, then **each man must fend for himself**, and **Allah will take care of every Muslim on my behalf...**”

Prophet Muhammad ﷺ (31)







## Chapter 1

# The Necessary Spiritual State for the End of Times

Love for Allah ﷻ and Prophet Muhammad ﷺ  
through Prayer and Obedience

عَنِ الْمُجْرِمِينَ ﴿٤١﴾

*Concerning the criminals (guilty and sinners) [74:41]*

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾

*[Asking each other while residing in the Hell Fire],  
“What led you into Hell Fire?” [74:42]*



قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾

*They will say, “We were not of those who prayed.... [74:43]*

Surah Al-Muddaththir (The Cloaked One)

This whole book is useless to the reader—as an individual or as a community—unless **every member** of the community is performing their daily mandatory prayers, and implements the rules that Allah ﷻ has ordained—without corrupting them.

Our Kind Lord ﷻ says:


يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ  

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

*“... The Day [the Day of Judgement] when there will be not benefit [for anyone from] wealth or children, but only [for the] one who **comes to Allah with a sound [clean] heart.**”*

Surah Ash-Shu'arā' (The Poets) [28:88-89], Qur'an

Before embracing Islam this writer was a Christian Catholic. Back in 1999 I was working for a Muslim physician. Even though I was a non-Muslim I still believed in the existence of only one Lord-God, as many Christians do, and I did not believed Jesus ﷺ was God.

My Muslim employer—with whom I became friends—was not praying all his prayers, in fact he hardly did any. He was one amongst 90% of Muslims who had left the most important aspect of Islam—*Salah*.

One evening he went to bed and died—or better said—he went into a state before complete death—although Allah ﷻ only knows best to

which state he went. When he was dead, he was raised in his own apartment where he lived, but without a physical body. He was able to roam around the building, go across doors, and see inside other apartments without opening the doors.

Immediately he realized that he was dead. The Angels asked him: “Who is your Lord? Who is your Prophet?” Being a Muslim he answered the answers correctly. (16)

He then realized that he was not going to the afterlife, and that he was going to reside in this world but without a physical body. He then asked the Angel: “Why am I not going to Heaven?” The Angel responded: “You have not done your daily prayers completely. You will live in this state until the Day of Judgement, and then your destination will be decided”. In panic, he started pleading with Allah ﷻ to bring him back to life and allow him to finish living his life. Not only he pleaded with Allah ﷻ to bring him back to life, but he also pleaded with Allah ﷻ that he wanted to become a famous doctor—all in the same event. He was 40 years old at that time. Allah ﷻ in His Mercy brought him back to life. When he woke up from this state, the carpet next to his bed was full of blood. He had fainted, fell down, and hit his head with the night table, which was a stone pillar with a sharp edge. He had called me to assist him after the incident, and this writer was personally witness to the scene. (17) (18) (19) (20) (21)

*Alhamdulillah*, after this event my friend started reading the Qur’an, and I started reading it too. He started doing his prayers, and so I did, even before becoming a Muslim. Eventually Allah ﷻ poured His Grace and opened the door of Islam for me, at the invitation of my friend. Not only that. In Allah’s Mighty Grace, He ﷻ eventually made my friend a

world-wide famous doctor in a particular specialty, as he had asked Allah ﷻ in his death state. *Alhamdulillah!*

This is not just a story. This writer is conveying this event to the reader to strongly emphasize the magnitude of the importance of doing the five daily prayers as ordained by Allah ﷻ. The five daily prayers are the key for the success of the Muslim. A Muslim that fails to perform all his daily prayers is bound to lose the way. The reader can just look at the condition of the *Ummah* today and will quickly realize what went wrong.

If we get a new job, and our “boss” tells us to come to his office five times a day to give him a report, or to do a certain task, but we only come in a couple of times, or none at all, and we fail to perform our duties, and for sure we are the first ones in the line up to get the pay cheque. Not only that, we ask for a hefty raise every year. What can we expect our “boss” will do? Fire us of course—like in *Jahannam*! We would do the same with such an ‘employee’.

If we want to build a house of cards, a life without Allah ﷻ and our beloved Prophet Muhammad ﷺ, and develop social systems and “life styles” that oppose Allah ﷻ, Allah ﷻ will tear us apart as he has done for millennia with so many ‘modern’ societies.

Allah ﷻ describes in the Qur’an the effects of worshiping other than Allah ﷻ—and there are various degrees of disbelief, rebellion, and worship of “idols”. Establishing societies that operate under norms contrary to Allah’s ﷻ Shariah is one of them. Turning our backs on Allah ﷻ and refusing to pray is another one.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا

ءَاتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا  
 فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمَايَأْمُرُكُمْ  
 بِهِ إِيمَانُكُمْ إِن كُنتُمْ مُؤْمِنِينَ ﴿١٣﴾

And [recall] when We [idiom referring to Allah ﷻ] took your covenant [Banu Israel] and raised over you the mount, [saying], “Take what We have given you with determination and listen.” They said [instead], “We hear and disobey.” And **their hearts absorbed [the worship off] the calf because of their disbelief.** Say (unto them): Evil is that which your belief [that Satan and the Nafs] enjoineeth on you, if ye are believers [you will understand]. “

Surah Al-Baqarah (The Cow) [2:93]

Allah ﷻ further says in the Qur'an Majid:

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ  
 الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
 الظَّالِمِينَ ﴿٨٦﴾

How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true, and clear signs had come to them? And **Allah does not guide the wrongdoing people.**

Surah ‘Ale ‘Imrān [3:86]

Malik ﷺ related to me [the narrator of the Hadith] that he heard that Abdullah ibn Masood ﷺ used to say:

“The slave continues to lie [sin] and a black spot grows in his heart **until all his heart becomes black**. Then he is written, in Allah’s sight, as one among the liars.”

Hadith of Prophet Muhammad ﷺ (22)

لَهُ مُعَقَّبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ  
 اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ  
 سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُم مِّنْ دُونِهِ مِنْ وَالٍ

*...Allah does not change a people's condition unless they change what is in ... their hearts, and if Allah wills misfortune for a people there is none that can repel it, nor do they have a defender beside Him.*

Surah Ar-Ra'd [13:11]

Refusing to pray to Allah ﷻ or slacking off in prayer is a degree of wrongdoing, rebellion similar to that of Satan, lack of respect, and love for Allah ﷻ and our beloved Prophet Muhammad ﷺ. The end result is real and physical, as Allah ﷻ states in the Qur'an Majid. Guidance in all matters—spiritual or material—is cut off. Grave consequences come from this. Spiritually it produces darkness that is “absorbed” into the heart and it stays there until the person sincerely repents. In our worldly environment it produces trials and tribulations—*fitnah*.

If the people of a community are not doing their prayers to Allah ﷻ, they will not be able to properly organize and select good leaders who will guide them to good actions. The public will not have proper control of their leaders, and the leaders will not have an obedient community to rule. Justice will not be done and people will have no protection from

enemies. Further the society will not develop socially and economically, and will not grow spiritually. The end result is that people will be further and further from Allah ﷻ and the Holy Prophet ﷺ.

We emphasize again that the proof of this can be seen today around the Muslim world with consequences that are clearly visible. Terrible punishment is falling on Muslims today.

In order for the community to progress we need to have the “light” in our hearts with which to “see”. This “light” can only come from Allah ﷻ to the hearts of the believers, and the necessary condition is prayer and submission. This is called “*Noor Allah*”.

Our beloved Sheikh Abdul Al Qadir Al Jilani ؒ stated clearly:

“...The believer [*mu'min*] is well aware of his fellow creatures. He has ways of reading the signs. His heart is very perceptive [*hassas*]. He can see by the light of Allah ﷻ, which He ﷻ has lodged within his heart...”

“... [I have] three touchstones with which I [or any person who truly obeys Allah ﷻ] can ascertain the facts: the Qur'an, the *Sunnah*, and my [the] heart. It is on this last touchstone [the heart] that blurred shapes [confusing matters] become clear. The heart does not arrive at this stage until it has really learned to put the Qur'an and the *Sunnah* into practice. The practical application of knowledge is the light of knowledge ... The practical application of knowledge makes the heart healthy and pure ... When the heart is purified, the physical limbs and organs become pure ...The health of the heart has to do with the health of the innermost being [*sirr*], which is between the human being and his Lord ﷻ ...” (23)



Beyond prayer and *dhikr* one of the most important means for the change of hearts is the *dua*’ or “personal request” to Allah ﷻ. *Dua*’ must accompany every prayer. It can be done for a specific matter or a general matter, for oneself or for others—even for non-believers. A *dua*’ can be done in our own words or read from one of the Prophet’s ﷺ *dua*’s. Every *dua*’ that is made in between two Darud Sharifs—*InshaAllah*—our Rabbi ﷻ will accept.

The condition that Allah ﷻ imposes for the response to the *dua*’ is that people be obedient to His ﷻ commands and prohibitions. People must leave what is evil for Allah’s ﷻ sake, and implement what He instructed, for His ﷻ sake only. What He ﷻ commands must be carried out. The closer to this condition, the sooner Allah ﷻ replies to a *dua*’—this is why the *dua*’ of all Prophets are always answered. *InshaAllah*, our Rabbi ﷻ) will respond to the request when at least we commence the process to change and improve ourselves.

...[Allah ﷻ says]: ‘He who comes closer to Me one span, I come closer to him a cubit; and he who comes closer to Me a cubit, I come closer to him a fathom; and **if he comes to Me walking, I come to him running ...**’

Hadith of the Prophet Muhammad ﷺ (24)

*InshaAllah*, we want to aim high and be the “foremost in the race”. In the miserable state the world is today, our obligation is to carry on the mission of the Prophet ﷺ to be a “mercy to all the worlds”, and make Allah’s ﷻ *Word* overcome all other words. The victory has been guaranteed by Allah ﷻ, whether we take it or leave it. And if we leave it Allah ﷻ will replace us by people who will take on His ﷻ the flag of Islam. (25) (26)

For those seeking spiritual purification and advancement to Allah ﷻ we recommend the books by Sheikh Nuh Keller ﷺ, Sheikh Abu Hamid Al Ghazali ﷺ, Sheikh Abdul Al Qadir Al Jilani ﷺ, and Sheikh Abul Hasan Al Shadhili ﷺ.

May Allah ﷻ guide us and grant us strength to do all our prayers because our salvation, and the salvation of all the people of this world depend on it. We will not be able to help others unless we help ourselves first. And the first “rope” to Allah ﷻ is prayer.

بَارِئُ لَهُنَّ لِيَعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا  
إِنَّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

“... and turn to Allah **all together** [in prayer and joint action], O believers! So that you may be successful.”

Qur'an Surah Al Noor (24:31)

**NOTE:** Alhamdulillah, we can see how Allah ﷻ has placed the above *Ayat* within a surah called “Al Noor”, or “The Light”. Allah’s ﷻ Majestic Qur’an is assembled to perfection, and nothing in it is without purpose. *Alhamdulillah!*

*InshaAllah*, let us run to Allah ﷻ only for love of Allah ﷻ, and Love for our beloved Prophet Muhammad ﷺ, to the most of our ability.

*Ameen!*





## Chapter 2

# The “Mind Set” necessary for the End of Times

### Survival of Faith

The Holy Qur'an and the Hadith of our beloved Prophet Muhammad ﷺ gives each reader a clear picture of the state of mind that we must adopt during the Tribulations of the End of Times.

The Majestic Lord Allah ﷻ states in the Qur'an in Surah Al-Kahf —the Surah of the End of Times, through the voice of Al-Khidr عليه السلام:

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿١٨﴾

*And how can you have patience for what you do not encompass in knowledge?”*

Surah Al-Kahf (The Cave) [18:68]

The first step is to understand the events that are unfolding and the implication they have for us as Believers. Knowledge of the upcoming Tribulations and all its facets is a key to success, as there can be no patience unless there is to some degree an understanding of the events that are surrounding us and will definitely deeply engulf the whole world. And patience is grounded on knowledge and the key to arriving to Allah ﷻ.



*“Peace be upon you for what you patiently endured. And excellent is the final home [Paradise].”*

Surah Ar-Ra’d (The Thunder) [13:24]

Patience is simply the action of waiting, and waiting, and waiting, and enduring the difficulties that Allah ﷻ imposes on us while keeping our hearts, actions, thoughts, and focus on Allah ﷻ, in line with what Allah ﷻ wants, knowing that these trials are good for us, and Allah ﷻ knows what is good for us, and we do not. And Allah ﷻ is not an oppressor. (37)

Patience and endurance is accompanied by the certainty—a form of knowledge—that at any instant Allah ﷻ will replace the tribulation for something amazingly good in this world—so good that when the trial is lifted it will seem almost inexistent, and in the next world the ultimate reward. Every reader of this book can look back at their own lives and see how this has happened a multitude of times in their lives, with the same outcome. These upcoming Tribulations are not different. (101) (102)

“... victory comes with patience, relief with affliction, and hardship with ease ...”

Hadith of our Beloved Prophet Muhammad ﷺ (100)

At the same time that we are patient with the Tribulations our obligation is to continue working for Allah's ﷻ sake, and not to be paralyzed by fear and cowardice. Our beloved Prophet Muhammad ﷺ prayed:

“... O Allah! I seek refuge with You from helplessness, laziness, cowardice ...”

Hadith of our Beloved Prophet Muhammad ﷺ (102)

The overall attitude that we must take during the time of Tribulations is stated by Allah ﷻ in the Qur'an Majid:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسُكُمْ لَا يَضُرُّكُمْ مِّنْ ضَلَّ إِذَا  
أَهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ  
تَعْمَلُونَ ﴿١٠٥﴾

*O you who have believed, (look) after your (own) selves  
[In the End of Times focus on yourselves for your own salvation].  
He who errs (does not) harm you when you are (rightly) guided.  
To Allah will be your return, altogether, so He will fully inform you of  
whatever you were doing.*

Surah Al-Mā'idah (The Table Spread) [5:105]

Our beloved Prophet Muhammad ﷺ explained in his Hadith this statement of the Qur'an "... *look after your own selves* ...":

"...enjoin one another to do what is good and forbid one another to do what is evil. But when you see niggardliness being obeyed, passion being followed, worldly interests being preferred, everyone being charmed with his opinion, then care for yourself, and leave alone what people in general are doing; for ahead of you are days which will require endurance [patience] ..."

Hadith of our Beloved Prophet Muhammad ﷺ (14)

Our beloved Prophet Muhammad ﷺ further stated:

"...If he [ the Dajjal] appears while I [Prophet Muhammad ﷺ] am among you, I will contend with him on your behalf, and if he appears when I am not among you, then **each man must fend for himself**, and Allah will take care of every Muslim on my behalf ..."

Hadith of the Prophet Muhammad ﷺ (27)

Upon a first reading one might interpret the statement "*each man must fend for himself*" as meaning that each person must adopt a cut throat, selfish attitude, and survive at any cost. Looking at this statement in this light would contradict the teachings our beloved Prophet Muhammad ﷺ.

Our beloved Prophet Muhammad ﷺ stated in another Hadith that during the Tribulations of the End of Times there is a very high risk that a person will be a "*believer in the morning, and a disbeliever in the evening*". (28)

Under these high levels of tests imposed on us by Allah ﷻ, the meaning of the above quoted Hadith is that each person must allocate his or her utmost effort to preserving his or her faith, and that of their immediate family. It will be impossible in these upcoming times to assist others in preserving their faith, and try to correct their behaviour. Rather an utmost self-focus will be required. For those who seek the survival of their faith, Allah ﷻ will be there for them on behalf of our caring Prophet Muhammad ﷺ. (28)

The same Hadith goes on to state what a believer should do when the severest part of the *fitnah* comes upon them:

- “... break your bows, cut your bowstrings and strike your swords on stones ...” [break all weapons and do not fight]
- “... *keep to your houses*” [do not to venture out unless needed], and
- “... if people then come in to one of you, let him be like the better of Adam’s two sons ...”, [if you get attacked within your homes, let them kill you as Abel let Cain kill him]. (39)

Each defensive measure of our faith is appropriate for a particular time period within the period of the End of Times. *InshaAllah* we will expound this subject in detail later in this book.

And Allah ﷻ the Beautiful knows best.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

O Allah ﷻ, relent towards me and towards them [all people]. Present us all to your Prophet Muhammad ﷺ, and to our father Ibrahim ؑ.

**O Allah ﷻ, do not make us tyrants to one another. Make us**



benefactors to one another, and include us all in Your Mercy.  
*Ameen.*”

*Dua'* by Sheikh Abdul Al Qadir Al Jilani ﷺ (23)



## Chapter 3

# The Muslim Village

### The Concept and Implementation

Our dear Sheikh Imran Hosein ﷺ was illuminated by Allah ﷻ to coin the term: “*The Muslim Village*”. This concept originates from the Holy Qur’an and the Hadith of our beloved Prophet Muhammad ﷺ as follows:

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ  
وَزَدْنَاهُمْ هُدًى

*It is We who relate to you, [O Muhammad ﷺ], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.*

Surah Al-Kahf (The Cave) [18:13]

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ  
وَالْأَرْضِ لَن نَّدْعُوهُ مِن دُونِهِ ۚ إِلَهًا لَّقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾

*And We made firm their hearts when they stood up and said [to the people of their town who had turned their back to Allah ﷻ], “Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression.*

Surah Al-Kahf (The Cave) [18:14]

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْفُوا إِلَى الْكَهْفِ يَنْشُرْ  
لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِّن أَمْرِكُمْ مَرَفَقًا ﴿١٥﴾

*[The youths said to one another], “And when you have withdrawn from them [the society that refuses to acknowledge Allah ﷻ] and that which they worship other than Allah, retreat to the cave [leave the cities and towns for places far away where there is no opposition to Allah ﷻ and protect your faith]. Your Lord will spread out for you of His mercy and will prepare for you from your affair ease.”*

Surah Al-Kahf (The Cave) [18:16]

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا إِنَّا مِن لَّدُنكَ رَحْمَةً  
وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٦﴾

*[Mention] when the youths retreated [left their town] to the cave and said, “Our Lord, grant us from Yourself mercy and prepare for us*

*from our affair right guidance.”*

Surah Al-Kahf (The Cave) [18:10]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسُكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا  
 أَهْتَدَيْتُمْ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ  
 تَعْمَلُونَ ﴿١٠٥﴾

*O you who have believed, (look) after your (own) selves [In the End of Times focus on yourselves for your own salvation]. He who errs (does not) harm you when you are (rightly) guided. To Allah will be your return, altogether, so He will fully inform you of whatever you were doing.*

Surah Al-Mā'idah (The Table Spread) [5:105]

Our beloved Prophet Muhammad ﷺ explained in his Hadith this statement of the Qur'an "... look after your own selves ...":

"...enjoin one another to do what is good and forbid one another to do what is evil. But when you see niggardliness being obeyed, passion being followed, worldly interests being preferred, everyone being charmed with his opinion, then care for yourself, and leave alone what people in general are doing; for ahead of you are days which will require endurance [patience],..."

Hadith of our Beloved Prophet Muhammad ﷺ (14)

Our beloved Prophet Muhammad ﷺ further stated:

"...If he [ the *Dajjal*] appears while I [Prophet Muhammad ﷺ] am

among you, I will contend with him on your behalf, and if he appears when I am not among you, then **each man must fend for himself**, and Allah will take care of every Muslim on my behalf ...”

Hadith of the Prophet Muhammad ﷺ (27)

Sheikh Imran Hosein ﷺ has stated in his various books and lectures that when Akhiru Al Zaman comes upon us—and it is already upon us—we should seek shelter in communities far from the cities and towns of this world, where corruption and evil will prevail, and seek protection for our lives and faith in these ‘*Muslim Villages*’.

Our Lovely Lord ﷻ says in the Qur’an Majid:

وَأِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ  
مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

*And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register inscribed.*

Surah Al-’Isra’ [17:58]

This is the proof of the need to move away from the cities and resettle in the mountains of this earth “... *where rain falls* ...” as we will see our beloved Prophet has instructed us. (38)

The reason for this *Fitnah* and punishment being:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا  
أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

*And fear the Fitnah (punishment, affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment.*

Surah Al-'Anfāl (The Spoils of War) [8:25]

And this is confirmed by our beloved Prophet Muhammad in the Hadith. The reason being that Muslims have left standing up against the breaches and affronts against Allah ﷻ and His Messengers. At a certain point evil becomes so prevalent, like today, that it is impossible for believers to oppose evil. Punishment follows in a generalized format. For the believers there is only one option—retreat. (8)

We want to point out here that one of the most important characteristics of the *Muslim Village* is secrecy. That is, wherever the village is located, Muslims must do their utmost to avoid being detected, or calling any type of attention to the presence of the *Muslim Village*, as the enemies of Allah ﷻ and His Prophet ﷺ will try to disband it—*Audzbillah*. The proof comes from Surah Al-Kahaf in the Holy Qur'an:

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِئْتُمْ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا

(١٩)

*And similarly, We awakened them [the people of the cave] that they might question one another. Said a speaker from among them, "How long have you remained [here]?" They said, "We have remained a day or part of a day." They said, "Your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. **And let no one be aware of you.***

Surah Al-Kahf (The Cave) [18:19]

These *Muslim Villages*, are not places of utopia, but places where we implement all that was taught by our beloved Prophet Muhammad ﷺ: Allah's ﷻ *Shariah*, proper leadership election system, application of all types of laws, proper monetary system and economic laws, control of governmental functions, defense and security, *etc.*

The *Muslim Village* has one single objective: gaining Allah's ﷻ happiness towards us, and by it *InshaAllah* obtaining His ﷻ protection and pleasure.

The *Muslim Villages* should not, *InshaAllah*, be a source of division, enmity, discord, social or ethnic segregation among people, but unity and synergy. Our beloved Prophet Muhammad ﷺ has prohibited nationalism, sectarianism, and any other type of division amongst people. (62) (269)

In the following chapters we will discuss each of the key component that the reader must know and understand in order to organize a *Muslim Village*. Even though this book could have gone into extensive discussions on this subject, we have restricted ourselves to the key components. All matters that are not discussed here, the reader can easily

research. Consultation and cooperation amongst all community members will be the key to the success of any *Muslim Village*.

The elements of a successful *Muslim Village* include:

- Preparation according to the instructions of Allah ﷻ and His Messenger Muhammad ﷺ
- Government
- Election of Leaders
- Constitution of the *Muslim Village*
- Institution of the *Hisba*
- Justice and Legal System
- Economic and Monetary System
- Food, Shelter and Security
- Education and Knowledge
- Tools and Instruments
- Physical and Geographical Characteristics of a *Muslim Village*

Oh, Allah ﷻ, please guide us and unite us for your sake! *Amen!*

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

“In the End of Time there shall come men who will swindle the world with religion [Various Muslim sects, Judaism, Evangelical Christianity, Catholicism, Mormons, Buddhism, *etc.*], deceiving the people in soft skins of sheep, their tongues are sweeter than sugar, and their hearts are the hearts of wolves.

Allah ﷻ says:



‘Is it me you try to delude or is it against me whom you conspire?

**By Me, I swear to send upon these people, among them, a *Fitnah*  
[Tribulation] that leaves them utterly devoid of reason.”**

Hadith of our Beloved Prophet Muhammad ﷺ (29)



## Chapter 4

# Leave the Cities and Towns

### Where to go and when

#### Location

The task at hand is very serious, and requires spiritual, mental, material, and physical preparation, as well as planning.

This chapter's objective is to give the reader an action plan for the End of Times Tribulations based on the advice of the Qur'an Majid, and our beloved Prophet Muhammad ﷺ.

I want to emphasize again what was said in the introduction to this book.

Strategically speaking, every Muslim must understand that we are in a “*retreat and regroup*” mode. There will be no turn around on the condition of the Muslims—and the whole of humanity for that matter—until Imam Mahdi ﷺ is paid *bayah* in Makkah, and he receives the support of the Army of Khurasan and the rest of the committed

believers. This will be—*InshaAllah*—when “Islam will put its neck on the earth” and the turnaround for humanity will happen. The revival of Islam, in the last days of the world. (12)

Our Lovely Lord ﷻ says in the Qur'an Majid:

وَأِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ  
مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

*And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register inscribed.*

Surah Al-'Isra' [17:58]

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

*And verily! We shall make [at the End of Times during the Tribulation period, after the War of Al-Dukhan] all that is on the earth a bare dry soil (without any vegetation or trees, etc.) [Due to atomic fall-out clouds—Al-Dukhan—that will cover the earth, and sunlight will not penetrate enough to allow plants to grow].*

Surah Al-Kahf (The Cave) [18:8]

Whichever course of action, every person must know that severe trials are coming everywhere in this world. The objective is to minimize the amount of trials affecting oneself, one's family, and one's immediate community while undertaking the fight that will be necessary to succeed against the forces of the Anti-Christ / Dajjal.

After reading this section, the reader will realize that Allah ﷻ,

through His beloved Messenger Muhammad ﷺ, has laid out a strategic plan for the distribution of His people across the world at the times of Tribulation, so that before, during, and after this time period, His ﷺ religion—Islam—will be preserved until the Last Day—as He ﷻ has promised.

With the right intention, Allah ﷻ will locate each Muslim in the right place that is suitable according to their level of faith and capacity. In other words, *InshaAllah*, the trials under which each committed Muslim will be subjected, will be adequate for their level of faith, so that each may succeed.

For example:

- If some people are located in South America or in Papua New Guinea, and far from Makkah where Imam Mahdi ﷺ will come out, their function will be to preserve their faith, and preserve Islam for the next generations at their distant locations.
- If someone is located in the Khurasan, their function is to join the Army of Khurasan, and aid that Holy Army in its push east to Makkah, where they will pay *bayah* to Imam Mahdi ﷺ and fight to establish Islam on earth.
- If someone is located in Makkah, or in an area close by such as Jordan or Sudan, the best action plan is to participate in assisting the leaders of the *Ummah*—Imam Mahdi ﷺ and Prophet Jesus ﷺ—as they each appear. Our function is to follow their orders in whatever the leadership commands as long as it abides by Allah’s ﷻ laws—and we know that these leaders will never lead us astray!

Allah ﷻ says in the Qur'an:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا  
 اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا  
 تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا  
 تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ  
 مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

*Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. **Our Lord, and burden us not with that which we have no ability to bear.** And pardon us; and forgive us; and have mercy upon us. You are our protector, so **give us victory over the disbelieving people.**"*

Surah Al-Baqarah (The Cow) [2:286]

May Allah ﷻ make us of the successful. Ameen!

## End of Times—Three Phases and Seven Time Periods in Akhiru Al Zaman —Corresponding Action Plans

The End of Times is composed of three major phases, and within these three phases there are seven time periods. Please see graphic above.

The first strategy for a committed Muslim is to select the best geographical location where ideally one should be located during each stage of the Tribulations. There are various options, and in between there is a range of possible action plans for each individual, family, or group.

Our Subtle Lord ﷺ states clearly:

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا  
مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَهَاجِرُوا فِيهَا  
فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿١٧﴾

Indeed, those whom the angels take [in death] while wronging themselves—[the angels] will say, “In what [condition] were you?” They will say, “We were oppressed in the land.” The angels will say, **“Was not the earth of Allah spacious [enough] for you to emigrate therein?”** For those, their refuge is Hell—and evil it is as a destination.

Surah An-Nisā’ (The Women) [4:97]

For practical purposes, and to be able to determine the best action plan according to the teachings of our beloved Prophet Muhammad ﷺ,

we will group the above enumerated sequence of events at the End of Times into three major phases, and within them seven periods.

This is because the action plan described in the Qur'an and Hadith of our beloved Prophet Muhammad ﷺ is different for each stage of Akhiru Al Zaman.

THREE PHASES & SEVEN TIME PERIODS IN AKHIRU AL ZAMAN - ACTION PLAN

**PHASE I – Defensive/Offensive Phase:** ACTION TO BE TAKEN WHEN TORAH JEWS & GOG & MAGOG JEWS START MOVING EN MASSE TO ISRAEL, AND BEFORE ATOMIC WAR. MAJOR FALSE FLAG ATTACK IN THE WEST WILL BE THE SIGN.

*Assist Imam Mahdi when he comes out in Makkah. Must fight jihad.*

**BEST OPTION** – Move to Makkah, Madinah, or surrounding area such as Sudan. Do not move to places close to Israel such as Jordan, as these will be invaded soon after the War of Al Dukkan.

**2<sup>nd</sup> BEST OPTION** – Move to the Khurasan and organize ‘Muslim Villages’ in the mountains only. After atomic join the Army of Khurasan. The Army will travel to Makkah to assist Imam Mahdi (AS). Must fight jihad.

**LAST OPTION** – Move out of the cities and organize ‘Muslim Villages’ in the mountains only if not possible to travel to Imam Mahdi (AS) due to distance. Stay in the Muslim Village. Prepare to defend if attacked.

**PHASE II – Non-Defensive Phase:**  
**APPEARANCE OF THE DAJJAL.** Action to be taken when Constantinople (Istanbul) is conquered by Muslims from Russia/Rum. The sun will come out from the west side of the planet.

**ONLY ONE OPTION** – Wherever you are located, break your swords and bows and run up the mountains. Take with you goats and sheep. Look for mountains where the rain falls and there is water.

**DO NOT FIGHT IF ATTACKED.**

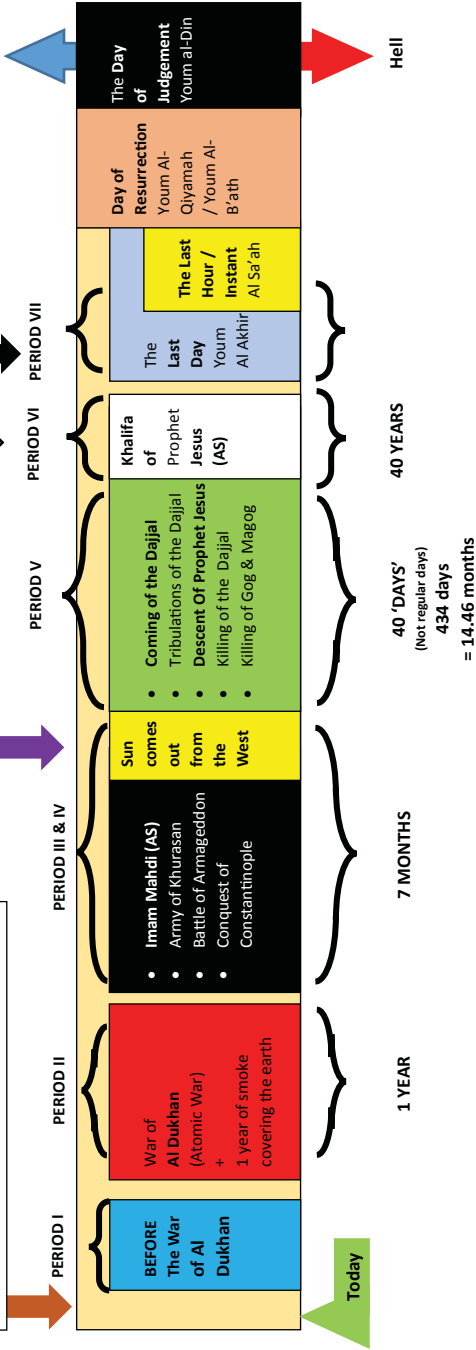
Wait 434 days for Prophet Isa (AS) to come and kill the Dajjal. Gog & Magog will be destroyed.

**PHASE III:** Period of 40 years of peace.

People will be able to move about freely. Wealth and food will be abundant.

When Prophet Jesus (AS) dies Allah (SWTA) will take every believer’s soul to Himself (SWTA) with a wind.

**Degeneration of society.** Time period of undetermined length. Only unbelievers will be left. The destruction of the Kaabah, and the appearance of the many last signs of the “Hour”.





### PHASE I— Defensive/Offensive Phase.

1. **PERIOD I—Before the War of Al-Dukhan:** Period prior to the War of Al-Dukhan. Worldwide atomic war is estimated to commence around July 2017. And Allah ﷻ knows best. (5)
2. **PERIOD II—During War of Al-Dukhan + One Year:** War of Al-Dukhan, and for a period of one year thereafter where atomic fallout will produce smoke and darkness that will cover the whole world. (5)
3. **PERIOD III—The Army of Khurasan:** Period encompassing the formation of the Army of Khurasan and up until their arrival in Makkah. (5) (43)
4. **PERIOD IV—Imam Mahdi ﷺ:** Period encompassing the appearance of Imam Mahdi ﷺ in Makkah and subsequent battles, including three battles against the Arabs, Armageddon against Rum/Russia, and the conquest of Constantinople from Russia/Rum. (5)

### PHASE II—Non-Defensive Phase

5. **PERIOD V—The Dajjal and Prophet Jesus ﷺ:** This period commences with the sun raising from the west side of the planet. The Dajjal will then appear in the Khurasan and move west. Trials and tribulations of the Dajjal will occur for 434 days or 14.46 months. Prophet Jesus ﷺ will descend in Damascus by the end of the Dajjal's reign and slay him and all the Jews. This period encompasses battles against the Army of the Dajjal, the

killing of the Dajjal, and the destruction of Gog and Magog by Allah ﷻ. (5) (32)

### PHASE III—Time of Peace

6. **PERIOD VI—Khilafa of Prophet Jesus ﷺ**: After the killing of the Dajjal by Prophet Jesus ﷺ and the destruction of the people of Gog and Magog the world will return to complete peace for forty years. This period will end when Prophet Jesus ﷺ passes away and Allah ﷻ thereafter will take every believing soul back to Himself ﷻ with a wind. (5)
7. **PERIOD VII—Degeneration of Society**: The appearance of the last signs of the coming of the “Hour”. (5)

### Prescribed Action Plans

Our dear Prophet Muhammad ﷺ advised us as to take the following actions listed below during the times of Tribulations of the End of Times. These actions are not listed in a particular order below, as we first want to bring attention to them from the reader. We will address later in this chapter the timings when each of these actions are most appropriate:

- **Join the Army of Khurasan in the region of Khurasan**: The Khurasan is a large region that encompasses today’s Afghanistan, Iran, and northern Pakistan. There will be protection for Muslims under this *Jamah’*. *InshaAllah* this army will be assembled by Allah ﷻ by the year 2019 CE / 1440 AH, that is one year after the War of Al-Dukhan, and once the smoke from atomic war has cleared. They will march east to Makkah and

they will be identified by their black banners. The core of this army is made up of Pashtuns (Muslim Bani Israel) who are extremely poor and destitute due to forty (40) years of war against them by the forces of Gog and Magog, first under the banner of the USSR, and currently since 2001 under the banner of NATO. We have explained in our prior book that terms such as ‘Taliban’, ‘Al Qaeda’, and ‘ISIS’ are fabricated terms to justify the killing of innocent people, and in particular the killing of the people who will eventually form the Army of Khurasan. (5) (43)

**IMPORTANT NOTE:** Muslims must be aware of deception tactics by the enemy. For example “ISIS” who carries black flags with the name of Allah ﷻ and the our beloved Prophet Muhammad ﷺ is but an instrument of the Gog and Magog Alliance, and who incidentally is not coming from the Khurasan or the east but from Israel, USA, UK, France, Saudi Arabia, UAE, Turkey, and Jordan. Recruitment of ‘dupe’ Muslims is done all across the western world, and the rest of the ‘mujahidin’ are in reality mercenaries of various countries led by contractors and Israeli special operations soldiers. This is the reason why the Gog and Magog Alliance is so angry at Russia for bombing their ‘assets’. Plenty of evidence is available for those who want to understand. (5)

This is a strong reminder to the reader as to how crucial is the knowledge of Akhiru Al Zaman for Muslims at the End of Times. If a Muslim is to move to this region they **must not** join any group until after the War of Al-Dukhan, when Allah ﷻ will make clear those who are sincere in their intention for Allah ﷻ, and those who are not. Only when the believer has full certainty

they should join the Army of Khurasan or any other group who fights for Allah ﷻ only. (31) (5)

- **Pay *bayah* (allegiance) to Imam Mahdi ﷺ when he appears:** We have discussed in our book *“The Sequence of Events at the End of Times”* the physical and spiritual characteristics of Imam Mahdi ﷺ so that the reader can clearly identify him. Wherever a Muslim may be, this is obligatory, even if we have to “crawl over ice” to reach Imam Mahdi ﷺ. We must then assist him to the extent of our own personal ability. This may not be possible for a Muslim if they are located far away, as today’s modes of transportation will no longer be available. If we have the intention of being one of these people, then it is necessary to pre plan. (5) (36)
- **Run away into the mountain “where the rain falls” when the Dajjal appears:** Most people will not be able to resist the Dajjal’s entrapment. We must run away from the Dajjal and go up the mountains with some animals and basic supplies. It is key to know that the Dajjal will not appear until Muslims conquer Constantinople (today called Istanbul, Turkey) from Rum/Russia under the leadership of Imam Mahdi ﷺ, which will occur after the battle of Armageddon. The Dajjal will come out from the Khurasan after significant events have happened so it is not possible for a Muslim to confuse the Army of Khurasan with the army of the Dajjal, or Imam Mahdi ﷺ with the Dajjal himself who will claim to be Imam Mahdi ﷺ. Further the sun must rise from the west side of the planet, this being caused by

an axis shift or a reversal of the rotation of the planet. The Dajjal will not be able to enter Makkah or Madinah. (5) (38) (39)

If people are not able to relocate prior the War of Al-Dukhan, or run from the Dajjal when he appears, people must stay inside their homes. It may also happen that a Muslim may have gone up the mountains, but the Dajjal having a type of aircraft at his disposal, will be able to fly across the world quickly and attack Muslims on the mountain tops. The Dajjal will be accompanied by his army. The instructions are that if one is attacked by the Dajjal and his army, then one must “*break the swords*” and allow it to happen—*i.e.*: We must submit to Allah’s will and let them kill us. There will be no physical defense, but the objective will be *InshaAllah* to die with faith in Allah ﷻ. (30) (39)

- **If one is placed by Allah ﷻ in the position of seeing the Dajjal in person:** One is to recite Surah Al-Kahf and blow over the Dajjal. This will provide protection for our faith from the Dajjal. Only people whom Allah ﷻ allows will be able to do this, as a certain level of faith will be necessary which can only be gained prior to such event. (40)

#### **VERY IMPORTANT—Defensive and Non-Defensive Phases of**

**Akhiru Al Zaman:** The reader must distinguish between two phases in regards to fighting in defense of the *Ummah* when attacked by enemy forces:

- i. **PHASE I—Defensive/Offensive Phase:** This phase encompasses the events from the time period just before the War of Al-Dukhan up to when the Dajjal appears on earth as a person. It includes Period I, II, III and IV, as described above. During this phase fighting in the defense of the community is advocated and obligatory. Muslims must carry out and engage in defensive actions when attacked, or offensive actions as a strategy for defense, or offensive action if led by a righteous leader who is fighting only for Allah ﷻ.

Offensive actions must be undertaken only when we have a centralized governing figurehead—the Khalifa or Community Leader elected as per the laws of the Shariah delineated later in this book. Allah ﷻ has ordered Muslims to establish His ﷻ religion on earth through jihad, where a particular set of rules apply for this process. Note that as part of the strategy followed by the Gog and Magog Jews the enemies of Allah ﷻ have ensured that the Khalifa system was abolished by the Gog and Magog Jew ‘Ataturk’ in 1924 in Turkey, cementing the dissipation of centralized power of the *Ummah*, and cutting Muslims into small nation states that could be mutually antagonized, infiltrated, and well manipulated—not only in the political, but also the religious sphere—read ‘Wahabism’. The full implementation of Allah’s ﷻ commands will occur *InshaAllah* when Imam Mahdi (عليه السلام) returns. In the meantime as long as a Muslim community has a properly elected leader and the means exist, defensive action must always be undertaken, and offensive action should only be undertaken if it will lead to a safer position for the community.

Again, the complete organization of the Ummah under one leadership that will allow it to take offensive action in order to establish Islam on the earth as was done by our beloved Prophet Muhammad ﷺ, and the Khulifa Al Rashidun ﷺ will not be possible until Imam Mahdi ﷺ organizes the Muslims in Makkah. At that time Muslims from around the world will rally to assist our beautiful Imam Mahdi ﷺ. (44) (45)

- ii. **PHASE II—Non-Defensive Phase:** This phase includes from the time the Dajjal appears on earth in human form, and up until our beloved Prophet Jesus ﷺ kills the Dajjal. It includes Period V as described above, and constitutes a phase of Akhiru Al-Zaman in which fighting offensively and defensively is prohibited for the Muslims. In other words if we and our families, and communities are attacked, we must allow our enemies to kill us. May Allah ﷻ make it easy for those Muslims whom He ﷻ has destined this situation and make them firm in Faith. *Amen!*

It is not clear if Imam Mahdi ﷺ will be fighting when the Dajjal appears or he will also retreat to the mountains. A Muslim who is with Imam Mahdi ﷺ must follow his orders. The most likely scenario is that Imam Mahdi ﷺ will retreat to the mountains, and cease fighting upon the appearance of the Dajjal, and wait until Prophet Jesus ﷺ descends in Damascus, as this would be in compliance with the instructions of our beloved Prophet Muhammad ﷺ. (46)

- iii. **PHASE III—Time of Peace and the Last Day:** It includes Period VI, and VI. This is the time of forty years of rule of Khalifa Jesus ﷺ, and up until the Last Day.

The Wisdom of Allah ﷻ, in as far as we can see, regarding fighting and defense at the End of Times, is that after the coming of the Dajjal, Allah ﷻ has ordered Muslims to move out of the way of the Dajjal. First in order to save their own faith, and second to preserve Islam for the times of peace that will come after the execution of the Dajjal. And Allahu ‘Alam.

Each person must act with pure intention towards Allah ﷻ, and request directly from Allah ﷻ guidance through *Istikhara* prayer. *InshaAllah*, Allah ﷻ will then guide to the best course of action.

### **Allocation of Prescribed Action Plans to Phase I, II, And III**

The action plan according to the advice of our beloved Prophet Muhammad ﷺ, and their allocation to the two phases of Akhiru Al Zaman as discussed above shall be as follows, and Allah ﷻ knows best:

#### **PHASE I—Defensive/Offensive Phase**

##### **1. PERIOD I—Before the War of Al-Dukhan:**

The options are:

- a. **Relocate to Makkah or Madinah:** Muslims residing anywhere in the world, who are able, can relocate to the area of Makkah or Madinah **prior** to the War of Al-Dukhan. The objective of this move would be to be close to where Imam Mahdi ﷺ will appear, which will allow the



committed Muslims to assist Imam Mahdi ﷺ immediately upon his appearance. It should be noted that these two places today are under the control of the Gog and Magog Alliance, and in particular its ‘religious arm’—the Wahabis/Salafis—organized by the Gog and Magog people to control Islam and its holy places. Today these two holy places are devoid of the true Islam. A Muslim who moves to these places must be spiritually ready and strong, as well as being resistant to the brainwashing of Salafism, *InshaAllah*.  
(5)

- b. **Relocate to fringe areas to Makkah, Madinah, or the Khurasan:** Since it is not possible for every committed Muslim to move to Makkah or Madinah, the next best option is to move to an area close enough to these two cities or the Khurasan (Afghanistan/Pakistan/Iran). But, the reader **must not** move to any city in the region. The reader must recall from “*The Sequence of Events at the End of Times*” that most of the cities in the world will be bombed with atomic weapons during the War of Al-Dukhan. This is estimated to commence in July 2017. Those cities and towns that are not bombed will suffer severe punishment from anarchy, starvation, killings, *etc.*

For example, a Muslim can move to the coastal areas of Sudan, by the Red Sea. Upon inspection of the map the reader will realize that Makkah is right across Sudan’s coast. Another alternative are regions of Jordan and Syria where there is no war currently, and far from the cities. Muslims

who are in Amman, Jordan must be relocated, as this city will not be bombed by Israel as it is needed to host the hundreds of thousands of Jews from around the world who will flock to Israel. It means that the local population will be exterminated through biological warfare or simply execution by the Israeli Army. Amman is only one hour away from Israel, so it is not possible for any person to escape in such short notice. Preparatory action must be undertaken ahead of time.

So—*InshaAllah*—upon hearing that Imam Mahdi ﷺ has emerged, the committed Muslim can take a boat and cross the Red Sea, or they can walk, ride a horse or camel and make it to Makkah to join the Imam ﷺ. We mentioned before that there will be no modern transportation means after the War of Al-Dukhan.

Another potential location is the region of the Khurasan—Afghanistan, Iran, Turkmenistan, Uzbekistan, Tajikistan, and Northern Pakistan. Again, the reader **must not** stay in any large city or town. The reader must note that some of these areas in the Khurasan are under a state of war, and currently invaded by NATO—the military arm of the Gog and Magog Alliance. So, it may only be possible to settle in some fringe parts of these regions. Being located in fringe regions will allow the Muslims to quickly join the Army of Khurasan after the War of Al-Dukhan. In regards to Pakistan, it is important not to be located south of the Indus River. This area will be attacked by India on behalf of

Israel during the War of Al-Dukhan. As of the writing of this book this writer has received information from people who are in the Pakistan Army that internally they have been advised that the war with India is imminent. (5)

When relocating to these areas a *Muslim Village* must be founded, organized, and operated under Allah's ﷻ laws, so that all members of the community fall under Allah's ﷻ Protection. (5) (41)

- c. **Relocate to the mountain regions:** A Muslim who is not able to move to Makkah or Madinah, and cannot relocate to a fringe area near Makkah, Madinah, or the Khurasan, because they live in a country far away, and/or their means do not allow them to take such action, must leave their residence and move far from any urban area, towns, or villages, **before the War of Al-Dukhan**. The location must be in a mountain region, and not in prairies or coastal areas, as this is what our beloved Prophet Muhammad ﷺ advised. There they need to establish a *Muslim Village* with other like-minded people. The village must be founded, organized, and operated under Allah's ﷻ laws, so that all members of the community fall under Allah's ﷻ protection. The *Muslim Village* must be kept secret.
- d. **Relocate to any of the Rum/Orthodox Christian countries:** A Muslim can relocate to Rum/Russia or any other Orthodox Christian country or Muslim country that is aligned with Russia/Rum, and seek refuge there. This includes Russia, Serbia, Chechnya, Turkmenistan,

Uzbekistan, and Tajikistan. **Kazakhstan and Azerbaijan are excluded**—see note below. Many of these countries have large Muslim populations. The reader must investigate each of the countries' political positioning in relation to Russia—who heads 'Rum'—before moving to ensure they will be safe. Again, the reader must stay away from large cities, towns, and villages. Rum/Russia is already cementing an alliance with the Muslims, and it will be firmed up by the time of the War of Al-Dukhan. The Army of Rum will work jointly with Muslims to conquer Constantinople (Istanbul) from NATO following the War of Al-Dukhan. *InshaAllah*, a Muslim can then join the Army of Rum to help defeat NATO. A Muslim is permitted to stand with a non-Muslim in battle against oppression, but not to take them as protectors. (125) (130)

If the authorities within the 'Rum' countries allow it, Muslims must establish *Muslim Villages* with other like-minded people. The village must be founded, organized, and operated under Allah's ﷻ laws, so that all members of the community fall under Allah's ﷻ protection.

**IMPORTANT:** Muslims who choose to take this course of action must be aware that after the conquest of Constantinople by Rum—following the War of Al-Dukhan—the conflict will move from an Orthodox Christian vs. Western Christian, to an Orthodox Christian vs. Muslim scenario. In other words, a Muslim does not want to be caught up in a situation where he/she is fighting with the army of Rum against the Muslims. (5)

**IMPORTANT: Kazakhstan** is not a country for a Muslim to move to. This country is run by Gog and Magog people who have been predicted in the Hadith to become one of the two groups that will form the army of the Dajjal. The first group being the Jews and the other the people of Banu Qantura. Banu Qantura are the people described in the Hadith of our beloved Prophet Muhammad ﷺ as people with *'faces like leather shields'*, such as those who reside in Kazakhstan region. Conclusive proof of the alliance with the satanic Gog and Magog people is the fact that they are involved in Masonic rituals and devil worship. (42) ()

Today's Azerbaijan—that is the country—is the home land of the people of Gog and Magog, and in full alliance with the False State of Israel. A Muslim must not move to this country despite being a 'Muslim' country and in proximity to Rum.

- e. **Arabs:** We have discussed in our book *The Sequence of Events at the End of Times*, how one of the most important events that will affect the Arabs will be biological warfare launched on them by Israel. Our beloved Prophet Muhammad ﷺ has predicted that at the End of Times most Arabs will be killed, and few will survive by the time that Prophet Jesus ﷺ returns to this world. In another Hadith he ﷺ stated that the *"tongue will be deadlier than the hit of the sword"*. We have interpreted this as Israel launching biological warfare against the Arabs with some sort of virus that will attack the tongue of Arabs, which will kill by choking and exterminate them in masse. The reader should know that this virus will be selective, and will kill only

Arabs. This is also stated in the Hadith. The Hadith goes on to state which day of the week this pestilence will be lifted.

(5)

This event will allow Israel to take over the whole territory from the “Euphrates to the Nile”, and create the “Greater Israel” without having to fight wars against more than 100 million Arabs.

So, the question is what should an Arab person do **before** this massive crime by the False State of Israel?

There are two options:

1. Arabs should move from their current place of residence and as far away as possible from the Middle East and North Africa. For example, potential locations are South America, New Zealand, Papua New Guinea, *etc.* There is no guarantee that this will work as the virus may travel with air flow and may reach faraway places, but it is an option.
2. Move to Makkah or Madinah, as our beloved Prophet Muhammad ﷺ stated that pestilence will not enter these cities. Obviously it is not possible for every single Arab to reside in these two cities, but Allah ﷻ will make a way for those whose hearts are aligned with Allah ﷻ and our beloved Prophet Muhammad ﷺ—InshaAllah

Every Arab—and for that matter every Muslim—must be spiritually ready to meet Allah ﷻ.

*Inna lillahi wa inna ilaihi rajiun.*

The end result of this biological war has already been predicted by our beloved Prophet Muhammad ﷺ, and so we have to say with sadness that may Allah ﷻ forgive all the Arabs, and we thank them with our heart for the service you have provided to Islam since our beloved Nabi Muhammad ﷺ became a Prophet in this world. And, for your pain and suffering that you will endure, may Allah ﷻ exchange it for *Jannah*.

*Allahumma salli ala Sayidina Muhammadin abdika wa rasulika nabii al ummyi wa ala alayhi wa sahbihi wa salam. Ameen!*

*InshaAllah*, we will delineate in the following chapters the most important aspects of setting up, and governing a *Muslim Village*.

## 2. PERIOD II—During War of Al-Dukhan + One Year:

During the War of Al-Dukhan there will be very limited possibility of action for a Muslim or anybody for that matter. Relocating from one area to another will not be possible because of the amount of worldwide death, conflict, and chaos. Further, the earth will be darkened all around the world for a period of one year due to nuclear fallout with severe consequences for food, water, and health. (5)

The possible action plans during this period are:

- a. Muslims close to Makkah and Madinah: If a Muslim decided to move to Makkah, Madinah, or any location in their vicinity, prior to the War of Al-Dukhan, to await Imam Mahdi ﷺ, then they should start moving and head for Makkah as soon as the light returns to the earth. The appearance of Imam Mahdi ﷺ is imminent.

Because of the possibility of the appearance of a false Mahdi, people should act cautiously. It may be wiser to wait until people confirm that Imam Mahdi ﷺ has appeared before they move to Makkah. Each person must seek directly guidance from Allah ﷻ through prayer and *dua*’.

- b. **Muslims settled in a Muslim Village:** If a Muslim decides to settle in a *Muslim Village* somewhere in the world, then they must stay there until Allah ﷻ guides them otherwise, and in some way or another He ﷻ signals that they must move towards Imam Mahdi ﷺ. Every Muslim has the obligation to go to Imam Mahdi ﷺ and give *bayah* upon his appearance. If someone is far away, arriving to the location of Imam Mahdi ﷺ will take time. There will no longer be airplanes as a means of transportation, and gasoline operated engines will cease to work since there will no longer exist a supply chain for the provision of gasoline. There will be darkness, and it may not be possible for a Muslim to immediately travel, even by boat. The reader may have to wait until the light returns and travel arrangements can be done.
- c. **Muslims in the area of Khurasan:** If a Muslim is in the Khurasan area, or close to the Khurasan, the most important event that will occur is that NATO will be defeated. NATO will no longer have any type of logistic support coming up from Pakistan (read Pakistani Army, and Pakistani Government, and Pakistani business elites), or anywhere else for that matter, and hence it will collapse. During the time



of darkness and as the sky clears from atomic fallout, a Muslim must establish links with other committed Muslims and commence the organization of the Army of the Khurasan. The main aspect of this will be the selection of the leadership of the Army of the Khurasan. We will discuss *InshaAllah* in the following chapters, what is the process of selection of leadership under Allah's ﷻ *Shariah*.

### 3. PERIOD III—The Army of Khurasan:

As discussed before, the War of Al Dukhan will leave NATO forces located in Afghanistan unprotected. NATO will be decimated all over Europe, North America, and everywhere else it has bases and troops. Pakistan will be mostly destroyed and will not be able to ship supplies or provide assistance to NATO in Afghanistan as it currently does. Further Pakistan will be dealing with an attack from India, which will not enable them to continue their treacherous activities against the people of Afghanistan. Under these conditions Allah ﷻ will form the Army of Khurasan. NATO in Afghanistan will be defeated. *Alhamdulillah!*

Muslims who have moved to the region of Khurasan must organize and assemble the Army of Khurasan. People must undergo the process of election of the leadership of the Army of Khurasan following the established rules in the *Shariah*. We have discussed in our book *The Sequence of Events at the End of Times* that we believe that the Army of Khurasan will have its own leader who is not Imam Mahdi (ﷺ), and that upon

arriving in Makkah, the leadership of the Army of Khurasan will be transferred to Imam Mahdi ﷺ. And Allahu ‘Alam.

There is no concrete evidence in the Qur’an or the Hadith of our dear Prophet Muhammad ﷺ as to where this assembly will take place, nevertheless we know that the group who will lead this army will be made up of mainly people of Muslim Banu Israel, or as they are known today—the Pashtuns. This means that today’s freedom fighters of Afghanistan will constitute the majority of the Army of Khurasan.

We warn the readers to be cautious in regards to the possibility of the emergence of a false Army of Khurasan and by it misleading of Muslims. When referring to the freedom fighters of Afghanistan we are not referring to the Gog and Magog-created fictitious ‘Taliban’, ‘Al Qaeda’, ‘ISIS’, and ‘Islamic State’, but the true *mujahadeen* whose sole intention of for Allah ﷻ. We explained in our prior book how all these acronyms are all military psychological operations (psy-ops) operated by the Gog and Magog Alliance intelligence services and its cooperator ‘Muslim Governments’ with the purpose of deceiving and manipulating the unwary. Extreme care must be taken to ensure not to fall in their trap. (5) (43)

The Army of Khurasan will head west towards Makkah in search for Imam Mahdi ﷺ. Committed Muslims who have not made it to the Khurasan area, but who are located in the path of the Army of Khurasan will have the opportunity to join the Army of Khurasan as it marches west.

Finally, it is important that every Muslim evaluates their own capacity to contribute to the cause of Islam, and see where they are best suited to assist. Turning to Allah ﷻ with continuous pleadings, requesting for guidance is a key to the success of Islam, and every single Muslim, *InshaAllah*.

4. **PERIOD IV—Imam Mahdi ﷺ**: The appearance of Imam Mahdi ﷺ in Makkah will be the demarcating point of the commencement of the establishment of Islam as the final religion in this world.

This time period will be characterized by major battles fought against the Arab rulers who will refuse Imam Mahdi ﷺ, Armageddon against Rum, and the conquest of Constantinople from Rum. This period will finish when Prophet Jesus ﷺ returns to earth and descends in Damascus.

The action plan for a committed Muslim during this time period is that once the news spread that Imam Mahdi ﷺ has appeared, and he is leading the Army of Khurasan, it is mandatory to go to him, pay *bayah*, and assist him in the fight against the Gog and Magog Alliance. It may not be feasible for every Muslim to reach Imam Mahdi ﷺ, and so each person must evaluate what is the best course of action based on where they are located.

This period will finalize when the sun comes out from the west side of the earth and the Dajjal appears in human form in this world. It is not clear from the Qur'an and Hadith whether

the Dajjal comes before Prophet Jesus ﷺ, or they arrive concurrently. Our estimation is that Prophet Jesus ﷺ arrives at the end of the 434 days of reign of the Dajjal in the earth, and Allah ﷻ knows best. (5) (9) (32)

As soon as the Dajjal appears on the earth—and people will know of this because of the sun rising from the west—we would move on to Period V, which requires a different action plan for the committed Muslim.

## PHASE II—Non-Defensive Phase

5. **PERIOD V—The Dajjal and Prophet Jesus ﷺ**: This time period includes the descent of Prophet Jesus ﷺ and subsequent events, including tribulations of the Dajjal for 434 days, the battles against the army of the Dajjal comprised of Jews and Banu Qantura, the killing of the Dajjal, and the killing of Gog and Magog by Allah ﷻ Himself through pestilence.

Most people will not be able to resist the entrapment by the Dajjal. (5) (28) (38) (40)

It is key to know that the Dajjal will not appear until Muslims conquer Constantinople from Rum/Russia under the leadership of Imam Mahdi ﷺ. The other major sign is the coming of the sun from the west side of planet earth.

When the Dajjal appears, our beloved Prophet Muhammad ﷺ instructed people to:

- Run away from the Dajjal, into the mountains *“where the rain falls”* with some animals and basic supplies, or
- Stay within Makkah or Madinah, as the Dajjal will not be able to enter neither Makkah nor Madinah.

So, each committed Muslim must then analyze their own position.

If a Muslim is already with Imam Mahdi ﷺ, and under the Army of Khurasan, they must obey instructions issued by Imam Mahdi ﷺ. If a Muslim is somewhere else, then the default instruction is to go up the mountains with small animals and basic supplies. At all times the elected leaders must be obeyed as long as their orders comply with Allah’s Shariah.

People must stay in the mountains until Prophet Jesus ﷺ descends, and kills the Dajjal, unless they received orders from Imam Mahdi ﷺ or Prophet Jesus ﷺ to act otherwise. It may be, that Imam Mahdi ﷺ will instruct at least some part of his Holy Army to move up the mountains upon hearing that the Dajjal has arrived. It may also be that some part of the Army of Khurasan will stay with Imam Mahdi ﷺ. We cannot assess the details of these upcoming events from the Qur’an and Hadith as there is no information provided.

We can gain some insight from the Hadith as to where Imam Mahdi ﷺ and the Army of Khurasan will be located when Prophet Jesus ﷺ descends. They will be besieged by the Dajjal somewhere in Damascus where they will be garrisoned at the time of the descent of Prophet Jesus ﷺ. This place is where the

“mosque with the white minaret” is located, and will have protective walls and gates. It is possible that this mosque is located somewhere in the mountains surrounding Damascus, as this would be in compliance with the orders of our beloved Prophet Muhammad ﷺ, and we know that our Imam ﷺ would certainly follow our beloved Prophet’s ﷺ orders. And, *Allahu ‘Alam.* (5) (43)

**VERY IMPORTANT:** The instructions from our beloved Prophet Muhammad ﷺ gives us some insight into where our *Muslim Villages* must be located, even before the War of Al-Dukhan—in the mountain ranges, “where the rain falls”. (38)

It would be a wasted effort to place a *Muslim Village* in a prairie, and when the Dajjal appears have to relocate the whole community to the mountain side. If our beloved Prophet Muhammad ﷺ indicated that the *Muslim Village* must be located on the mountains, there must be a reason. The reader must recall the Hadith states that the Dajjal will roam around the whole world. It may be that the Dajjal will have no, or limited access to mountain areas, or that there is good protective cover and enough food and water for people’s survival there.

We want to emphasize that following the instructions of our beloved Prophet Muhammad ﷺ, Imam Mahdi ﷺ, and Prophet Jesus ﷺ is mandatory. Our leaders, and those whom our leaders put in charge of us, in compliance with Allah’s ﷻ *Shariah*, must be obeyed. (3) (46) (52) (53) (54) (55) (58) (59) (64)

### PHASE III—Time of Peace and the Last Day

6. **PERIOD VI—Khilafa of Prophet Jesus ﷺ**: Alhamdulillah, this will be a period of justice, prosperity, peace, and worship for the whole of humanity.

Prophet Jesus ﷺ will marry, have children, and Islam will be the religion of the whole world. Islam will reach every corner of the planet, not spread by the “sword” as the enemy’s propaganda puppets, but through Allah’s ﷻ Mighty Mercy upon the whole of humanity.

7. **PERIOD VII—Degeneration of Society**: After 40 years of peace Prophet Jesus ﷺ will pass away to Allah ﷻ. Our Lord ﷻ will then send a wind that will take the souls of very believer, leaving behind only unbelievers. The upcoming events have been described in our prior book, *The Sequence of Events at the End of Times*. (5)



## Chapter 5

# Election of Leaders and Government

### Allah's ﷻ System for the Election of Leaders The Obligations and Rights of the Ruler and the Ruled

#### Modeling Allah's ﷻ System of Government

Leadership is a key ingredient for the success of any community—be it Muslim or non-Muslim. History has clearly shown this, and no better historical reference than that of our beloved Prophet Muhammad ﷺ, and the Khulifa Al Rashidun ﷺ.

(141) (142)

A community depends on proper leadership and ruled people who have correctly subjected themselves to the authority of their leader. In other words, there must be a *Shariah*-compliant harmonious interaction between the ruler and the ruled in order for the community to succeed as a whole. This can only happen with a proper legal framework for the election of the ruler as well as the rights and responsibilities of the ruled.



Until today, in the history of Islam, there has been no effort from the scholars of Islam to clearly delineate what is the electoral system for Muslims as regulated by Allah ﷻ in the Qur'an and through the *Sunnah* of our beloved Prophet Muhammad ﷺ. At least not in a manner that it is clearly actionable, so that it becomes widely known and understood by Muslims so that Muslims around the world cannot be duped and deceived by those greedy for power.

This negligence has produced major *fitnah* and division amongst the Muslims, the most notable example being the right to the Khilafa post by Imam Ali ؑ, after the death of our beloved Prophet Muhammad ﷺ, as propounded by the Shia' Muslims.

One of the aims of this book is to, *InshaAllah*, elucidate this matter once and for all, for Muslims worldwide. May Allah ﷻ make it be. *Amen!*

The following is required for the ruler-ruled relationship to work:

1. The election of the leader must be executed according to Allah's ﷻ laws, as they have been revealed in the Qur'an and the Hadith of our beloved Prophet Muhammad ﷺ.
2. The ruler must operate exclusively under *Shariah* in regards to his rulership. We shall discuss later in this chapter what remedies a ruler has when faced with the insurrection of the ruled.
3. The ruled (subjects) must operate exclusively under the *Shariah* in regards to them being ruled. They must act within the *Shariah* in relation to their personal and public life. Note we are here only focusing on matters of rulership. With proper leadership the ruled community must have proper behaviour

towards the leader and his deputies. Disobedience, subversion, defiance, insurrection are all acts that are counter to Allah's ﷻ command of obedience to the leader. The conditions for such obedience we shall discuss later on in this chapter. We shall also discuss the various course of actions that a ruled people have when the ruler breaches Allah's ﷻ laws and does not comply with the Shariah.

(55) (57) (112) (116) (129) (133)

The Ummah today is spread around the globe, and is no longer relegated to Arabia, North Africa, and Central Asia. There is no organic expansion of Islam with a home base in Madinah in Arabia, where Islam started. The home base of Islam is in the hands of the enemy acting as proxy agents for the Gog and Magog Alliance—the Saudis and their religious branch, the Wahabis. (5) (6) (311)

The *Ummah's* social structure is ethnically and nationally fragmented, each with its own social structure, and with little connection with Muslims in other countries. The only link is the remnants of the way of life of Islam. So for example, Somalis are a socially distinct group from Malaysians, and they are geographically distant. The same applies to the Morocans, and every Muslim homogeneous social group or nation-state. Muslims in North America are dispersed and without unity, operating under a *kafir* nation-state, while pledging allegiance to it. The same applies to Muslims in Europe.

Today in 2016, there is not even a remote possibility that this condition of fragmentation of the *Ummah* can be reverted until Imam Mahdi ﷺ appears. In fact the predictions confirm that our condition as an *Ummah* will continue to deteriorate and will only commence to

reverse when Imam Mahdi ﷺ is given the *bayah* in Makkah. The *Ummah* of our beloved Prophet Muhammad ﷺ will not have a *Khalifa* until after the War of Al Dukhan—worldwide atomic war. Only Imam Mahdi ﷺ will bring back the post of *Khalifa* and unite the Muslims, and thereafter it will be continued by Prophet Jesus ﷺ. (5)

This indicates that wherever Muslims can organize, they must, and wait until Allah ﷻ makes the events happen that will reverse the current dire condition of the *Ummah*, *InshaAllah*. (5)

**IMPORTANT:** We argue in this book that ‘democracy’ is not a system that complies with Allah’s ﷻ *Shariah*. The reader must keep an open mind to this statement as in general people around the world have been brain washed by the Gog and Magog media to believe that democracy is the only viable system of government that exists, without questioning the real motives for such vehement promotion of this system.

There is an urgent need then for the establishment of proper leadership for all Muslim communities around the world during the times of Tribulation, which has already commenced. The *Khalifa* of Allah, Imam Mahdi ﷺ, will be ruling Muslims in the Arabian Peninsula while battling the Gog and Magog Jews, the Jews and Rum. In the meantime there will be many Muslims in various parts of the world who will have no centralized leadership, and no contact with Imam Mahdi ﷺ due to the complete lack of modern communication systems after the War of Al Dukhan (worldwide atomic war). These people need to regroup and organize their government and communities. (5)

We argue in this book that because the Qur’an Majid is a book for all times, we will be able to determine from the Qur’an Majid and the

*Sunnah* of our beloved Prophet Muhammad ﷺ, how Allah ﷻ wants us to organize our government today, in an independent standalone format from the Gog and Magog worldwide government, before Imam Mahdi ؑ is brought out by Allah ﷻ amongst us, and even then, during the period of the rule of the Dajjal. (5) (43) (50) (151) (155)

*InshaAllah* we will lay out the rules that Muslims across the world must use in order to elect their leaders at their particular geographical locations, so that effective organization can be achieved. Muslims must know how to rule themselves during the period of Tribulations that is upon us. To know how to do this is extremely important. Survival will depend on this. (5)

*InshaAllah*, these rules of leadership election that will be laid out in the following sections of this book will be applied at every *Muslim Village* across the world. (44)

We would like the reader to recall that this book has been written with two objectives:

1. *To determine the action plan for Muslims during the times of Tribulations.* This information has been sourced from the Qur'an and Hadith and discussed in other parts of this book.
2. *To clearly delineate the system of government for Muslims during the times of Tribulations.* When Muslims move away from the large cities before the War of Al-Dukhan and organize in *Muslim Villages*. These *Muslim Villages* must be governed according to Allah's laws—*InshaAllah*—as intended by Allah ﷻ and established in the Holy Qur'an, the Hadith of our beloved

Prophet Muhammad ﷺ, and as exemplified in the history of Islam by the Khulifa Al-Rashidun. (5)

### Terms

In the Qur'an and Hadith the term "*Khalifa*", and "Imam" are used interchangeably. In this book we will use the terms in the following manner for clarity:

- i. ***Khalifa***: the leader of the totality of the *Ummah*.
- ii. **Imam/Leader/Community Leader**: the leader of a localized community, whether he has been elected or delegated by the *Khalifa*. This term includes the leader of the *Muslim Village*.
- iii. ***Wazir/Amir***: positions of authority that are delegated and akin to minsters and governors respectively in today's governmental organization.

### A Historical Snapshot

Leadership at the time our beloved Prophet Muhammad ﷺ and during the Kalifate Al-Rashidun period originated, and was based out of Madinah. Most of the top leadership was Arab. The *Khalifa* post was reserved for the Quraish and the delegated posts were designated to Quraish and the Ansar. (116)

Allah ﷻ embodied in our beloved Prophet Muhammad ﷺ the prophetic entity as well as the entity of the Khalifa—he ﷺ was both a Prophet and a ruler. This was done by direct designation to authority by Allah ﷻ. In this we must note the clear action plan by Allah ﷻ—there is

no division of religion and state—it is all one system, ruled by one person.

After our beloved Prophet ﷺ passed away to Allah ﷻ, Abu Bakr Siddiq ؓ, Umar Al Khattab ؓ, Uthman Ibn Affan ؓ, and Imam Ali ؓ, were designated as *Khalifa* by indirect authority—that is by election. The process of designation of the Khulifa Al-Rashidun to the leadership post was done through the *Shariah* leadership election system, which will be discussed later in detail. (118)

We want to point out here that Imam Hassan ؓ, the grandson of Prophet Muhammad ﷺ, is considered by some scholars as part of the Khalifa Al-Rashidun, as he yielded his right to the position of *Khalifa* to Mu'awiyah ؓ in order to maintain the unity of the Muslims. We agree with this. (4) (104)

As Muslims moved out of Madinah and spread Islam during the Khalifate Al-Rashidun, the *Khalifa* stayed in Madinah, except when Imam Ali ؓ relocated to Basra, Iraq. Some of the delegated leaders were designated by the *Khalifa* and sent over to rule the people living in various regions as Islam extended its territory, but some were recruited from amongst the people of the conquered lands. These were *dhimmis* who came under the authority of Muslims but who assisted in the process of governing. (143) (149)

We use two terms in Islam to denote delegated leaders—*Wazirs*, who are ministers, and *Amirs*, who are governors of a region or town. The *Wazirs* are either delegatory—that is with full powers to decide and execute—or executory—that is that they only carry out orders. The Amir is a type of delegatory *Wazir* whose task is delimited to a specific territory or city. There is also a concept in Islam called auto-delegation which is

applicable in certain circumstances and is described later in this book.  
(113) (131) (132)

We know from the Hadith that our beloved Prophet Muhammad ﷺ stated that after the Khalifa Al-Rashidun the system of leadership amongst the Muslims will cease to comply with Allah's ﷻ *Shariah*, and this is in fact what happened. The steady fallout from the straight path demarcated by Allah ﷻ and our beloved Prophet Muhammad ﷺ in the matter of rulership has been predicted by our Prophet ﷺ who delimited it to a period of thirty (30) years after his death. Thereafter Muslims *Shariah* utilized systems such as hereditary monarchies, usurpation of power, democracy, fascism, despotism, nationalism, and other types of system that oppose Allah's ﷻ system of government. Further we know that based on the Hadith of our beloved Prophet Muhammad ﷺ the *Khalifa* must be a Quraishi—with conditions. This also has not been followed by Muslims. (103) (104) (103) (116)

In order for Muslims to survive the trials at the End of Times as an *Ummah*, Muslims must unite all over the world in *Muslim Villages*, where they elect their own leaders and govern themselves. This is what our beloved Prophet Muhammad ﷺ instructed the Muslims to do. (38)

So as to arrive at the correct understanding *InshaAllah*, we need to look at how leadership and rulership was established at the time of our beloved Prophet Muhammad ﷺ taking a snapshot of the system of government that was being exercised up until the end of the Khalifa Al-Rashidun. We must then distil the model from where to structure the practical rules to be applied today in the *Muslim Villages*, *as the election system cannot be practically applied as it would have been applied if we had a full fledged Khalifa system operating today..* This system for election of

leaders in the *Muslim Village* must still be in full compliance with Allah's ﷻ *Shariah, InshaAllah.*

We need to determine:

- i. The election process for the selection of the *Khalifa*.
- ii. The rules for the delegation of authority by the *Khalifa* to subordinates under his authority—*Wazirs* or *Amirs*. (131)
- iii. The system for 'checks and balances' on the government itself.

The discussion in this book about the election of the *Khalifa* is academic because the last two *Khalifas* who will rule—Imam Mahdi ﷺ and Prophet Jesus ﷺ—will be appointed through 'Direct Authority' by Allah ﷻ, and not elected. But it is the basis for our elucidation of the electoral system for the *Muslim Village* We want to determine clearly the process of election of the *Khalifa*, as it was done during the Khulifa Al-Rashidun period, in order to determine how Muslims worldwide are to elect their leaders, *InshaAllah.*

The rules of election of the leadership are to be applied slightly differently depending on the circumstances::

- a. **Pre-Existing Community:** This refers as to when the Muslim community is already organized, there is a *Khalifa* in place and the electoral process of the *Khalifa* is established. The electoral rules for the *Khalifa* are learnt from the example of our beloved Prophet Muhammad ﷺ and thereafter until the end of the Khulifa Al-Rashidun ﷺ. This united Muslim community does not exist today, as it has been disbanded into nation-states by the enemies of Allah ﷻ, the Gog and Magog Alliance. Nevertheless we learn the rules from this model community



and then we apply them with some adjustments to the *Muslim Village—InshaAllah*.

- b. **Newly Formed Community—the *Muslim Village* at the time of *Fitnah*:** This situation refers as to when Muslims from various regions unite and organize in *Muslim Villages* spread around the world at the End of Times. The most important aspect in regards to the application of the election rules when comparing an existing community versus a newly formed community is the lack of a pre-existing organic leadership. There will be no preexisting *Khalifa* or Shurah. The Shariah rules for election of the Khalifa/Community Leader must be adapted to be able to designate a leader for these communities/*Muslim Villages*.

Although the rules are the same for both, there are considerations that need to be taken into account in the case of a newly formed community—the *Muslim Village*. If the governmental organization would be standing as it was the time of our beloved Prophet Muhammad ﷺ or the Khulifa Al Rashidun then the leadership of each *Muslim Village* would be organized from the *Khalifa* down to all the smallest components of the government. The *Shariah* system operates in a vertical delegation system. Now, since at this time we do not have a *Khalifa*, then a vertical operating system of government will not exist. Each individual *Muslim Village* will be formed stand-alone, elect its leaders stand alone, and operate stand-alone, until Allah ﷻ sends His ﷺ leaders for the *Ummah*—Imam Mahdi ﷺ and Prophet Jesus ﷺ, and then the government of the *Ummah* will

return to a vertical organization—*InshaAllah*.

The reader must note that we are not going to go into the details of what happened during the period of Khulifa Al-Rashidun in regards to the *Khalifa* post of Imam Ali ؑ and the various arguments of Sunni and Shia' positions. Both parties can put aside all the Hadith and historical accounts—however accurate—and strictly look at what Allah ﷻ stated in the Qur'an in regards to this matter. There is no statement by Allah ﷻ delegating the Khalifa post to Imam Ali ؑ, or Ahl Bayt ؑ in the Qur'an. This is enough proof on the matter. (152)

For all parties involved in this argument, it is extremely important that we respect all of the Sahaba regardless of our personal points of view and be thankful for their efforts through which we have Islam today. The tremendous rank of each Sahaba ؓ is enough to withhold the tongue and have due respect. We pray for their reward and forgiveness in the same manner that we would like forgiveness for our own mistakes. (106) (153) (172)

Finally, Muslims should remember the order of Allah ﷻ,

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ  
وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

*And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Sabirin (the patient ones, etc.).*

Surah Al-'Anfāl (The Spoils of War) [8:46] (121) (106)

## Types of authority

In order to obtain some clarity of thought on this matter of rulership, we want to classify the types of authority that exists based on Allah's *Shariah*.

We classify authority based on:

- i. **Investiture:** The manner in which authority is invested.
- ii. **Organization:** The vertical organization of authority and how individuals are vested with authority.

## Investiture

There are two types of investiture under Allah's ﷻ system of rulership, and by it designating the individuals as leaders of the *Ummah*:

1. **Direct Authority:** Is given directly by Allah ﷻ to his Prophets ﷺ, or other uniquely designated people who are not prophets but have a high rank such as Imam Mahdi ﷺ.

People have no choice in the selection and election of these leaders. Allah ﷻ will provide signs in order for people to accept these individuals. For example when Imam Mahdi ﷺ returns, he will be a leader selected by Allah ﷻ, and we have been commanded by our beloved Prophet Muhammad ﷺ to obey him. The same will occur when Prophet Jesus ﷺ returns to earth. In this particular case Imam Mahdi ﷺ will cede the post of *Khalifa* to Prophet Jesus ﷺ when he descends in Damascus, this based on the higher rank of Prophet Jesus ﷺ as invested by Allah ﷻ. (5) (179) (181)

2. **Indirect Authority:** This authority is given by Allah ﷻ to people in an indirect manner, and it refers to leaders who are selected by the people, or subordinates selected by the *Khalifah/Leader/Imam*, but conditional on the process of election being in compliance with Allah's *Shariah*. (112)

For example, when there is no prophet on earth in physical format, as it is the case now, people must elect their own leaders through the process described in the *Shariah*. By the fact that they have been elected, and they themselves have elected people to aid them in ruling, this gives the leader—whether it the *Khalifa* or a Community Leader—authority under Allah's ﷻ *Shariah* to obtain the obedience of the ruled people. The subordinates of the ruler—such as the ministers or secretaries—benefit from the same obligations of the ruled. The people ruled benefit from having proper rulers to lead them and protect them.

(55) (128) (129) (147) (163)

## Organization

Further we can classify the system of authority under the *Shariah* in terms of their vertical organization and how individuals are vested with authority:

1. **Single Central Global Authority:** The *Khalifa*. Allah ﷻ teaches in the Qur'an Majid the principles of leadership, and clearly indicates that there is to be only one single global leader for the whole of the *Ummah*. Further this implies that for any particular community single leadership is mandatory.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا  
يَصِفُونَ

*If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him).*

Surah Al-'Anbyā' (The Prophets) [21:22]

Allah ﷻ is one and in the same manner leadership of the Muslim community must be one, otherwise there will be disorder, as it is obvious from observing the state of the *Ummah* today. Further the leadership of the *Muslim Village* must be single.

**2. Centrally Delegated Authority—Subordinates of the *Khalifa/Community Leader*.** These are individuals designated by the *Khalifa* to supervise various aspects of government.

In today's terminology they are called ministers/secretaries, or governors. For example the US Secretary of State, or in Canada the Minister of Finance. At the time of the *Khulifa Al Rashidun* they were called *wazirs* or *amirs*.

1. ***Wazirs*** are ministers. There are two types:
  - a. Delegatory—that is with full powers to decide and execute
  - b. Executory—that is that they only carry out orders.

2. **Amirs** are governors of a region or town. The *amir* is a type of delegatory *wazir* whose task is delimited to a specific territory or city. (131) (132)

The *wazirs* and *amirs* have not been elected to their posts, but their rank is ordained by the *Khalifa/Community Leader*. People have the obligation of “...*we listen and we obey...*” towards them. (47) (58) (59) (61)

**NOTE:** Today under the ‘democratic’ system the governors in a country that follows the federal system of organization, such as the United States, are elected by the population and not delegated by the president. This is not how the *Shariah* system of government worked at the time of expansion of Islam. In other words an Amir does not obtain delegation of power in the same manner under the *Shariah* system as in the democratic system.

3. **Locally Elected or Delegated Authority:** These refer to communities, towns, cities, provinces, whole territories, including a *Muslim Village* where there is no central government or *Khalifa* that is delegating an individual to govern these. In this case the people of these *Muslim Villages*, towns, cities, provinces elect their own leaders—called *Community Leader* in this book. So they have their own internal vertical organization. Just like it would occur if there was a *Khalifa* the leaders are vested with authority by:

- i. **Election:** The local population elect individuals to lead them.

- ii. ***Delegation:*** That is individuals are put in power by the designation of the *Community Leader* or one of his deputies

## Operating Rules of The Shariah-Compliant Electoral System

Because this is a complex matter, we will first disclose the working principles and later in the book we will give practical working models as per Allah's ﷻ *Shariah*. Any explanation and alternative viewpoints will be given in the End Notes section along with pertinent Qur'anic and Hadith quotations. We have picked the clearest course of action as per the Qur'an and Hadith, and the example of the Khulifa Al-Rashidun. We will also show how to deal with situations in which the whole community is not fully composed of Muslims. The rules given below can be scaled up and applied to any size of community.

It is important for the reader to learn the process well so they can apply it in their own *Muslim Village*. In the upcoming times people will have to be able to quickly organize and assemble, and there will be little time for scholarly discourse. Muslims must avoid getting into argumentation of fine matters and work these small issues out as they move along, in particular when time is of the essence and unity is key to success—even survival

The *Shariah* compliant system of rulership operates under the following rules:

1. **Leadership is Mandatory:** Every Muslims community must have a leader/imam, and the whole *Ummah* must have a *Khalifa* who rules the totality of the *Ummah*.

The pre Islamic Arabs had a clear understanding of the need for proper leadership:

The poet Al Afwah Al Awdi has said in his poem:

“There is not benefit to a leaderless people when disorder reigns, and they will never have a leader if the ignorant amongst them leads”.

(47)

It is not an option to be leaderless, fragmented, and disunited. The results are clearly visible today around the Muslim world.

A ‘community’ is defined in the Hadith as three (3) people or more, as our beloved Prophet Muhammad ﷺ stated that “...when three persons set out on a journey, they should appoint one of them as a leader...” A ‘journey’ can be equally interpreted as the journey of life, and the ‘journey’ of the community. Further, the members of the community must ‘appoint’ or ‘elect’ this leader from amongst themselves. (105) (118)

This obligation of having a leader is considered under the *Shariah* a collective obligation – Fard Fifyah. That is, in the same manner as Jihad and the acquisition of knowledge, if one person takes up the obligation, the obligation is then removed from the rest of the community.

(47) (141) (142) (143) (144) (145) (146)

## 2. Leadership is Single:

لَوْ كَانَ فِيهِمَا إِلَهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا

يَصِفُونَ



*If there were therein gods [or multiple leaders] beside Allah [or His designated leader on Earth properly elected through the Sharia electoral system], then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him).*

Surah Al-'Anbyā' (The Prophets) [21:22]

Only one ruler for the whole *Ummah*, or one ruler for a certain community / *Muslim Village*. Where there is a second person claiming the leadership post where one individual has already been elected following the *Shariah*, the second claimant must be executed.

(127) (148)

It is not possible to be united unless there is a single leadership, and where the leader is obeyed. Whoever the leader delegates must also be obeyed. This is the only way to move forward and progress as exemplified by our beloved Prophet Muhammad ﷺ, and the Khulifa Al-Rashidun ؓ. Within a few short years Islam spread from Arabia to all over North Africa. This is a direct result of unity and single leadership.

Every member of the *Muslim Village* is to understand and incorporate in his/her social behaviour the obligation to obey and follow orders from the *Khalifa* and those in charge.

(58) (127) (129) (153)

3. **Leadership of the *Khalifa* is for a Lifetime:** Once elected the *Khalifa* is to maintain his authority until death.

As it was shown by the example of our Holy Prophet Muhammad ﷺ, and the Khulifa Al-Rashidun ؓ, the rule of a certain individual over

the Muslims shall last for the lifetime of the ruler. The ruler may step down due to illness and unable to carry out the duties, but he should bear in mind the weight of the responsibility and stay in the position as long as possible.

This life-long position has the advantage of giving the leader many years of accumulated experience in matters of government, which is not possible to achieve under such a system as the 4-year tenure that is used in most western democratic countries. From the subject's point of view, it gives a significant amount of stability in knowing that a ruler will be in his post for many years—if Allah ﷻ wills.

**4. Means of Investing the *Khalifa* into Office:** The ways in which the *Khalifa*, or *Imam*, or Community Leader comes into power are as follows:

**a) By Election:** The *Khalifa* / *Imam* / Community Leader is elected by an electoral *Shurah* delegated by the community. The electoral process must be done in consultation, otherwise it is invalid.

(114) (118) (136) (137) (141) (156) (157)

The characteristics of the *Shurah* are:

- i. The *Shurah* itself must be elected by the community as it would occur in a newly formed community like the *Muslim Village*; or
- ii. The *Shurah* can be preexisting due to the organic growth of the community and the natural selection

of its dealership as it occurred in Madinah during the nascent years of Islam after the death of our beloved Prophet Muhammad ﷺ.

The electoral *Shurah* is constituted by the elite of the community; that is individuals who have religious and worldly knowledge, talent, experience, proven track record, state of health, as well as the necessary bravery to conduct matters of government. It is *not* related to the amount of wealth a person possesses.

(47)

The election process is restricted in the following manner:

- i. The *Khalifa* post is restricted to a person from the Quraysh tribe as long as he complies with the other requirements to the post. If such a person does not exist, then other non-Muslim Quraish may be elected as per the *Shariah* rules. This restriction applies only to the *Khalifa* post and not to a regional leader or the leader of the *Muslim Village*.

(116) (157)

- ii. Women are not authorized to rule the Muslims.

(154) (155)

- iii. The *Shurah* members and the Khalifa candidates must have legal capacity and those with power to enact or dissolve a pact or contract. (184)
- iv. Candidates cannot self-propose themselves to the *Khalifa* post, Community Leader, or any post for that matter, as it occurs in the democratic system of election. (107)
- v. Individuals who are proposed to the post of *Khalifa/Community Leader* may refuse to accept the post, as taking up the responsibility is optional and no person can be forced to accept.  
(117) (119) (120) (156) (157)
- vi. There is no kingship in Islam as the process of selection of the *Khalifa / Community Leader* must involve consultation, hence the *Khalifa / Community Leader* post cannot be hereditary. (182)
- vii. The paying of allegiance from one person to another without consulting the community is invalid. (118) (126) (156)
- viii. When a *Khalifa* is elected and a second claims the post, the second claimant is to be executed. (127)
- ix. The election process is not invalidated when one or more of the members of the *Shurah* are not present, as long as some are present for the election. There must be a valid reason why the missing members of the *Shurah* are not present for the

election. For example if they have gone out for a military campaign and it is unlikely they will return immediately for the election process. If the *Shurah* has been completely reduced due to death, war, disease, then it is necessary to reelect a *Shurah* before electing the *Khalifa / Community Leader*. This process is discussed later on in this book. (157)

- x. Once the *Khalifa / Community Leader* is elected by the *Shurah*, then the leader is confirmed via an oath of fidelity of the whole community—the *bayah*. (12) (123) (126) (157) (181)

The candidate or candidates for the *Khalifa* post may be proposed by:

- i. The existing *Khalifa / Community Leader*. The existing *Khalifa / Community Leader* may also refuse to propose any candidates.
- ii. A single member of the *Shurah*.
- iii. More than one member of the *Shurah*. (4) (113) (119) (120) (121) (157)

The final election of the individual who will take up the *Khalifa / Community Leader* post must be done by:

- i. The existing *Khalifa* if he has been delegated by the *Shurah* to elect the next *Khalifa / Community Leader*. The existing *Khalifa / Community Leader* cannot unilaterally elect the successor. (114) (152) (156)

- ii. The *Shurah* members, by all those present agreeing on a single candidate. (118) (156) (157)
- iii. By one of the *Shurah* members when the *Shurah* delegates to that single *Shurah* member the task of electing the *Khalifa / Community Leader*. (119) (118) (123) (126)

**b) By Auto-Delegation:** We describe below more in detail the nature of auto-delegation and its origin. In this section we describe auto-delegation as it pertains to the *Khalifa / Community Leader* post.

Auto-delegation can only be undertaken on a temporary basis, and occurs exclusively under certain circumstances:

- i. The current *Khalifa / Community Leader* has died and there is a condition of emergency where the interests of the whole community is realized through such a takeover by preserving authority and order; or
- ii. The *Khalifa / Community Leader* becomes a non-Muslim and must be removed, where the removal will cause the *Khalifa / Community Leader* post to be left vacant and there is a need that one individual take over the post until proper elections are conducted; or
- iii. A non-Muslim seizes the *Khalifate / Community Leadership* post, and needs to be removed where there is a need that one individual take over the post until proper elections are conducted; or

- iv. The current *Khalifa / Community Leader* makes reprehensible innovations and must be removed, and there is a need that one individual take over the post until proper elections are conducted; or
- v. A person has usurped the position of *Khalifa / Community Leader* without undergoing the proper electoral process and must be removed to allow for a proper electoral process, where there is a need that one individual take over the post until proper elections are conducted. The reason being that a person seeking position of power must not be given it, and the use of force to take over the *Khalifa / Community Leadership* post would most likely involve another person who has been elected or was a candidate. Both conditions, seeking position of power, and being the second claimant to the *Khalifa / Community Leader* post constitute a breach of *Shariah*.

(107) (127) (154)

Under all circumstances once the situation normalizes a proper election of the *Khalifa / Community Leader* must be carried out, where the individual who auto-delegated must step down once the new *Khalifa / Community Leader* is elected.

(144) (145) (146)

**IMPORTANT:** The *Khalifa*—once properly elected—cannot be forcibly removed when he is corrupt, as long as he has not become a non-Muslim, does not commit reprehensible

innovations, and has not taken over power without a proper electoral process as per the *Shariah*. (185)

**5. Participants in the Election Process:** There are two groups of people participating in the election of the *Khalifa / Community Leader*:

**1. Electors:** Those who are those worthy of *electing* the *Khalifa / Community Leader*. They are defined in the *Shariah* as *those with power to enact or dissolve a pact or a contract*. These individuals must comply with the following conditions:

- i. Possess legal responsibility, that is they are not children or insane. They are just people.
- ii. They possess the understanding of who has a right to the position.
- iii. They have insight and wisdom that allows them to understand who is the person most fitting for the position.
- iv. They have insight and wisdom to understand what is required of the *Khalifa / Community Leader* in order to fulfill the duties of the post. (47)

**2. Candidates:** Those amongst the members of the community who are suited to be *candidates* for the post of *Khalifa / Community Leader* who must also be of *those with power to enact or dissolve a pact or contract* because the whole process of election of the *Khalifa / Community Leader* is considered a contractual process as described by Sheikh Al Mawardi in his book. (47)



The *candidates* must fulfill the following conditions:

- i. Be a Muslim.
- ii. Possess legal responsibility, that is they are not children or insane.
- iii. Be free—that is not a slave—so that others consider him worthy of respect. Although as stated in the Hadith of our beloved Prophet ﷺ it is clearly stated that a slave can be the *a delegated leader*. (152)
- iv. Male, as the leadership of a woman is not permissible in Islam. (154) (155)
- v. Be of the Quraish tribe. This regulation applies to the *Khalifa* post only, and not other type of community leader, otherwise it would be impossible for a multitude of communities around the world to have leaders. Further the Hadith of our beloved Prophet Muhammad ﷺ confirms that the *Amirs* may be of other than Quraish. See note below. (116)
- vi. Be people of justice.
- vii. Have knowledge of *Shariah* and be known to apply the laws in his personal life.
- viii. Have capacity for *Ijtihad* so as to apply the knowledge of *Shariah* in unforeseen matters and be able to arrive at a proper conclusion and judgement.

- ix. Be in a good state of health, including being mobile, able to hear and see.
- x. Have capacity for organizing the people and managing their affairs.
  - i. Be known to be courageous and brave. It is preferable if they have martial experience, although not mandatory, but must be known to be able to stand to adversity and be willing to die fighting, as well as being of those who “... *do not fear the censure of those who censure...*” [5:55].
- xi. Be upright.
- xii. They have not presented themselves as candidates for the *Khalifa* or leadership post—as opposed to being presented as a candidate by a third person.
- xiii. Those individuals who have no capacity for leadership post must excuse themselves from it, even if proposed for the job.

(47) (107) (122) (128) (143) (153)

There must be no pressure, penalty, or ascribing anyone with a sense of negligence, outside these two parties. (47)

**IMPORTANT:** We explain below how Imam Mahdi ﷺ will be the last *Khalifa* of the Quraish. Thereafter the *Khalifa* will be Prophet Jesus ﷺ, both from Banu Israel.

In between now—the year 2016—and up until the appearance of Imam Mahdi ﷺ the *Ummah* in its totality will be leaderless—*i.e.*:

no *Khalifa*.

(5) (116)

3. **Delegated Authority:** Aside from the *Khalifa / Community Leader* all other positions of authority are arrived at by either delegation, or auto-delegation. Auto-delegation is described below. It is only the *Khalifa / Community Leader* who arrive at their position of authority through being elected.

Delegation is a prerogative of the elected leader only—the *Khalifa / Community Leader*. Those delegated obtain their power from being appointed by the elected leader as he deems necessary. The elected leader must have among his capacities the ability to select subordinates from amongst the members of the community who have the skill to execute the designated tasks.

There must be no preferential treatment on those appointed to authority by the leader of the community, as this is detrimental to the progress of the community.

We will not address the subject of delegation in detail in this book. The reader can refer to *The Sequence of Events at the End of Times*, in the section deals with the characteristics of Imam Mahdi ﷺ. In there it is described how one of his main abilities will be to discern who is a person qualified for a particular task. Any elected leader must have this ability. Further the reader can study the process of delegation from Sheikh Al Mawardi's book called *Al Ahkam Al Sultaniyyah*.

(47) (107) (108) (110) (112) (113) (114) (115) (117) (118)  
(128) (155) (154)

4. **Auto-Delegation:** Auto-delegation occurs when an individual who is not elected or delegated to a position of authority comes forward and takes an action that will put himself in such a position of authority.

This principle of auto-delegation originates from an event that occurred at the time of our beloved Prophet Muhammad ﷺ at the Ghazwa of Mu'tah. Our beloved Prophet Muhammad ﷺ delegated the leadership of the army to three individuals sequentially. That is, one after the other in case the prior leader was martyred in battle. The Prophet ﷺ did not designate a fourth leader for the army. It happened that all three delegated army leaders were martyred during battle and the army was left leaderless. Then Khalid Ibn Al Walid ؓ took over the leadership of the army in the middle of the battle, in a unilateral move without being delegated by the Prophet ﷺ. This action led the army to victory. Upon Khalid Ibn Al Walid's return to Madina, the Prophet ﷺ did not censure this action, which in fact was the key to victory. (113)

We argue in this book that auto-delegation is applicable on limited circumstances—and it is not a justification for usurpation of the *Khalifa* post, or any other post of authority.

Auto-delegation is permissible when:

- The elected or delegated post has been left vacant and there is no elected or officially-delegated person immediately available to take over authority.

- The post filled is vacant due to the circumstances where the person ceases to be in charge.
- There is urgency and danger.
- The event requires quick action.
- Failure to undertake such action will result in a detrimental situation for the Muslims.
- The action that leads to taking over the position must be within the *Shariah*. This is in two levels. One is in regards to the action itself—for example when it occurs during *jihad*. The second is in regards to the rights of the preexisting elected or appointed person. That person's position cannot be usurped.
- The auto-delegation is automatic and made effective by the action in itself, undertaken to lead the Muslims, and by it the person fulfills the post.
- This person must be a Muslim.
- The members of the community give tacit approval of the takeover of the post by not opposing it.

We argue in this book that this *Shariah* rule is applicable both for delegated positions as well as in the case of the *Khalifa*.

If the situation is so dire that it does not even allow the election by the preexisting *Shurah*, then it is permissible for an individual to take up the *Khalifa* post and lead the Muslims out of their troubles, but upon the situation normalizing the proper election procedure must be followed.

## 6. Usurpation of the *Khalifa* or Leadership Post is Prohibited:

Contrary to what is stated by some books of *Fiqh*, we humbly argue in this book that usurpation of authority is not a means for individuals to access positions of authority amongst the Muslims, even if it is done with goodwill, as:

- a. Individuals who covet power are not permitted to attain position of authority under *Shariah*. Usurpers are people coveting power. This is the reason why ‘democracy’ as an electoral system contradicts Allah’s ﷻ *Shariah*, due to the fact that candidates for democratic elections are people coveting power.
- b. There is no outright allowance in the *Shariah* for usurpation of authority. Allah’s ﷻ *Shariah* clearly prohibits taking people’s property. And of all of people’s ‘property’, the *Khalifa* / Community Leader post would be considered one that is owned by each and all of members of the community.
- c. Taking people’s property constitutes in itself oppression. Usurpation of authority is oppression as it is in most cases undertaken through oppressive and deceptive means.
- d. The *Khalifa* / Community Leader post is a trust, where the election process for the post is part of that trust. Usurpation of the post would entail a breach of the trust.
- e. The command of Allah ﷻ to work in consultation is breached when the post of *Khalifa* / Community Leader is usurped, as the usurper takes unilateral action.

- f. It is prohibited for a second person to claim the post of *Khalifa / Community Leader* when one has already been elected. An usurper is most likely to make the claim to the *Khalifa / Community Leader* post when there is already and existing leader, which—as per *Shariah*—makes the usurper punishable by death. Even if the post is empty the process of usurpation will most likely involve a significant amount of chaos and conflict which will produce damage to the community.

The only exception where the *Khalifa / Community Leader* post can be taken over unilaterally is with auto-delegated, and the conditions have been described above. Nevertheless upon the emergency ceasing, proper election procedures for the *Khalifa / leadership* post must be followed.

And Allah ﷻ Knows Best!

(107) (122) (113) (114) (127) (144) (154) (155)

## 7. Obedience to a properly elected *Khalifa / Community Leader* is mandatory:

Early on in the history of Islam, Allah ﷻ gave a severe lesson to Muslims at the battle of Uhud. This lesson came in when the Muslim State of Madinah had been recently established by the Prophet ﷺ. Our beloved Prophet Muhammad ﷺ gave clear instructions to the archers to stand guard at the rearguard of the battle field and not allow any horsemen to enter the area from behind the Muslim army positions. Upon seeing some of the companions taking booty, the archers disobeyed the Prophet ﷺ

and left their positions to partake in the booty. The Makkans, then attacked from behind the Muslim position, and they could not be deterred as there were not enough archers to defend it. The Muslims suffered severe losses—including physical harm to the Prophet ﷺ—and only with the grace of Allah ﷻ the battle ended up in a tie.

(46) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62)  
(112) (129)

The lesson of the battle of Uhud includes two aspects:

1. Obligation to listen and to obey the leaders.
2. Not to rely on self-strength at any time, but only to rely and trust Allah ﷻ.

It was narrated from ‘Abdullah bin ‘Umar ؓ that:

The Prophet ﷺ said: “Whoever bears weapons against us, he is not one of us.”

كتاب تحريم الدم

باب مَنْ شَهَرَ سَيْفَهُ ثُمَّ وَضَعَهُ فِي النَّاسِ

أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ، قَالَ أَنْبَأَنَا ابْنُ وَهْبٍ، قَالَ  
أَخْبَرَنِي مَالِكٌ، وَعَبْدُ اللَّهِ بْنُ عُمَرَ، وَأُسَامَةُ بْنُ زَيْدٍ، وَيُونُسُ بْنُ  
زَيْدٍ، أَنَّ نَافِعًا، أَخْبَرَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ “ مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا ” .



Sunan an-Nasa'i—The Book of Fighting [The Prohibition of Bloodshed]

Chapter:

The One Who Unsheathes His Sword and Starts to Strike the People with it

Grade: Sahih (Darussalam)

Reference: Sunan an-Nasa'i 4100

In-book reference: Book 37, Hadith 135

English translation: Vol. 5, Book 37, Hadith 4105

[www.sunnah.com](http://www.sunnah.com)

One of the characteristics of the End of Times is “*everyone being charmed with his opinion*” [*Hadith of our beloved Prophet Muhammad ﷺ*]. This in turn leads people to act in whatever manner they feel like, following their lower negative souls (*nafs*), disobeying the leaders, and without having consideration of all the factors that will produce the best outcome for the community when a decision is made. This state of the soul has been successfully exploited by the Gog and Magog Alliance to manufacture innumerable ‘color revolutions’ around the world that have produced the devastation of Muslim society in Libya, Egypt, Syria, now Turkey, and we will see more in the near future—*Audzubillah*. (1)

A “complete picture” of events, outcomes, and the best possible solution to a problem in the community can only be produced by the *Khalifa/Community Leader* who has an overall perception of the situation.

Allah ﷻ and His beloved Prophet Muhammad ﷺ have left us clear and abundant instructions in the Qur'an and Hadith to “*listen and obey*” our leaders, even if some of them are corrupt.

The exception being only when the orders given by the *Khalifa / Community Leader* contradict Allah's Laws. In this case the course of action for a Muslim is to simply refuse to follow such orders. (76) (127)

Further there can be no rebellion and a properly elected *Khalifa / Community Leader* can only be removed by the subjects under specific circumstances, namely if the *Khalifa / Community Leader*:

- i. Becomes a non-Muslim.
- ii. Fails to maintain the prescribed prayers.
- iii. Makes reprehensible innovations which are offensive and unlawful.
- iv. Alters the *Shariah*.

And even if these conditions exist, the members of the society need to proceed with a redress in a cautious manner, so as not to disturb the functioning of the society, and cause more harm than good., The community must follow the following *Shariah* regulations before removing the leader by force:

- i. It is obligatory to remove such a person if it is possible to remove him and replace him with an upright leader.
- ii. If only some people can rise and they consider that they can remove the leader, it is obligatory.
- iii. If only some people can rise and they consider that they cannot remove the leader, it is not obligatory.

- iv. If people are certain that they cannot remove him, then it is not obligatory. In this case, if a Muslim is prevented from practicing Islam, a Muslim must leave and relocate to those lands where he can practice Islam.

(143) (185)

In any case, the reader must consider that leaders come from amongst the people, and they behave in the same general manner as the people in general behave, although when influenced by power the corruption of a person's evil tendencies heightens. So, the only way for a community to have a righteous leader is for the community itself to go down the path of righteousness. And this can only happen when the community abides by Allah's ﷻ and His Prophet's ﷺ injunctions—externally and internally (*i.e.* in a practical manner in daily life, and within the hearts). May Allah ﷻ guide to righteous behaviour and give us righteous leaders. *Amen!*

Allah ﷻ has commanded:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ  
يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

*The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, “We hear and we obey.” And those are the successful.*

Surat An-Nūr (The Light) [24:51]

Messenger of Allah ﷺ said:

“Even if the one appointed over you is a mutilated Ethiopian slave whose nose and ears have been cut off, listen to him and obey, **so long as he leads you according to the Book of Allah.**”

(129)

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ، مِنْ أَمْرِ اللَّهِ إِنَّ  
اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ  
سُوءًا فَلَا مَرَدَّ لَهُ، وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾

... *Allah does not change a people's condition unless they change what is in ... their hearts, and if Allah wills misfortune for a people there is none that can repel it, nor do they have a defender beside Him.*

Surah Ar-Ra'd [13:11]

(162)

8. **Decision Process and the *Shurah*:** The consultative process has been ordered by Allah ﷻ upon our beloved Prophet Muhammad ﷺ, and hence to all of us in the Qur'an:

فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِنْ لَمْ يَأْمُرْ بِهِ لَأَبْرَأَنَّكَ مِنْ هَؤُلَاءِ وَنَجِّنَاكَ مِنَ الْغُيُوتِ  
لَا تَقْضُوا مِنْ حَوْلِكُمْ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ  
فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

*And by the Mercy of Allah, you dealt with them gently. And had you*

*been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; **and consult them in the affairs.** Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).*

Surah 'Āli 'Imrān (Family of Imran) [3:159]

In the consultative process the leader addresses any outstanding issues with the members of the council—the *Shurah*—so that all have the opportunity to contribute ideas. This is what in business has been called “brainstorming”. The reason for this being that, Allah ﷻ inspires and illuminates His ﷻ various subjects in many ways giving a course of action on any particular matter. This has been shown to be His ﷻ way of work in innumerable Hadiths in which He ﷻ has informed individuals via dreams or inspiration. For example, the manner in which we Muslims do the call to prayer—the *Adhan*. So, a wise leader will understand that the knowledge and direction for him will come from Allah ﷻ via various slaves of Allah ﷻ. It is then the obligation of the leader to take action in the direction indicated by Allah ﷻ in this manner. This system has the advantage of making people participate in the ruling of their own lives, as well as assisting the leader in the managing of the community affairs. It should be pointed out that not only members of the *Shurah* participate in the consultative process but also the community at large. In particular individuals who have expertise in a subject matter that needs addressing.

The election process of the *Shurah* is part of the election process for the *Khalifa / Community Leader*. In the *Muslim Village* it will be mandatory to form a *Shurah* (Council) in order to comply with Allah's ﷻ commands.

The *Shurah* is a body with the following functions:

- *Consultative Body for the Khalifa / Community Leader*: The *Khalifa* will bring up any issues that are of concern to the community and seek opinions and solutions to such problems.
- *Legislative Body*: Upon instruction of the *Khalifa / Community Leader*, the *Shurah*, or a particular committee within the *Shurah*, shall be designated to create the full text of laws. These draft laws can then be circulated for comments amongst all the other members of the *Shurah* as well as the whole community, governors, and other government departments. The final decision on approval of laws rests on the *Khalifa / Community Leader*.

The reason for designating to the *Shurah* the task of composing laws is that it is a time consuming task that requires many individuals to draft properly and corroborate it in context of other laws. The *Shurah* itself shall have legal and administrative teams that will assist in this task.

The *Shariah* system of legislation does not have—like in the democratic system—three levels of approval: executive, parliament, and senate. It works on a consultative process, but it does not stagnate government due to multiple

“parties” interfering with the governing process due to them seeking the spotlight by opposing legislation that may be beneficial to the community.

Some people may argue that this process concentrates the whole power in the *Khalifa*. It does, as instructed by Allah ﷻ and His Prophet ﷺ. At the same time Allah ﷻ has instructed the Prophet ﷺ and the *Khulifa* after him to consult the people —this is an obligation, so the system has a built-in balance in it.

**IMPORTANT:** When we refer here to laws, we are referring to matters not legislated in the Shariah, for example road laws, municipal rules, *etc.*

- *Task Forces:* Certain matters that need deep investigation before legislating and implementing shall be designated to certain task forces within the *Shurah*. The task forces must be organized in such manner that it also includes member of the government and public who are responsible for the subject matter being investigated. For example if the matter relates to regulating Internet, then the specific *Shurah* members designated by the *Khalifa / Community Leader* should have experience in this area, the government institution that manages Internet should be involved, and further selected members of the public that are in this industry shall form part of the task force. The objective is that the best possible outcome is obtained from the participation of the most qualified individuals.

9. **The ‘Majority’ Does Not Rule:** The social, ethnic, economic, or tribal power group that has the largest number of members or financial resources, does not have a right to force its will on the rest of the population simply based on the number of its members. There is no “majority” in the *Shariah Leadership Electoral System*.

**NOTE:** This principle will be more clearly understood when reading how the election system is to applied in the coming sections of this book.

This applies in two areas:

1. Election of the *Khalifa / Community Leader*: Regardless of the number of people a certain social group has, they can only present one leader-candidate for the election of the *Khalifa / Community Leader*. Other groups will also be able to produce only one leader-candidate per community despite having a larger or a smaller population. If there are only two communities they will need to present two leader-candidates per community in order to avoid a tie. From the group of leader-candidates only one leader will emerge as *Khalifa / Community Leader*. This will guarantee that both groups will be equally represented.

In general most of the conflicts amongst different tribes or ethnic groups arise when they vie for power at the expense of the other. This has been exploited by the Gog and Magog ‘colonizers’ (or robbers and murders which is a more appropriately) in Africa for example, where they organized nation-states with two or more tribes traditionally



at odds with each other in the same territory. The so called “divide and conquer” philosophy. For the purpose of electing the *Khalifa / Community Leader*, the community will need to be grouped by ethnic groups, or any sort of homogeneous social group.

To give an example, we assume that somewhere in this world there are African and Chinese people living together in a community. Both are distinct social groups, and as it usually occurs for the most part, they conglomerate within their own social group but mingle with each other in day-to-day life, and few even intermarry. For the purpose of the whole African/Chinese community of electing their leader-candidates it is best to have the Africans and the Chinese each bring forward their own leader-candidates. Each would propose two leader-candidates to avoid a tie in the final *Khalifa* election. Each social group is now represented regardless of the number of population they may have. If the whole African/Chinese community is asked to elect their leader-candidates, it may happen that the majority of the candidates will be African, or Chinese for that matter. Then the Chinese or the African people may feel that they are not represented, if the majority of the candidates belong to the other social group, and this will eventually lead to discord. Subsequently these four leader-candidates they decide which of the four will be the *Khalifa / Community Leader*, remembering that none of them can propose themselves to the post.

The key here is that each social group will tend to know their own people, and will be able to identify those who the community feels will be their best representatives. At the same time both communities will be represented in the *Shurah* regardless of the number of population, so no community loses out.

2. Votes on Issues that Need Decision: There is no “majority” when voting for an issue. In other words it is not like the democratic system where the “majority” decides regardless of whether the decision is good or bad.

When the *Khalifa / Community Leader* requests the *Shurah* for advice, the *Shurah* itself may have a certain opinion or vote on a matter, but the *Khalifa / Community Leader* can go against the majority and take the advice of the minority, or none of them at all. The best example of this situation is the treaty of Hudaibiyah by our beloved Prophet Muhammad ﷺ. Another such situation is when Salman Al-Farisi ؓ advised our beloved Prophet Muhammad ﷺ to dig a trench around Madinah to ward off the attack from the Makkans.

The *Shariah* system acts as a block towards a community moving in a direction that opposes Allah’s ﷻ laws, or that might not know that the best course of action lies in a different path than the one selected.

The final decision on all matters are singly done by the *Khalifa / Community Leader*, but this is conditional on consultation with the *Shurah* and the community.

**IMPORTANT:** We are here talking about matters that are not of faith, but rather of general knowledge and its application. Matters of faith are established in the Sharia by the consensus of the *Jamah*'.

And Allah ﷻ Knows Best!

(2) (14) (58) (62) (114) (123) (126) (129) (136) (139) (147) (163)  
(168) (185) (186) (262)

### Principles of Governing in Islam

From the Qur'an Majid and the Hadith of our beloved Prophet Muhammad ﷺ we can collect the following characteristics of the *Shariah* system of government for the reader to keep in mind:

- The ruler/ruled relationship is established through election and thereafter by the *bayah* which confirms the contractual relationship.
- Rulers govern according to the Book of Allah ﷻ—the Truth.
- Those subjects who act righteously are treated with kindness, those who breach Allah's ﷻ laws are punished according to Allah's ﷻ prescribed punishments.
- Consultation with the ruled community is mandatory in the process of rulership. The rulers inculcate a sense of communal collaboration.

- Rulers must be just. Having actions that are unjust will remove their guidance from Allah ﷻ, and Allah ﷻ curses the tyrant. For the community the result of a tyrant ruler is infighting.
- The breach of Allah's *Shariah* by the community will produce for it a tyrant ruler.
- Rulers treat their subjects with gentleness and ensures people do not become averse to the *Shariah*, to the ruler, or to each other.
- The ruler is honest with the ruled people and does not deceive them.
- He looks after the community in an honest and sincere manner.
- Creates a sense of love and union amongst the people and works earnestly to dispel divisions.
- The ruler prays on time, and leads the prayers where he is located, including *Jumah* prayer.
- A Muslim is obligated to pray on time, and if the ruler delays his prayer, then the people should pray on time and also join the ruler after when he does his prayer.
- The ruled people are obligated to listen and obey as long as the ruler acts in according to the Book of Allah ﷻ.
- The ruled people have the obligation to fulfill the rights of the ruler.
- The ruler judges between people with the truth that Allah ﷻ sent through the beloved Prophet Muhammad ﷺ.

- When judging the ruler will try his best to arrive at a correct ruling.
- The ruler orders people to do righteousness, and acts himself in the same manner.
- The ruler is not to cede to any individual or group any of his rights to rulership once properly elected, under no circumstance.
- Rulership cannot be assigned by the ruler to any individual after himself, other than being delegated by the community to elect his successor, and the successor must be approved by the community.
- A person delegated a task by the ruler is to maintain confidentiality regarding the matter assigned.
- The ruled community has a right in the affair of rulership, meaning a right to participate as candidates to the *Shurah*, *Khalifa / Community Leader* post, and be consulted.
- The ruler/ruled relationship has mutual rights and obligations.
- Rulers must surround themselves with a *Shurah* that will aid them in abiding by Allah's ﷻ laws.

(138) (139)

### The Characteristics of Pious Leaders

In general people have a mental image of a pious person as meek and weak. This is not the way our beloved Prophet Muhammad ﷺ and the Khulifa Al-Rashidun ؓ were. May Allah ﷻ enlighten us to be truly as

them. *Amen.*

The people of the community need to learn and educate themselves in terms as to who they need to seek as leaders. This is of extreme importance. Not every individual is suitable to be a leader. In fact this is a rare skill. The most common situation today is that people think they are suitable to act as leaders when in fact they are not. In part this has been inculcated into people by the Gog and Magog educational system who seeks to make everybody a leader with the objective of creating social discord. This seeking of positions of leadership creates an ongoing and increasing problem in organizing and managing the community. (107)

Our beloved Prophet Muhammad ﷺ told Abu Dharr ؓ that he was not to lead even one person. On the other hand our beloved Prophet Muhammad ﷺ selected Zaid ؓ and Usama bin Zaid ؓ to lead Gazwahs (military expeditions). They were black men.

(112) (128) (258) (260)

Leadership is a combination of many skills, including forward thinking, planning, communication, the ability to mend relations between two opposing groups/opinions and getting them to work together, the capacity to make a decision that goes against everyone else's opinions, capacity to lead militarily and fight, understanding of laws, and for Muslims most importantly knowledge of the Qur'an and *Sunnah*. One of the most important is the capacity to follow instructions. Imam Ali ؓ said that a person who can't follow instructions can't lead. (140)

Further, leadership cannot be undertaken without a whole group of people who surround the main leader, and carry out his instructions.

These people are also leaders, but a sub category of leadership. They will lead the people who take commands from them while being led by the *Khalifa / Community Leader*. And beyond them there is another layer of people who are also leaders, they give orders and take orders, and so on. This is the system of rulership. It is a joint effort. There are no super stars, but it is like an anthill or a beehive. Everybody has a part to play in order to achieve the loftiest goal—to obey Allah ﷻ and His ﷺ Prophet Muhammad ﷺ. May Allah ﷻ make us exactly that! *Amen*.

The community must allow for the most capable individuals to rule and not blockade any person because they are poor, or from a different ethnic group than the majority of the population, or on any grounds. (129)

Our beloved Prophet Muhammad ﷺ stated in a Hadith what are the elements for selecting the leader for prayer, and by implication, what are the characteristics of the leaders who should be elected—people should be ranked according to:

1. Knowledge of the Qur'an.
2. Emigration for the sake of Allah ﷻ. If this situation does not apply, then we can include here other major efforts for the sake of Allah ﷻ such as *jihad*.
3. Knowledge of the *Sunnah*.
4. Age—priority to the elderly due to their life experience.

(143) (257)

From the Holy Qur'an we have collected a list of the main characteristics of good pious leaders.

- They rule according to the Qur'an. They guide people by the Command of Allah ﷻ, and not by the command of other people. The parameter of guidance is the Qur'an and the Hadith of our beloved Prophet Muhammad ﷺ.

(73) (74) (153)

- They are devoted to Allah ﷻ without exception. (68) (71)
- They are certain of Allah ﷻ—*Yaqin*. Upon facing adversity, they deal with it with patience, as they know Allah's ﷻ help is near. (73)
- They are firm in the Truth. This is in regards to the 'Truth' of Allah ﷻ being the only God, and His religion, and His Prophets ﷺ, as well as in regards to the 'truth' in sub matters such as government, justice, social justice, and any others in which truth must prevail. And it can only prevail if the leader is inclined to the Truth of Allah ﷻ. 'Truth' encompasses 'truth'. (68)
- A righteous leader does not associate partners with Allah ﷻ. This does not only mean not worshipping idols, but also refers to the implementation of *Shariah* in regards to laws, economy, financial systems, war, social justice, *etc.* Applying a law that is contrary to what Allah ﷻ has established is placing oneself in partnership with Allah ﷻ—*Audzbillah*. For example, the establishment of nation-states by Muslims in cooperation with the countries of the Gog and Magog Alliance goes against the *Shariah*, as Allah ﷻ has prohibited nationalism. Further Allah ﷻ has prohibited the alliance of Muslims with Jews and Christians, when they are in alliance with each other, as it is occurring today



at the End of Times. The utilization of paper money as currency and *riba* amongst Muslims also constitutes a breach. And the list goes on and on.

The reader should recall that Satan is not an idol worshiper. He associated partners with Allah ﷻ by disobeying Allah's ﷻ commands. And placing himself at the same level as Allah ﷻ. By this action Allah ﷻ cursed him for eternity. *Audzubillah*.

(62) (68)(125) (249)(269)

- A leader must have a comprehensive character: meaning they must have as many talents as possible to be able to deal with a multitude of problems that arise amongst the people who are ruled. (70)
- They fulfill Allah's ﷻ commands in all aspects of the daily life, not just some. In other words they do not pick-and-choose from Allah's ﷻ commands based on what is convenient. For example negotiating peace agreements with the Gog and Magog Alliance in which part of the deal is to sell off other Muslims' lives in order to preserve their own status quo—such as Iran, Pakistan, UAE, KSA, Jordan, and Afghanistan. (5) (70)
- They establish prayer: meaning they enforce on the population of Muslims the five daily prayers. A Muslim has the obligation to pray. It is not optional. A righteous ruler will make prayer mandatory. (67) (70)
- The rulers give zakat: meaning that the zakat is properly collected and distributed following the *Shariah*. Zakat is not a

corporate tax as implemented in some Muslim countries, and it is not to be appropriated by the rich and powerful. (67) (75)

- The leaders believe in Allah's Messengers ﷺ and support them. This means that a leader implements the teachings of the prophets at all times. If a prophet is amongst them during their lives, they place themselves at the disposal of the prophet, or in the case of Imam Mahdi (عليه السلام), at the disposal of a *Khalifa* of Allah ﷺ—Prophet Jesus (عليه السلام) when he returns *InshaAllah*. In other words, the support of Allah's Messengers is carried out when their teachings are implemented. (67)
- Leaders "... loan Allah a goodly loan ..." indicating that a righteous leader will sacrifice himself, their family, the community, and its resources to establish Islam and all its facets, as mandated by Allah ﷻ. (67)

**NOTE:** The Sweetness of Allah ﷻ in that He ﷻ does not need us, nor does He ﷻ need a 'loan'. Nevertheless, He ﷻ gives us something—a good action, a good word, money spent in charity, *jihad, jihad al nafs*, teaching knowledge, *etc.*—with which to 'give' to Him ﷻ as a 'loan'. Through the action of giving to His ﷻ servants He ﷻ 'repays' us for our righteous actions. An Amazing Lord!

فَيَايَٰٓءَآلَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

*So which of the favors of your Lord would you deny?*

Surah Al Rahman [55:13]

- They serve Allah ﷻ only, and on a permanent basis. (68)

- They continuously perform good deeds, and charity. (70)
- They bring close to them as their helpers and direct subordinate people who are oppressed and pious. (71) (72)
- They are not oppressors. (72)
- They are not wrongdoer. (65)
- They guide the Muslims to *jihad* for Allah's ﷻ sake only. (66)
- A pious leader will not necessarily follow the requests of the ruled people, but will comply with Allah's ﷻ commandments. (70)

Other requirements:

- They have military capability, and strength of will to fight. People with appeasing personality towards the enemies of the Truth must not be elected leaders.
- They sit and mix in with all type of people—poor or rich, educated or uneducated—like our beloved Prophet Muhammad ﷺ.
- They leave power for the benefit of the community—like Al Hassan ﷺ. (4) (104) (118) (129)
- They do not seek power, but accept it only under pressure and demand of the Muslims—like Imam Mahdi will be forced to take *bayah* of the people in the corner of the Kaaba, or like Imam Ali ﷺ who was forced to take the *Khilafa* upon the murder of Uthman ﷺ. (107) (140)

- They do not lie or speak in the “double speak” style of today’s politicians. They speak in a direct manner as Allah ﷻ has instructed in the Qur’an—a Muslim “*speak[s] words straight to the point*”. The only exception is under a state of war where deception is needed. (261)
- They do not advocate a church-like superior structure of individuals who are not elected to rule, such as in Iran, the “Sunni scholars of Al-Azhar University”, the Catholic Church, *etc.* These structures lead to systemic corruption and the degeneration of Allah’s ﷻ teachings.
- They have in their hearts a concern for people and their welfare, Muslims and non-Muslims.
- If they come into the community and there is already a leader in place, they will not undermine the current leader and structure, but will contribute as advisors to the progress of the community. (127)
- They may not have degrees and titles but they have knowledge of *Deen* and *Duniya* and a clear understanding of how things function and how they ought to function.
- They are people with light in their eyes and faces due to their seeking being close to Allah ﷻ and the Prophet ﷺ.

**NOTE:** Reading faces is an ancient skill that people need to re learn.

See appendix section. (5)

- They will take an action and clarify to people why they have taken that action, so as to not leave people in a state of doubt and ignorance.

- They will stop to listen to anyone stopping them seeking his help. The person stopping them may be a wealthy person, a child, a poor person. The *Khalifa* will never refuse to listen to anyone nor place barriers so people cannot access him. This was the habit of our beloved Prophet Muhammad ﷺ.

At the end of the day, the most important is for people to do *Istikhara* prayer and seek Allah's ﷻ guidance in terms of who should lead them.

Allah ﷻ Knows Best and He ﷻ is the Guide!

### Corrupt and Corrupting Leaders:

Allah ﷻ mentions in the Qur'an Majid the characteristics of leaders who lead people astray:

- Corrupting leaders are unbelievers. (96) (97)
- Arrogance is the characteristic of the unbeliever leader.
- They represent the arrogant. In other words, them and their followers are arrogant against Allah ﷻ. (94) (81) (80) (94)
- Allah ﷻ never takes an unbeliever leader as a supporter for His ﷻ *Din*. This is a clear parameter that a Muslim can use to distinguish a righteous leader from a leader who works for unbelief. (87)
- Every town in this world has groups of people who are led by unbeliever men, so the Muslim must beware and be ready. (78)

- Unbeliever leaders are dedicated to plotting and planning in order to make their unbelief the upper most. In particular their primary target are believers. The function of the Believers is to oppose these unbelievers, otherwise evil will spread. (Qur'an 2:251). (84)
- They utilize pernicious verbal attacks on believers to deviate their followers and to demoralize the believers. This is not necessarily done on an open format, as it was done with Prophet Muhammad ﷺ, Prophet Noah عليه السلام, Prophet Hud عليه السلام, and others. At the End of Times the attacks on Faith will be disguised, catching the unwary and leading them astray. For example the Gog and Magog Alliance created 'ISIS', and 'Al Qaeda', and 'Taliban', and presented them as bona fide Islamic movements. They have managed these groups from behind the scenes to ensure they commit as many atrocities as possible, making the unwary Muslim and non-Muslim reject 'Islam' and turn to the 'west', 'democracy', and the 'western civilization' as a source of enlightenment. The pernicious verbal attacks on Islam are there, but now presented in a convoluted way that shows falsehood as truth and truth as falsehood. (5) (95) (79)
- Unbeliever leaders reject the Truth. (86) (82)
- They drive the Believers out of their homes, simply because they believe in Allah ﷻ. Although they prefer that Believers return to unbelief. (83)
- They are described in the Qur'an Majid as "...leaders of disbelief..." (85)

- They issue orders, decrees, laws that oppose Allah ﷻ and His ﷻ Messengers. Their followers are also in opposition to Allah ﷻ and His ﷻ Messengers. (76)
- They place no value on their oaths, and are willing to breach their agreements. Allah ﷻ orders the Believers to rely on Him ﷻ only in such cases. (85)
- They mislead their followers, even when they are in the Hell Fire. Eventually their followers will realize their mistake, although too late, and with an equal amount of punishment as the leaders they blindly followed. (93) (263) (91) (88)
- They invite to the Fire, despite giving the appearance that they are inviting to a better life in this world. (90)
- They, and their followers shall not be helped in the Day of Judgement. (91)
- They encourage their followers to continue and be patient in the defense of idols and ‘gods’. These idols and gods may come in various formats, and not necessarily in the form of a stone or wood statue. For example, for Americans their idols are ‘America’ and ‘democracy’. For the British, their idol is ‘her majesty’ the queen. Infinite number of idols have been spread around the world by the leaders of unbelief to ensure their followers are misled, these go from movie stars to i-phones, to money, the career, feminism, *etc.* (92)
- Just like the majority of people on earth, they follow conjecture and their own opinion. Having followers who think in the same

manner makes their function of misleading people easy to accomplish. (Qur'an, t 6:116)

- Allah ﷻ orders that they should not be followed. (89)

Oh, Allah ﷻ, please guard us from evil leaders who want to misguide us, those who are open and those who are hidden.  
*Amen!*

### **Systems of Government that Oppose Allah's Sharia.**

The following are the systems of election of leaders and government that are prohibited due to their opposition to Allah's ﷻ system. They possess major pitfalls that damage communal organization and concentrate power in a few, instead of producing progress and stability.

**IMPORTANT:** The reader's most likely first reaction is to reject what was stated above based in preconceived ideas (also known as propaganda and brainwashing). The reader should not deceive himself or herself by thinking that for example the US has democracy and has progress, or the UK has monarchy and has progress. It is important to understand how the Gog and Magog ruled countries have managed to concentrate wealth through the fiat-money monetary system, wars, destabilization of other nations, and many various means of oppression to achieve this state of 'progress and wealth' which they flaunt arrogantly around the world by calling themselves the 'first world' countries. Gog and Magog have made these countries wealthy through means that oppose Allah's ﷻ laws. By contrast one can look into so many countries around the world that have democracy, yet they are in poverty.



So the only system that guarantees wealth and progress with justice is that of Allah ﷻ—but must be implemented as Allah ﷻ has instructed.

- a. ***Monarchy or Kingship*** is a system for determining the leadership of a community in which there is no election process for the leadership. The leader inherits the position from his or her family based strictly on bloodline. This often not only applies to the head of the state but also to other sub levels of power. In general produces social and economic stagnation.

Allah ﷻ did not ordain in the Qur'an that the system of monarchy would be used for the election of leaders. Our Prophet ﷺ did not designate one of his children, grandchildren, or blood family members as next in line for the position of *Khalifa*. This was not either done by the Khalifa Al-Rashidun ﷺ. Amongst the Muslims this breach of Allah's Laws was commenced by Mu'awiyah ﷺ and the effects are felt up to today. Based on this, Shia' Muslims, who state that Imam Ali ﷺ should have been next in line to Prophet Muhammad ﷺ, should realize that their position is mute and invalid.

(145) (182)

- b. ***Communism and Socialism***: These systems have an upfront resemblance to the high moral principles of Islam. Nevertheless the reader must know that these systems were created and implemented by Gog and Magog Jews—Marx, Lenin, Trotsky, *etc.*—with two objectives:

1. First, to attack both Islam and Christianity. Primarily its objective was Russia/Rum, and was later transplanted to many countries around the world resulting in millions of human deaths. Besides being a system of power grab for Gog and Magog, one of the other major objectives was to eliminate the presence of religion in the world. Today, the only remnant of it is Mr. Fidel Castro in Cuba, who is also a Gog and Magog Jew. The whole world knows that it is a failed governmental system, although the stubborn continue to support it.
2. Secondly, to present the world with an ‘opposing’ system to capitalism. In reality both systems are operated by the same Gog and Magog people. So, they duped the whole world into killing each other in the millions under one banner or the other, while all the time the same evil people are running both sides of the show. We have explained this before in *The Sequence of Events at the End of Times*. (5)

This is confirmed in the Qur'an:

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَمَجَمَعْتَهُمُ جَمْعًا



*And upon that day We will leave some of them [Gog and Magog] to surge against others; [Some of the people of Gog and Magog against some others of Gog and Magog – competing and helping each other] [they will spread around the world creating evil and opposing Allah ﷻ] and [some undefined time after they have spread their evil] the Trumpet will be*

*blown; then We will gather them in (one) gathering [in Jerusalem with the Jews awaiting the coming of the Dajjal].*

Surah Al-Kahf (The Cave) [18:99]

Because these systems are not God-given, when implemented they lead to inequality and oppression. We will later address later the economic and monetary systems in Islam and how wealth is distributed automatically through the implementation of such system, and how power is also distributed amongst all people.

(5) (252) (247)

- c. ***Leadership by Women is Prohibited:*** What we are saying here is strictly based on the advice of our beloved Prophet Muhammad ﷺ, and the women reader should not allow herself to be swayed by Gog and Magog-created feminism and reject the laws that Allah ﷻ has ordered.

Women must remember that they will constitute one of the largest followers of the Dajjal/Anti-Christ at the End of Times, and deception is the means by which the Dajjal entraps. Women and men must pray for Allah ﷻ to protect them from falling into its trap.

Our dear Prophet Muhammad ﷺ said that a nation led by a woman will not progress. (154)

Allah ﷻ says in the Qur'an that authority in matters of rulership has been given to men.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى

بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالَّذِينَ حَقَّتْ قَتْنَتُهُمْ  
 حَافِظَتُ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَالَّذِي تَخَافُونَ نُشُوزَهُنَّ  
 فَعِظُوهُنَّ ۖ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنْ  
 أَطَعَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا  
 كَبِيرًا ﴿٣٤﴾

*Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance—[first] advise them; [then if they persist], forsake them in bed; and [finally], strike them [according to what is permissible in the Sharia (i.e. a light tap, and not a hard strike)]. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.*

Surah An-Nisā' (The Women) [4:34]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ  
 نَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
 الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

*O you who believe! Obey Allah and obey the Messenger and those in*

*authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end.*

Surah An-Nisā' (The Women) [4:59]

This *ayat* has been placed within a Surah called “The Women”. Note that there is no Surah in the Qur’an called “The Men”. The sign here is for the women, to understand that they have not been given the “human feature” of leadership. Allah ﷻ is asking women to “obey ... those in authority from among you ...”, in the same manner as men are asked to obey other men who have been placed in authority over them. Men have been put in authority in regards to the overall management of society. Women’s obligation here in this *ayat* is to place themselves in obedience of this authority.

The leadership of the community is not to be undertaken by women, despite the fact that many women are very capable of leadership. It is necessary for such individuals to withhold their seeking leadership, and the community must not propose them as leader-candidates for the *Khalifa / Community Leader* post.

Allah ﷻ has mandated that leaders lead by consultation, and so the above order by Allah ﷻ does not leave out women from giving opinions, and contributing, neither allows men to become despots over women.

Nevertheless, women can participate in sub aspects of leadership, in particular in as advisors in matters related to women, family, and children. (253)

Contrary to what is continuously pumped into the Gog and Magog

owned, media via the ‘feminist’ tool, there is no war of men against women. This is propaganda that has corrupted the hearts and minds of women and men worldwide. The rearing children and taking care of the family has been made to be something that denigrates women. They have brainwashed women into believing that indeed pushing papers in some office is more important than taking care of the husband and children.

We are not here talking about a situation where the woman must work due to personal reasons—although it is the responsibility of men to ensure that there is not a single woman who needs to work. We are also not referring to certain professions that must be carried out by women such as physicians for ladies, for example. In any case a woman should be free to choose her profession, but should consider the effects on the wellbeing of the family, and by implication, the whole community when engaging in full time work outside the home.

More can be said about the Gog and Magog manipulation of the family roles. The whole economic system worldwide has been distorted and people impoverished by increasing the labor supply by 50% due to the influx of women into the work force. This has produced a massive reduction in wages through competition, with the net result that men cannot fully support a single family. In the past men were able to support four wives and their children. If people were to follow Allah’s ﷻ system, it would not leave any women single or being forced to work. The new economic reality forces women to go out to work with serious consequences for the family. The economic disruption of the family also has moral

consequences when both men and women find themselves in situations that promote sexual promiscuity. A vicious cycle indeed that only benefits the enemies of Truth. The overall plan is social destruction, and it is working very well for Gog and Magog. This must be clearly understood.

Both sexes are created equally by Allah ﷻ in terms of rights to justice, but as complements to each other. There are things that women can do and men cannot, and vice versa. Women must realize the amount of damage that has been done to the community by going out into the world competing with men and leaving the raising of children to “day care” and the “TV”. Millions of grown children today are on anti-depressants, doing drugs, or have committed suicide. They have lost the attachment to their parents, and have hearts full of anger. In the same manner that they have been abandoned when young, they will abandon their parents when they are old and leave them in ‘senior retirement homes’ in the care of strangers. The reader can obtain references on this situation by talking to their own family doctor or local religious leader. They see what most people do not.

Men do not have the capacity to do the job of women. Allah ﷻ has designated this truly important and difficult task of raising children to women. So why are we listening to the enemies of Truth and living under their terms?

We must also say that, in large measure, the current situation is the failure of men, who have not taken charge in providing for women so that they can carry out their responsibilities properly. In particular men have failed to implement the monetary and

economic systems that Allah ﷻ has ordained. Overall it is a failed state of affairs because of the departure by men and women from Allah's ﷻ laws.

- d. **Nationalism:** Is defined as: "... a feeling that people have of being loyal to and proud of their country often with the belief that it is better and more important than other countries ..." and also as "loyalty and devotion to a nation; *especially* a sense of national consciousness exalting one nation above all others and placing primary emphasis on promotion of its culture and interests as opposed to those of other nations or supranational groups ..."

(269)

Nationalism is tied to the concept of 'patriotism', which is defined as "... the social conditioning and personal behaviours that support a state's decisions and actions ..." (269)

Our beloved Prophet Muhammad ﷺ clearly stated in a Hadith that any person who dies fighting for a group of people such as a tribe, family, and pride, will die as a *jahil*—that is an unbeliever of the time of ignorance before Islam. (62)

We can clearly see that today's worldwide governmental system was set up by the people of Gog and Magog precisely in this format—the *jahil* nation-state.

Under the nation states a Muslim can wave the flag of the United States of America, UK, Syria, Jordan, KSA, UAE, Pakistan, and put up support for a nation-state that opposes other nation states under the exact same premises described in the Hadith of our beloved Prophet Muhammad ﷺ. The same goes for non-Muslims, but we are



not concerned as to what their actions are because they are not aware, or choose not to be bound by Allah's ﷻ Laws.

So in practical basis, a 'nationalist' or 'patriotic' Muslim is approving and whitewashing the actions of their nation-state who murder hundreds of thousands of Muslims and non-Muslims, as well as being fully cooperative in the effort to undermine Islam by taking up 'nationalism' and 'patriotism'. This 'patriotism' is done more-often-than-not in exchange for economic wellbeing, education, social positioning, or simply belonging to a prominent social group, or one of the 'western', 'first world' countries. By contrast, no one goes to sub-Sahara Africa and becomes patriotic about that nation, as there are no benefits for people there to be 'patriotic' about. In other words nationalism and patriotism is an exchange, where there is benefit to be gained.

The people of Gog and Magog have benefitted extensively from this set up, pitting people against people, producing massive wars, and decimating entire nations in the process that has allowed them to take control of the world and its wealth.

Yes, there are distinct social groups, nations, and tribes in this Earth and Allah ﷻ has confirmed that in the Qur'an Majid:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

*O mankind, indeed We have created you from male and female and made you nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of*

*you. Indeed, Allah is Knowing and Acquainted.*

Surah Al-Hujurāt (The Rooms) [49:13]

But, our parameter for governing is not pride, nationality, tribe, family origin, but Justice—and only Justice as set in Allah's ﷻ Laws.

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

*[be not] of those who have divided their religion [and into nation-states] and become sects, every faction rejoicing in what it has.*

Surah Ar Rum [The Byzantines] [30:32]

*InshaAllah* the nation-state system of government must be abolished.  
(62) (269)

- e. **Democracy—Not in Compliance With Allah's ﷻ Laws:** Our beloved Prophet Muhammad ﷺ strictly prohibited giving authority and positions of power to those people who seek them. One of the characteristics of a true leader is that he will refuse to take power unless and until the community forces him to lead. This was the case with Imam Ali ؑ, and will be the case with Imam Mahdi ﷺ very soon *InshaAllah*. (107)

We argue in this book that the democratic system of election opposes the electoral system that Allah ﷻ has created for humanity. The electoral system in Islam has been made plain to us through the example of our beloved Prophet Muhammad ﷺ, and the Khulifa Al-Rashidun ؑ, including our leader Al Hassan ؑ. Today, in the year

2016, we have a worldwide system of government run by the Gog and Magog Alliance, which operates the ‘democratic’ electoral system at will and with a purpose.

Over the past century there has been a push worldwide by the Gog and Magog Alliance for the establishment of ‘democracy’ as the main format of electoral system and government. This system has been shoved down the throats and up the brains of the worldwide population as the “ideal” system, to such a point that there is currently no political movement that would counter this position. In particular Muslims have fallen prey to the massive propaganda machine of the Gog and Magog Alliance, and attempted to implement this system through “color revolutions” driven by the same Gog and Magog Alliance, with disastrous consequences.

We will explain in this section why “democracy” opposes Allah’s ﷻ laws and why the Gog and Magog Alliance have selected this system to operate the New World Order.

So as to be clear, there are two component elements to the system of democracy: the ‘electoral system’ and the ‘governmental system’.

In regards to the electoral system, democracy is a *system for the election of leaders* by which the general population casts a vote for a particular candidate for a particular position in government. The candidates are generally presented to the public by “parties”. These parties conduct prior internal elections, utilizing the same democratic electoral system to elect amongst themselves the candidates that they will present to the general public during general elections. In theory these candidates are regular people from the general population who seek to be elected to positions of leadership.

It is said that by this election process the political power rests on the public who voted and participated in the elections of their own leadership. In most countries vote is not mandatory, placing the election of leadership into the hands of a group of people who may constitute a minority or a majority, depending how many of them vote. In a few countries voting is mandatory for the whole population.

It is also said that democracy is a *system of government* by which power is vested on the people, and is exercised directly by them via their elected agents / representatives / officials. In theory the leaders listen to the will of their constituents and act accordingly. In the democratic system of government it is said that people participate in civic life, there is rule of law that applies equally to all citizens, and that human rights of all people are protected.

Of key importance for any governmental system is the definition of who has the supreme authority or power in the whole community. In political science terms, an organized community with a government is said to comprise a “state”. In other words a “state” being an organized community living under one single government. Also a “state” has its own territory as it is common today in the nation-state system that is used worldwide.

In relation to the supreme power within a particular “state”, it is said that in the democratic system of government the ultimate power rests on the “state” itself. Under this system the ultimate power is transferred from the people and assigned to this virtual concept of “state”. By contrast the supreme power in the government system of Islam is Allah ﷻ—the issuer of the Law (*Sharia*).

Like any other system of government—democracy, autocracy, monarchy, socialism, communism—democracy is ideal on paper while its implementation takes on a different dimension. The end result is a totalitarian system disguised as a fair system. Democracy is the most disguised of all systems, and hence the preferred system of Gog and Magog who operates the world on behalf of the *Dajjal* through deception. We will elaborate later on this.

We hereby describe the problems with the “democratic electoral system” and the “democratic governmental system” and why it opposes Allah’s ﷻ laws.

### **Democracy’s Defects as an Electoral System**

- a. *Party System and Personal Morals:* The democratic electoral system operates with a multi-party system, where people organize into political parties with apparently opposing political views *Vis a Vis* the other political parties. As it is the case in USA and Canada, and the UK, there are two to three main parties who present these candidates, where the first two parties are usually the leaders, and the third acts as the runner up. In most cases the two main parties gain the majority of the votes most of the time. The political platforms are laid out centrally by each party.

Issues:

- Elected candidates owe their loyalty primarily to the party, and its leaders. Maintaining the “party” in power is the top priority. The “party” dictates what is correct or incorrect—not Allah ﷻ. Individual moral values are

trumped, and the moral values of the “party” must be adopted. For example if a candidate opposes same-sex marriage, but their party advocates it, then the candidate has no choice but to waive his or her own personal morality.

- Capable individuals who want to stand alone for election in order to maintain their own moral values have a slim chance of being elected due to the funding and media push necessary to achieve a win.
- b. *Individuals Seeking Power*: Potential leader-candidates present themselves for election to the general population under different parties. Each candidate makes it to the election list through a prior intra party election. In other words these individuals seek power, and the legitimization of power through elections. The general public is supposed to elect their own leadership from a list of “served” candidates.

Issues:

- Our beloved Prophet Muhammad ﷺ prohibited giving power to people who seek power, as these tend to be the most corrupt and corruptible in their search for positions of authority. (107)
- The public does not know anything about the self-presented-candidate’s moral standing despite some of these candidates having been around the public eye for many years. There is no possible way for the majority of

individuals to find out detailed character information about these people. Each self-presented-candidate tries to post the best image possible so as to garner votes and get elected. This places the voters in a position of having to vote for one of two candidates, while not really knowing much about either person. In actual practice a “performance show” takes place with each candidate vying to outshine the others strictly with speeches and outward presentation. This is supported by the Gog and Magog mass media propaganda machine which is geared to obtain the approval of certain candidates by the public.

- The capacity of the candidates to lead and govern is unknown. The election “campaigns” only focus on the presentation and oratory capacity of the individual, how much the public likes them, and so are ranked by popularity polls. The actual talent to govern, to be strong in the face of adversity, and hold themselves against corrupt interests, are all non-factors. The end result is that the democratic system ends up conglomerating the most corrupt individuals.
- c. *Funding and Media Power:* The democratic electoral system hinges on two primary components: money and mass media. The system is predicated on funding that must come from the general public towards the parties so that they can fund the intra-party, and general election campaigns. The funds can come also from corporations and power groups.

These actually provide the most amount of funding. Funding is applied towards marketing the candidate and their support team, and in particular the highest expenditure goes to mass media—primarily television news agencies. The more funds a candidate has available, the more exposure they obtain. Mass media is really the only means by which people can get some glimpse of a candidate—albeit a superficial one.

Issues:

- Funding can come in disproportionate amounts from power groups. That is, certain groups may contribute significant amount of funds to the campaigns of candidates while on the other hand there are innumerable number of voters who do not contribute any money to the campaign of a candidate because they cannot afford it. Power groups then have a significant influence on those candidates who get elected to positions of power. The fact is that marketing these “candidates” to the public requires large amounts of funds, and those funds given by donors puts the candidates in a state of debt towards those same donors. Then, the so called “politicians” develop into people whose job is primarily to lie with a straight face, and prostitute themselves to the highest bidder who will fund their campaign and keep them in power. The net effect is that they do not represent the general public but strictly power groups.



- Mass media acts as a power broker in the electoral campaign. By making available or restricting mass media access to certain candidates, candidates can be made to win or lose. For most people it would be impossible to meet the candidates and “get to know them”. The media will promote certain candidates, and discredit others, and in some cases candidates would not be given any airtime to present their point of view, even if they have funding. For example in the USA most of the media “electoral dialogue” takes place between the Democratic Party and the Republican Party. Independent candidates are not given any airtime in mainstream media public debates. The media has a big say at the end of the day as to who gets elected. Mass media communication is tied to techniques of propaganda, which are used to condition the minds of people and prepare them to take actions which are pre-determined by the messages in the media itself. A candidate that has no media, or has presence that is not positive will never be elected. This makes the election process a flawed one. For this reason, American and international media outlets are fully controlled by the Gog and Magog Alliance.

(5) (254)

- To aggravate the situation, power groups will fund candidates on all sides of the electoral spectrum, so that if one loses they will have someone else who will do

their work. The people of Gog and Magog Alliance head both parties in the US—the Democrats and the Republicans—as well as the ‘Independents’. We have explained this in our book *“The Sequence of Events at the End of Times”*.

- Further, candidates are often manipulated through other means in order to coerce them to take actions beneficial to the power groups: financial debts, bribes, blackmail, extortion, and death. All of these exacerbate the lack of genuine representation of the population.
- For extremely high positions, such as presidents, prime ministers, senators, *etc.*, the candidates themselves come from within the elite of Gog and Magog—see the chapter on the facial identification of Gog and Magog and the ‘one eye’ in the Appendix section. These individuals work in their best interest, and to the detriment of the general public. The fact that in the USA almost all senators have yearly personal incomes in excess of \$1 million dollars per year indicate their ties to corporations and power groups. In many cases these representatives fund their own elections to the tune of millions of dollars. This would put any citizen who does not have the resources clearly out of any electoral race, despite their innate capacity to lead and do good to the community.

**NOTE:** Most reader will most likely agree with what is being said above at first sight, but with enough research and study of the

subject, *InshaAllah* they will realize that this is the actual truth.

### **Democracy's Defects as Governmental System**

As described before in the democratic 'system of government' it is said that people participate in civic life, there is rule of law that applies equally to all citizens, and that human rights of all people are protected.

Democracy's principles for a governmental system are in that sense positive: justice, freedom of speech, freedoms to assemble, human rights, *etc.* But, these are not exclusive characteristics of the democratic system of government. Islam has had all of these characteristics throughout centuries, while not abiding to the same electoral system of leadership and government as democracy.

The democratic governmental system is structured in three groups: executive, legislative, and judiciary. The executive level is headed by the president or prime minister. Their job is to operate the government on a day-to-day basis. The executive also participates in the legislation process. The rules and regulations by which a country operates—laws—are issued by the legislative body. The legislative system has three participants: the executive, the senate, and the congress. The laws are introduced, refined, and approved by a circuit in which the executive, congress, and senate participate, circulating the piece of legislation for the others to approve, modify, or reject. The judiciary enforces the laws. Internal security (police) is usually subordinate to the judiciary, and external security (armed forces) falls within the power of the executive, in particular under the ministry of defence.

One of the key problems of the democratic governmental system is that the executive power is often stalled by lack of favorable votes within

the legislative power to pass laws and move on with executing the laws. This impedes the executive power from operating effectively and quickly. The long process for the approval of laws results in immobilization and or slow action, which is often detrimental to the progress of society.

Any person who has lived in a purely “democratic” country such as several countries in South America and South Asia, where there used to be no main power group controlling all political parties behind the scenes, can attest to the chaos that ensues when a myriad of parties continuously fighting and completely freezing the progress of the nation. This is the true meaning of democracy: “demos” for mob or the mass of people, and “*kratos*” for governing. Clearly the rule-of-the-mob is a non-winning formula. (255)

In the US, UK, and the rest of the Gog and Magog-run countries the opposite happens. Power resides in the hands of a single power group—the Gog and Magog Alliance. They completely steers the nation in the direction they want, while providing stability to the “democratic system”, but for their own purpose—not that of the public. The public is given a “feeling” of living in a democratic country—bread and circus for the people—while all political parties are in the hands of a single power group who operates the whole of the government from behind the scenes.

The democratic governmental system does not properly operate when let run in its natural intended state. In other words, for a government to operate it needs centralized control, while at the same time giving the rights to the people. Allah’s ﷻ system of leadership ensures centralized control but with a proper system of election of the leadership, and control on authority. This combination is ideal and

produces the best practical results. Moreover it is the system that Allah ﷻ ordered us to follow.

We must say that, since the process of leadership selection in the democratic system is flawed, then the subsequent implementation of the democratic principles on the governed people will be flawed. We can compare for example 1400 years of the Islamic *Khilafa*, versus just 200 years of the United States of America, who is a bankrupt nation as of 2016, despite its appearance of a worldwide power.

## Practical Application of Allah's ﷻ *Shariah* Leadership Electoral System

### *Muslim Village* Models

Based on what we have learnt, the key steps to take in order to implement the *Shariah Leadership Electoral System* when applied to a new community such as the *Muslim Village* are:

- **1st Step**—Base-Up Election
- **2nd Step**—Intra-Leader Election of the *Khalifa / Community Leader*.
- **3rd Step**—*Bayah* (Confirmation/Oath of Fealty/Oath of Allegiance) of the *Khalifa / Community Leader* by the Community.
- **4th Step**—Formation of the Shurah or Consultative Council/Legislative Body.
- **Particular Situations.**

***1st Step—Base-Up Election:*** Base-up election is the first step in the *Shariah Leadership Electoral System*. It is based on the principle that leaders must come from within the community. People and groups must never be allowed to parachute into positions of leadership and kidnap power. No individual must be allowed to present themselves as candidates, and must be severely punished if they act in any manner that attempts to corrupt the system. The individuals selected by the community to take part in the second step of the process called the *Intra-Leader Election of the Khalifa / Community Leader* are those individuals are called “*leader-candidates*”.

It is important to note that depending on the circumstances of the community, one or more *leader-candidates* are to be proposed. There can be cases in which there are several distinct communities or socio-ethnic groups that require the election of their own *leader-candidates* before presenting them for election in the *intra-leader election process*. In this case they move to Step 2 and undergo the *Intra-Leader Election* to elect one *leader-candidates* that can be proposed for the *Intra-Leader Election of the Khalifa / Community Leader*. For clarity we call any distinct socio-ethnic group as a community. Later in the book we will show, *InshaAllah*, in graphic format how it all gets implemented.

Practical steps and rules:

1. Each member of the community must look around the community, select and propose a “*leader-candidate*”. The community itself knows through day-to-day interaction those individuals who are most capable of leading. Each member of the community must selflessly aim at identifying the best candidates amongst them. Such identification must be done on various parameters, including pious devotion to Allah ﷻ and the Prophet ﷺ, Islamic knowledge, character, experience, track record, integrity, and capacity to lead, *etc*. The candidate’s scope of knowledge and experience must be balanced and encompass religious knowledge as well as worldly knowledge.
2. It is strictly prohibited for any individual to self-propose themselves to be a candidates for election or manipulate the system so that the person is chosen as a *leader-candidate*. Any such individuals are to be physically punished, financially

penalized and removed from the election process including the right to propose *leader-candidates* for lifetime.

The leader-candidates must be male only. This is the *Sunnah* of Allah ﷻ in terms of prophethood and leadership as we have explained. This complies with the *Shariah*.

3. Each responsible adult male and female has the right to participate in the process of proposing *leader-candidates*, but not the obligation. For example, if someone does not feel they have the knowledge or capacity to identify these *leader-candidates*, they can withhold from participating. Not every person has the talent or the experience to be able to identify such people. An adult is any person who has reached puberty, and capacity is such as defined in the *Shariah*.
4. Each responsible adult male and female has a right to propose a maximum of one *leader-candidate*. This is to avoid that a certain groups of individuals within a community designates several leader-candidates placing themselves in a position of advantage in the *Intra-Leader Election of the Khalifa / Community Leader*. This rule applies to a single community where a *Khalifa / Community Leader* will be elected out of that community.

If there are several “*unique sub-communities*” (racial or social groups that live within the *Muslim Village*), and amongst all of these *unique sub-communities* they have to elect a single *Khalifa / Community Leader*, then each unique sub-community group can propose one *leadership-candidate*. In order to do this each unique *sub-community* within the *Muslim Village* would have to run a *Base-Up Election* and a subsequent *Intra Leader Election* for



that *unique sub-community*. They will then select a single *leader-candidate* that will be presented for the *Intra-Leader Election* of the *Khalifa / Community Leader* post..

5. There is no voting for these *leader-candidates* in the sense that a majority has to agree on a specific *leader-candidate* or agree on several *leader-candidates*. That is, any member of the community can say "I propose Mr. Y as a *leader-candidate*". Another member of the community will say "I propose Mr. X". In some cases there will be several *leader-candidates* proposed by various members of the community, and in some cases there may be only one. Nevertheless, each *unique sub-community* can only produce one leader-candidate to be put forward to the *Intra-Leader Election of the Khalifa / Community Leader*.
6. Individuals or small groups cannot override the selection of the *leader-candidates* made by any of the other community members. That is to say that if community member #1 says "I propose Mr. Y as a leader-candidate", and community member #2 says "I propose Mr. X", then community member #2 cannot prohibit community member #1 from his or her choice of *leader-candidate*.

The community can delegate to the current *Khalifa / Community Leader* the selection of either a group of *leader-candidates* who will thereafter elect a *Khalifa / Community Leader* from amongst themselves, or the new *Khalifa / Community Leader*. This can only be done when the current *Khalifa* is dying or close to being incapacitated to carry out his responsibilities, and where there is an urgent need to elect a successor. Further the existing *Khalifa /*

*Community Leader* must have been elected following the *Shariah* election process.

**2nd Step—Intra Leader Election System of the Khalifa / Community Leader:** Once all the proposed *leader-candidates* for leadership are brought forward by the general population, the final election of the sole *Khalifa / Community Leader* is delegated by the community to the group of *leader-candidates*. These *leader-candidates* will elect amongst themselves the *Khalifa / Community Leader*. The election of the *Khalifa / Community Leader* is delegated as in general these individuals would have the best capacity to discern the best qualified individual for such an important job from amongst themselves. Also these individuals will most likely be known to each other through daily interactions or by third party references. It must be said that these *leader-candidates* are not necessarily the rich and wealthy of the community, but those with worldly and religious knowledge compounded with a high level of ethics and bravery.

The general rules and process:

1. The *leader-candidates* must look at the other candidates and evaluate who is the most suitable for the post of *Khalifa / Community Leader*.
2. Each of the *leader-candidates* must elect one of the other *leader-candidates* as a candidate for the *Khalifa / Community Leader* post. Any ties in the election must be settled amongst the *leader-candidates* by means of one of the leader candidates shifting their choice of *Khalifa / Community Leader* to another candidate, or alternatively one of the individuals elected can refuse the post of

*Khalifa / Community Leader*, hence automatically allocating the post to the other *leader-candidate*.

3. It is strictly prohibited for any of the individuals belonging to the group of *leader-candidates* to self-propose to be elected to the *Khalifa / Community Leader* post, or to try to influence the election in any manner. Any such individuals are to be executed, as this constitutes a major threat to the community. Needless to say proper justice must be carried out.
4. If upon the election of a *Khalifa / Community Leader*, a second person claims to be the *Khalifa / Community Leader*— either one of the *leader-candidates* or some third party who makes such claim— this individual(s) must be executed.

***3rd Step—Bayah (Confirmation/Oath of Fealty/Oath of Allegiance) of the Khalifa / Community Leader by the Community:***  
Once the *leader-candidates* elect amongst themselves the leader or *Khalifa / Community Leader*, then it becomes compulsory on the total community to pay *bayah* (give allegiance and confirm) the *Khalifa / Community Leader*. The *bayah* seals the ruler/ruled agreement of leadership. The terms of this agreement are not necessarily written but must be understood and abided by the whole community. Civic education is a must.

The process of *bayah* traditionally used to take place in such a manner where people approached the *Khalifa / Community Leader* and shook his hand in allegiance. This may only be possible today for those who live in the proximity of the *Khalifa / Community Leader*, but not in distant places. In this case then the *Khalifa* must send representatives who will take the *bayah* from people on his behalf.

Non-Muslims may or may not pay *bayah*, it is not obligatory upon them. But, there should be a written agreement in place with each of the various non-Muslim communities to clarify the rules and rights and obligations in this ruler/ruled relationship. Non-Muslims fall under the *dhimmi* category.

The question arises as to what would happen if after the election process some people refuse to pay *bayah* because they are discontent with the person who was elected *Khalifa*? They would be in a state of rebellion as the whole process encompasses their approval from the beginning, and there is no excuse for such rebellion. They must then be dealt according to *Shariah* in relation to rebellion. (62) (185)

**4th Step—Formation of the *Shurah* or Consultative Council/Legislative Body:** The remainder of the *leader-candidates* will then go on to form the *Shurah* or *Consultative Council* under the leadership of the newly elected *Khalifa / Community Leader*.

It should be noted that ideally the *Khalifa / Community Leader* should use leader-candidates for the *Shurah* but he may elect to add other individuals to the *Shurah* at his discretion. Further the *Khalifa / Community Leader* may assign some of these individuals as *Wazirs* (ministers) and *Amirs* (governors of various provinces), as he sees fit.

**Particular Situations:** These are the rules that apply to the *Shariah Leadership Electoral System* in very particular cases:

1. **Leader Designated by Allah ﷻ Directly:** When Allah ﷻ sends a Prophet ﷺ or one of His ﷻ righteous leaders, then the existing *Khalifa / Community Leader* must transfer

leadership to the Prophet ﷺ or the righteous leader. Since we are at the End of Times and we know that Imam Mahdi ﷺ, and thereafter Prophet Jesus ﷺ will come, it is established that only two righteous leaders will appear before the end of the world. So, any *Khalifa / Community Leader* that may exist at that time must cede their position of leadership to Imam Mahdi ﷺ first and then to Prophet Jesus ﷺ. We have discussed before in our book *The Sequence of Events at the End of Times* that upon the appearance of Prophet Jesus ﷺ, Imam Mahdi ﷺ will cede the *Khilafa* to Prophet Jesus ﷺ. A similar event will occur before that event, when the leader of the Army of Khurasan arrives in Makkah and will transfer the leadership of the Army of Khurasan to Imam Mahdi ﷺ.

It is important in these circumstances that the whole community certifies that that these people are indeed whom Allah ﷻ has said they would be. A community does not want to find itself duped by a pretender and cede leadership to such a person, especially in the times we live in which is characterized by deception. We have described in our book *The Sequence of Events at the End of Times* the physical, personal, and spiritual characteristics of our Master Imam Mahdi ﷺ.

**NOTE:** People should seek these same characteristics and qualities in the leaders they elect for their *Muslim Villages*.

**State of Emergency:** When the *Khalifa / Community Leader* dies, and due to a particular emergency situation that exists, where *fitnah*

could spread and must be avoided, then there is an immediate need to elect the next *Khalifa*. In this case there is no time to run a new *Bottom-Up Election*. Then the existing *Shurah* can elect a new *Khalifa / Community Leader*, but the community must be asked to confirm the selection. This is possible because the *Shurah* has already been elected prior through the Bottom-Up Election process, and a new election will most likely result in the same people being elected to the *Shurah*. Nevertheless this procedure for the election of the *Khalifa / Community Leader* is to be used in exceptional times only.

2. **Dying *Khalifa*:** When the *Khalifa / Community Leader* is still alive, but close to dying, and the *Shurah* voluntarily delegates the election of the new *Khalifa / Community Leader* to the existing *Khalifa*.

In this case the *Khalifa / Community Leader* has two choices:

- a. To point out exactly which individual shall succeed him as *Khalifa / Community Leader*, or
- b. Designate from among the *Shurah* a number of individuals who shall be the *leader-candidates*, and shall elect from amongst themselves the new *Khalifa / Community Leader*.

Under both circumstance it is mandatory that after the *Khalifa / Community Leader* is elected the community confirms the *Khalifa* to the post. Again in this case the confirmation / *bayah* is mandatory for the community.

3. **Refusal to be Elected:** Individuals from the community may refuse to be listed as possible *leader-candidates* or, once they are part of the group of *leader-candidates*, they may refuse to be elected as *Khalifa / Community Leader*.

There is an exception to this rule. If there is a situation in which there is no better leader, and the conditions are such that a sole individual is being asked by the community to lead them, then this *leader-candidate* cannot refuse and leave the community leaderless. This is what happened with Imam Ali عليه السلام, and what will happen with Imam Mahdi عليه السلام when he will be forced to take people's *bayah* in the corner of the Kaabah.

Our beloved Prophet Muhammad ﷺ stated that the best leaders are those who hate to be asked to lead the community, but when they finally accept due to the circumstances, they are the best leaders *InshaAllah*. This indicates that the love of leadership is a very serious impediment to progress of the community, so every Muslim must beware of themselves first, and second of others coveting power—*InshaAllah*. (107)

4. **Each unique sub-community (unique social/ethnic group) has an equal opportunity to present a *leader-candidate*:** The *Shariah Leadership Electoral System* does not take away from the identity of each social sub group and does not eliminate the natural leadership of the sub group, regardless of the population size. This would eventually produce social conflict due to the lack of representation of

each community within the overall leadership, producing a situation where issues that matter to such groups are not being addressed. For example if there was in Islamic country electing its *Khalifa / Community Leader* in northern Syria, close to Turkey, there should be three distinct communities participating in the process: the Turks, the Arabs, and the Kurds. Each community has its own characteristic ethnicity. Then each would present their *leader-candidates* for a final election of the *Khalifa*. This is an important aspect in the practical application, and the reader can ascertain as to what significant advantages the *Shariah Leadership Electoral System* provides over other man-made systems. (265)

5. **Non-Muslims maintain their own leadership:** Non-Muslim social groups are to elect their own leadership according to their own rules. Their representatives are to be given access to the *Khalifa / Community Leader* and would participate in certain aspects of the *Shurah* to ensure their voices are heard in all issues addressed. They cannot participate in the election for the *Khalifa / Community Leader* post neither as candidates, nor as electors.

### Various Scenarios

So, the scenarios in general that can occur are:

- A. **Single Muslim Village—Simple Social Group:** The social group is composed only of Muslims and there are no *unique sub-communities* within the *Muslim Village*. This would be the scenario of a *Muslim Village* where only Muslims live. They have



left the big cities and moved to isolated land to preserve their faith. This is the simplest scenario.

- B. Multiple *Muslim Villages*—Spread Over a Geographical Location—Simple Social Group: This is the case in which there are multiple *Muslim Villages* in a geographical area, and they are all spread over a certain terrain. For example three *Muslim Villages*, over a 100 square kilometer area. In this scenario all the social members in each of the villages are all Muslims, and there are not *unique sub-communities*, and there are no non-Muslims.
- C. Single *Muslim Village*—Multi Social Group—Muslim Majority or Muslim Minority: This is a case in which there is a single *Muslim Village*, in which there are more than one social group. That is, there are Muslims, non-Muslims, and further within the Muslims there is more than one *unique sub-communities*.

For example, Muslims will be living in a *Muslim Village* and a group of Christians or Jews may approach the village to move in and live in it.

This is a scenario similar to the situation that occurred when our beloved Prophet Muhammad ﷺ moved to Madinah. The majority of the people were non-Muslims. Nevertheless, the Muslims ruled the community under *Shariah* laws. Each of the non-Muslims communities elects their own leaders, and maintain and apply their own laws and regulations for their community members. All of the sub-communities conglomerated in the *Muslim Village* agree to assist each other in

matters of security. Overall rulership is carried out by Muslims. Non-Muslims do not participate in leadership, but are given voice in the Shurah.

**D. Multiple *Muslim Villages*—Spread Over a Geographical Location—Multi Social Group—Muslim Majority or Muslim Minority:**

This is a scenario in which there are multiple *Muslim Villages* across a geographical location and in each village there are various social groups.

Muslims rule the community under *Shariah* laws Each of the non-Muslims communities elects their own leaders and maintain and apply their own laws and regulations for their community members. All of the sub-communities conglomerated in the *Muslim Village* agree to assist each other in matters of security. Overall rulership is carried out by Muslims. Non-Muslims do not participate in leadership, but are given voice in the Shurah.

## Practical Application of the *Shariah* Electoral System For Election Of Leaders Based on the Models Described Above.

This section describes how to elect the *Khalifa / Community Leader* and the *Shurah* (consultative council) of the *Muslim Village* based on the models described above. The models can be sized-up or sized-down for any number of *Muslim Villages*, and eventually a Dar Al Islam—*InshaAllah!*.

### A. Single *Muslim Village*—Simple Social Group:

The steps to elect the *Khalifa / Community Leader* and the *Shurah* are:

1. The members of the community—anyone above puberty age and legally capable—shall be communicated that the election process for selecting the *Khalifa / Community Leader* and the *Shurah* council has begun.
2. The election process must be explained clearly to the community. Participating in the election process shall be voluntary.
3. The community members shall propose the *leadership-candidates*. This means that no one can introduce themselves as a *leadership-candidate*. No one shall canvass the community and ask for their support and request them to propose them as a *leadership-candidates*. The reason for this proposal of candidates by the community is that, the community will know who the individuals with the most talent for leadership are, even to the

point that a candidates might not think they are suitable, but the community can identify them as the best candidate.

Any individual who proposes themselves as candidates shall be immediately barred from any leadership and punished. If the individual resorted to manipulation, then he/she shall be punished physically.

4. The community shall have at this point elected a number of *leadership-candidates*.
5. The *leadership-candidates* shall then gather together and vote amongst themselves for a *Khalifa / Community Leader* for the overall community.
6. None of the *leadership-candidates* shall propose themselves as the overall leader. If any of the candidates proposes themselves, they are disqualified. If they resort to manipulation he/she shall be punished physically.
7. Upon election of the *Khalifa / Community Leader*, the *Khalifa / Community Leader* must turn to the total community and obtain confirmation by the process of *bayah*. It is mandatory upon the community to then accept this elected leader, as they have already delegated the election process to the *leadership-candidates*.
8. The leader will be in the post in a permanent basis until death, or until he resigns due ill health or other.
9. The rest of the leadership-candidates become part of the Shurah.

If there is already a *Khalifa / Community Leader* in place and a new leader needs to be elected—due to ill health of the current leader or resignation—there are two alternatives:

1. The current *Khalifa / Community Leader* can be delegated to elect the new leader. The delegation of this power is done by the *Shurah*. Then the current *Khalifa / Community Leader* elects his successor.
2. The current *Khalifa / Community Leader* proposes a number of *leadership-candidates*, and asks them to elect amongst themselves a leader. The *leadership-candidates* then elect a *Khalifa / Community Leader* from amongst themselves.

In both cases the general population is to confirm the new *Khalifa / Community Leader* by the process of *bayah*, once the current *Khalifa / Community Leader* dies, and it is obligatory to accept this new leader since the election was done by a *Khalifa / Community Leader* who was first elected via the *Shariah Leadership Election* process.

The election of a *Khalifa / Community Leader* through delegation should be avoided, unless there is an emergency situation that requires the election of a new *Khalifa / Community Leader* and there is not time to undergo the whole process starting from Bottom-Up election by the general population.

It may occur that the currently leader dies, and the circumstances require the immediate election of a new *Khalifa / Community Leader*, whereas it is not possible to undergo the whole election process. In this case the *Shurah* shall elect a new *Khalifa / Community Leader* from amongst its members. Again, without allowing any member to present

themselves as leader-candidates. The new *Khalifa / Community Leader* shall be confirmed by *bayah* by the general population.

### **B. Multiple *Muslim Villages*— Spread Over a Geographical Location— Simple Social Group:**

In this scenario we assume there are three *Muslim Villages*—Village A, B, and C, located in a certain geographical region, for example the mountain areas of East Sudan. The objective of all the villages is to elect one *Khalifa / Community Leader*. All members of the three villages are Muslims.

This system can be applied to a country, where for example there are several provinces and a *Khalifa / Community Leader* for the whole country needs to be elected. It may be used also when in a province or territory there are several cities.

The steps to elect a leader and the *Shurah* are:

1. The members of the community—anyone above puberty age and legally capable—shall be communicated that the election process for selecting the *Khalifa / Community Leader* and the *Shurah* council has begun.
2. The election process must be explained clearly to the community. This means that in each *Muslim Village* all members must be informed. Participating in the election process shall be voluntary.
3. In each *Muslim Village* the community members shall propose the *leadership-candidates*. That is, *leader-candidates* shall be selected for *Muslim Village* A, B, and C.

4. The *leadership-candidates* from each *Muslim Village* shall gather and vote amongst themselves for one single *leader-candidate* for each village. So, *Muslim Village A, B, and C* will each have one leadership-candidate to present to the final intra-leader election process for the selection of the *Khalifa / Community Leader* who will lead all three *Muslim Villages*.
5. The three leader-candidates from each of the *Muslim Villages* shall then convene and elect from amongst themselves one person who will become the *Khalifa / Community Leader*.
6. None of the *leadership-candidates* shall propose themselves as the *Khalifa / Community Leader*. If any of the candidates proposes themselves, they are disqualified. If they resort to manipulation they shall be punished physically.
7. Upon election of the *Khalifa / Community Leader*, he must turn to the total community and obtain confirmation by the process of *bayah*. It is mandatory upon the community to accept this elected leader, as they have already delegated the election process to the *leadership-candidates*.
8. The leader will be in the post in a permanent basis until death, or until he resigns due ill health or other.
9. The rest of the *leadership-candidates* who participated in the process become part of the *Shurah*. So in this case since there are three *Muslim Villages*, the *Shurah* shall be composed of all the *leadership-candidates* for *Muslim Village A, B, and C*.

### C. Single *Muslim Village*—Multi Social Group —Muslim Majority or Muslim Minority:

In this scenario there is a single *Muslim Village* where the population is mixed between Muslims and non-Muslim. Muslims may or may not constitute the majority of the population. Further within the Muslims there are more than one *unique sub-communities*. The non-Muslim groups may be Christians, Jews, Hindus, Buddhist, atheists, *etc.*

The steps to elect the *Khalifa / Community Leader* and the *Shurah* are:

1. Muslims shall elect their *Khalifa / Community Leader* according to the manner described here.
2. Non-Muslims shall elect their own community leader according to their own regulations, but their leader is under the authority of the Muslim *Khalifa / Community Leader*. They will not participate in government of the *Muslim Village*, but their issues and concerns must be heard and addressed by the Muslim government. Non-Muslims shall rule their own social groups according to their rules, but respecting *Shariah* in relation to the operation of the overall community. Non-Muslims shall enter into an agreement as *dhimmis* with the Muslims. (47)
3. The members of the Muslim community within the *Muslim Village*—anyone above puberty age and legally capable—shall be communicated that the election process for selecting the *Khalifa / Community Leader* and the *Shurah* council has begun.
4. The election process must be explained clearly to the community. It should be inculcated strongly to the Muslim



community that the purpose of congregating as a community has the sole purpose of obeying Allah ﷻ and His Messenger ﷺ, applying His ﷻ laws and commands. For this reason whether Muslims are a minority or a majority, government shall be only carried out by Muslims. Further the legal relationship between the Muslims and the non-Muslims in the *Muslim Village* shall be fully explained to both parties so as to ensure a flawless social cohesiveness. Participating in the election process shall be voluntary.

5. The Muslim must first identify each *unique sub-community*. For example if the *Muslim Village* is inhabited by Philipinos, Western Africans, and Russian Muslims, each constitute a *unique sub-community*. It is irrelevant the number of members of each of these *unique sub-communities*. For example it could be:

- Philipino Muslims – 501 persons
- West African Muslims – 23 persons
- Russian Muslims – 107 persons

Regardless of population size each will proceed to elect a leadership-candidate for each *unique sub-community*.

6. Each unique sub-community will propose one or more leadership-candidates.
7. The *leadership-candidates* will gather and elect one leadership-candidate per *unique sub-community* that will move on to the election process for *Khalifa / Community Leader*.

8. The *leadership-candidates* elected shall then gather together and vote amongst themselves for a *Khalifa / Community Leader* for the overall community. This ensures that each unique sub-community has the chance to present the best person for the post, and also be represented.
9. None of the *leadership-candidates* shall propose themselves for the post of *Khalifa / Community Leader*. If any of the candidates proposes themselves, they are disqualified. If they resort to manipulation they shall be punished physically.
10. Upon election of the *Khalifa / Community Leader*, the leader must turn to the total Muslim community and obtain confirmation by the process of *bayah*. It is mandatory upon the community to accept this elected leader, as they have already delegated the election process to the *leadership-candidates*.
11. The delegated leaders of the non-Muslims shall also pay allegiance to the Muslim *Khalifa / Community Leader*. The allegiance shall contain commitment to pay the *jizya tax*. This will be effective up until Prophet Jesus ﷺ comes and abolishes the *jizya tax* due to all people around the world embracing Islam.
12. The Muslim *Khalifa / Community Leader* will be in the post in a permanent basis until death, or until he resigns due ill health or other.
13. The rest of the *leadership-candidates* become part of the *Shurah*. Non-Muslim leaders shall participate in the *Shurah* in matters that relate to the total community of the *Muslim Village*, such as

defense and security. Muslims must ensure that their voices and concerns are heard and justice is delivered on an ongoing basis for these people. Only then, *InshaAllah*, they will truly understand what is Islam.

#### **D. Multiple *Muslim Villages*—Spread Over a Geographical Location—Multi Social Group—Muslim Majority or Muslim Minority:**

In this scenario we assume there are three *Muslim Villages*—Village A, B, and C, located in a certain geographical region, for example the mountain areas of the Amazon jungle. The objective of all the villages is to elect one overall *Khalifa / Community Leader*.

Not all members of the three villages are Muslims. Muslims may or may not constitute the majority of the population in each *Muslim Village*. Within the Muslims there are more than one *unique sub-communities*.

The non-Muslim groups may be Christians, Jews, Hindus, Buddhist, atheists, *etc.* It is also possible that one or more of the *Muslim Villages* are inhabited by non-Muslims, but where the people want to join in the *Muslim Village* system.

For example we may have:

- ***Muslim Village A***—Majority Muslim, several *unique sub-communities*.
- ***Muslim Village B***—Minority Muslim, non-Muslim majority, one Muslim unique sub-community.
- ***Muslim Village C***— All non-Muslims (but wanting to join the *Muslim Village* program)

This system can be applied to a country, where for example there are several provinces and a *Khalifa / Community Leader* for the whole country needs to be elected. It may be used also when in a province or territory there are several cities.

Overall this is the model that reflects the actual reality in the world.

The steps to elect the *Khalifa / Community Leader* and the *Shurah* are:

1. Muslims shall elect their *Khalifa / Community Leader* according to the manner described here.
2. Non-Muslims shall elect their own community leader according to their own regulations, but their leader is under the authority of the Muslim *Khalifa / Community Leader*. They will not participate in government of the *Muslim Village*, but their issues and concerns must be heard and addressed by the Muslim government. Non-Muslims shall rule their own social groups according to their laws, but respecting *Shariah* in relation to the operation of the overall community. Non-Muslims shall enter into an agreement as *dhimmis* with the Muslims. (47)
3. The members of the Muslim community within the *Muslim Villages A and B* (*Muslim Village C* is comprised of non-Muslims) shall be communicated that the election process for selecting the *Khalifa / Community Leader* and the *Shurah* council has begun.
4. The election process must be explained clearly to the community. It should be inculcated strongly to the Muslim community that the purpose of congregating as a community

has the sole purpose of obeying Allah ﷻ and His Messenger ﷺ, applying His ﷻ laws and commands. For this reason, whether Muslims are a minority or a majority, government shall be only carried out by Muslims. Further the legal relationship between the Muslims and the non-Muslims in the *Muslim Village* shall be fully explained to both parties so as to ensure a flawless social cohesiveness. Participating in the election process shall be voluntary.

5. The Muslim must first identify each *unique sub-community*. For example if the *Muslim Villages* are inhabited by Americans, Chinese, Central African, and Mexican Muslims, each constitute a *unique sub-community*. It is irrelevant the number of members each of these *unique sub-communities* has.

For example it could be:

- *Muslim Village A*:
  - i. American Muslims – 50 persons
  - ii. Chinese Muslims – 230 persons
  - iii. Mexican Muslims – 7 persons
- *Muslim Village B*: Central African Muslims – 999 persons.

Regardless of population size each will proceed to elect a leadership-candidate for each *unique sub-community*.

6. Each unique sub-community will propose one or more leadership-candidates.

7. The *leadership-candidates* will gather and elect one leadership-candidate per *unique sub-community* that will move on to the election process for *Khalifa / Community Leader*.
8. The *leadership-candidates* elected shall then gather together and vote amongst themselves for a *Khalifa / Community Leader* for the overall community. This ensures that each unique sub-community has the chance to present the best person for the post, and also be represented.
9. None of the *leadership-candidates* shall propose themselves for the post of *Khalifa / Community Leader*. If any of the candidates proposes themselves, they are disqualified. If they resort to manipulation they shall be punished physically.
10. Upon election of the *Khalifa / Community Leader*, the leader must turn to the total Muslim community and obtain confirmation by the process of *bayah*. It is mandatory upon the community to accept this elected leader, as they have already delegated the election process to the *leadership-candidates*.
11. So in this case the *Khalifa / Community Leader* will rule *Muslim Village* A, B, and C. *Muslim Village* C will voluntarily enter the *Muslim Village* program despite it being composed of 100% non-Muslims.
12. The delegated leaders of the non-Muslims shall also pay allegiance to the Muslim *Khalifa / Community Leader*. The allegiance shall contain commitment to pay the *jizya tax*. This will be effective up until Prophet Jesus ﷺ comes and abolishes

the *jizya* tax due to all people around the world embracing Islam.

13. The Muslim *Khalifa / Community Leader* will be in the post in a permanent basis until death, or until he resigns due ill health or other.
14. The rest of the *leadership-candidates* become part of the *Shurah*. Non-Muslim leaders shall participate in the *Shurah* in matters that relate to the total community of the *Muslim Village*, such as defense and security. Muslims must ensure that their voices and concerns are heard and justice is delivered on an ongoing basis for these people. Only then, *InshaAllah*, they will truly understand what is Islam.

And Allah ﷻ Knows Best!

May Allah ﷻ lead us in the straight path, make us all leave our personal preferences for His ﷻ orders. May He ﷻ grant us strength to follow His ﷻ orders, and victory. *Amen!*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ

الْعَالَمِينَ ﴿٨﴾

But when he [Musa ؑ] came to it, he was called,

“Blessed is whoever is in the fire [Allah and His Light] and whoever is around it. And exalted is Allah, Lord of the worlds.

Surah An-Naml (The Ant) [27:8]

It was narrated that Abu Musa ؓ said:

“The Messenger of Allah ﷺ said:

‘Allah does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. His Veil is Light, and if He were to remove it, the glory of His Face would burn everything of His creation, as far as His gaze reaches.’ “Then Abu ‘Ubaidah recited the verse: ‘Blessed is whosoever is in the fire, (*i.e.* the light of Allah) and whosoever is round about it! And Glorified is Allah, the Lord of all that exists.” [27:8] (266)

كتاب المقدمة

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ  
عَمْرِو بْنِ مَرْثَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ  
رَسُولُ اللَّهِ ﷺ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ” إِنَّ اللَّهَ لَا يَنَامُ وَلَا



يَنْبَغِي لَهُ أَنْ يَنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ حِجَابُهُ النُّورَ لَوْ  
كَشَفَهَا لِأَخْرَقَتْ سُبْحَاتُ وَجْهِهِ كُلَّ شَيْءٍ أَدْرَكَهُ بَصَرُهُ ” .  
ثُمَّ قَرَأَ أَبُو عُبَيْدَةَ { أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ  
اللَّهِ رَبِّ الْعَالَمِينَ } .



The diagram illustrates a multi-stage process for selecting a Khalifa from five communities. Each community (1-5) is represented by a hexagon containing a circle of leader-candidates and a larger circle of community members. Arrows indicate the flow of support: blue arrows from members to candidates, and purple arrows from candidates to a central 'LEADER-CANDIDATES FOR KHALIFA' pool. A thick red arrow points from this pool to the 'KHALIFA' box. A legend on the right identifies the colors for community members: black, blue, yellow, green, and brown.





## Chapter 6

# The Institution of the Hisba

### Checks and Balances on the Leader and the Community

Every type of society needs a system of checks and balances in order to keep all of its members working within the bounds of the *Shariah*. This not only includes the general public but also the government.

In the “democratic” system the checks and balances is implemented by separating the executive, the law-making, and judicial powers. We have explained why the democratic system is not suitable and why it opposed the *Shariah*. Nevertheless we can take what is good out of it. Nevertheless Islam—centuries before—had already set up such a system in a much better way —the institution of the Hisba.

This section discusses the implementation of the institution of Hisba for the *Muslim Village* in a simplified way. There are plenty of manuals on this subject, in terms of the general duties of the Hisba, as well as the particular application on a day to day basis. As the community grows, adaptation may be necessary. (47) (303)

The challenge of this institution in relation to the overall government system and the community is to maintain its objective in the enforcement. The Hisba should not interfere with proper governing, and in itself it should not become a power center and that opposes the *Khalifa* / Community Leader. That is the *Khalifa* / Community Leader ought to be obeyed when operating under the terms of the *Shariah*, and properly governing. The Hisba falls under the *Khalifa's* / Community Leader's control.

### The Function of the Hisba

The primary function of the Hisba is to:

التَّائِبُونَ الْعَمِيدُونَ الْحَمِيدُونَ الْمَكِيدُونَ  
الرَّكَعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ  
وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ  
الْمُؤْمِنِينَ

*(Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who **enjoin the right and forbid the wrong** and those who keep the limits (ordained) of Allah—And give glad tidings to believers!*

Surah At-Tawbah (The Repentance) [9:112]

In practical terms it is a group of people led by one individual under the overall leadership of the *Khalifa* / Community Leader, whose

function is to monitor the daily operation of government and society at large to detect infractions on the *Shariah* and apply corrective action, as well as punishment with the permission of the *Khalifa* / Community Leader.

The key in this institution is to decide to what degree it will incorporate functions of courts of justice plus enforcer of punishment, or these functions will be separated from the Hisba as a stand-alone institution.

An intermediate position can allow some function of court of justice in smaller matters in order to expedite justice and not to over burden the court of justice with small issues. For example, if an individual drinks alcohol and admits to it, court proceedings may be avoided and punishment meted out to the person by the Hisba. But, if the person contends the accusation, then court proceedings will be necessary. In cases that require mandatory court proceedings to ensure proper defense of the accused.

In all cases expedited justice shall be a trademark of the *Muslim Village*, no matter what cost.

It is important to understand the governing structure headed by the *Khalifa* and how the Hisba fits in.

- The *Khalifa* / Community Leader shall elect the leader of the Hisba.
- The Hisba leader shall be selected from among the *Shurah* members. This will ensure the selection of an individual with whom the community is comfortable.

- The Hisba leader reports to the *Khalifa* / Community Leader, but his obligation is to oppose the *Khalifa* / Community Leader in matters where the *Khalifa* is breaching *Shariah*.
- The above point indicates that the Hisba leader shall be a person with impeccable character and with deep knowledge of *Shariah*—above all of the best *mujahids* who stand up and speak the truth in front of a ruler.
- The Hisba leader shall select all of the team members of the Hisba and determine its organization.
- The Hisba shall be divided into branches that shall supervise different aspects of the society. Below some points on this.
- The *Khalifa* / Community Leader will lead the whole government and appoint governors.
- The Governors under the *Khalifa* / Community Leader will organize the judicial system, military and police services.
- The police services work directly for the *Khalifa* / Community Leader. Nevertheless the Hisba shall have power to require the services of the police in cases where force is necessary. For example when a forceful arrest is necessary.
- The judiciary shall also have power to require services from the police to enforce judgments and arrest.
- The punishments that entitle physical damage shall be only meted out by the *Khalifa* / Community Leader or his designates. In a larger community a department shall be set up that would be in charge of punishments. The need for these punishments

can be brought up by the Hisba, or by the Judiciary, or by the *Khalifa* / Community Leader and designates.

- The Hisba structure shall be parallel to the government structure, in that it shall have the power to demand of the government structure—including the *Khalifa* / Community Leader —action, cessation of action, and punishments. Depending on the structure selected—as discussed above—the Hisba shall be able to meet certain minor punishments. To further clarify this point the Hisba cannot demand from the *Khalifa* / Community Leader to change his course of action in any matter unless that particular action opposes the *Shariah*. The Hisba is subordinate to the *Khalifa* / Community Leader.
- The Hisba itself shall be under scrutiny. This is carried out by the whole community at all times. The recourse of the public and government institutions against the action of the Hisba shall be ultimately the *Khalifa* / Community Leader.
- The *Khalifa* / Community Leader, governors, police, judiciary, other government offices, and the punishment office are all subject to the scrutiny of the public in regards to their adherence to the *Shariah*, and also subject to punishment as applicable.
- The punishment for breaches to the *Shariah* by officials shall be increased in relation to the punishment meted out to the general public due to their position of trust.



### Structure of the Hisba and Areas of Incumbency

The Hisba shall be organized in such a manner as to cover all important aspects of society that need to be monitored for compliance with Allah's laws.

As the community grows in size and sophistication more areas will need to be included. In general the Hisba shall have these departments:

- **MOSQUES/RELIGIOUS OBLIGATIONS:** Control the proper operation of mosques in the *Muslim Village*. This includes supervising the fund raising, hiring of Imams, prayer, ensuring the members of the *Muslim Village* who are Muslims are performing their obligatory prayers, *etc.*
- **EDUCATION:** Control that proper education is being delivered in the *Muslim Village*.
- **MONEY:** Control of the quality of gold and silver coins in circulation, including purity of gold and silver content, the weight, as well as counterfeits, and adulterated metals. Note the minting of coins is the responsibility of the *Khalifa* / Community Leader.
- **MARKETS:** Supervision of compliance with *Shariah* market rules for traders, manufacturers, and buyers. This includes ensuring that all suppliers bring in products to the market before they are sold, that no individual purchases goods from producers on the way to the markets to obtain an advantage, and also that the sellers obtain a fair price for their production.
- **FOOD:** Ensure the quality of food provided by the producers, including halal slaughtering. Note that the obligation of

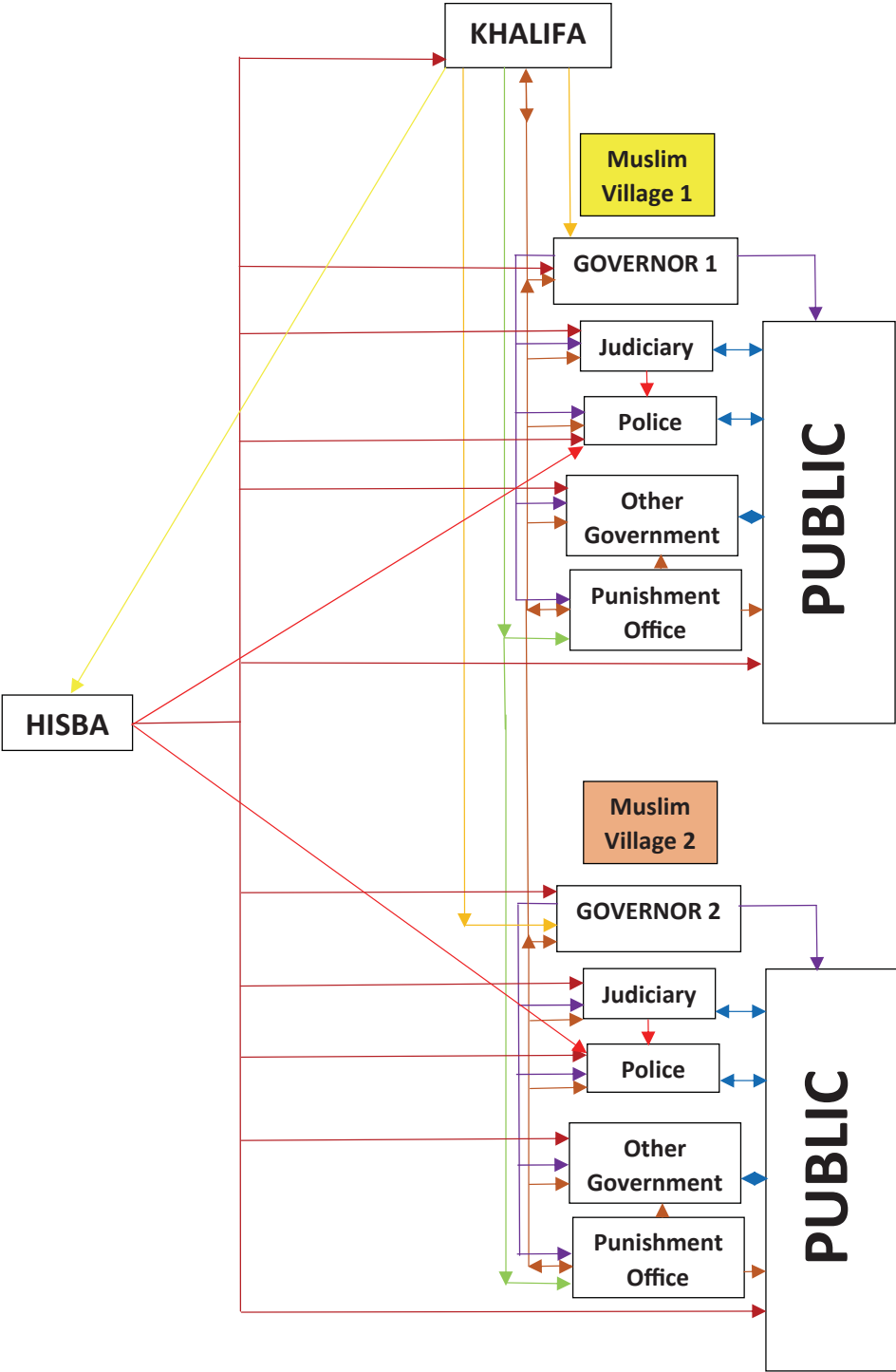
ensuring proper and balanced food supply for the whole community lies on the *Khalifa* / Community Leader. The *Khalifa* / Community Leader is to ensure that the community implements the communal obligation to produce food.

- CLOTHING: Ensure that clothing is being produced to standards and it is available in the market for the community to purchase..
- HOUSING: Ensure that housing is built according to standards and in line with the city planning.
- ZAKAT: Control the proper dispensation of Zakat funds from the Baitul Maal. The funds are to be distributed by the *Khalifa* or designates. The Hisba's function is to control proper dispensation.
- JUDICIARY: The Hisba shall monitor the proper dispensation of justice by the Qadis, control the proper behaviour of the police and military forces.
- OTHERS: As needed.

The *Muslim Village* will have different phases of growth and events will develop that will place the *Muslim Village* under varying circumstances of need. The structure of the Hisba—as well as the whole government—shall adapt to the new circumstances as the situation changes. Adaptability is the key to ongoing success.

May Allah ﷻ make us of those who stand up for Justice, enjoin the good, and prohibit evil—*InshaAllah! Amen!*





## Chapter 7

# The Constitution of the *Muslim Village*

### Allah ﷻ is the Only Supreme Leader

A constitution is a document that contains all the fundamental principles by which a society shall be governed. It is a social contract to which all individuals that form a state agree to abide and run their social affairs by its principles.

In reality the ‘constitution’ of Muslims is the Quran Majid—and this is sufficient.

Nevertheless we wanted to do as our beloved Prophet Muhammad ﷺ did when he made Hijrah to Madinah. He united all people in Madinah and had them sign the ‘Treaty of Madinah’. (264)

Based on this example of our beloved Prophet Muhammad ﷺ, a *Muslim Village* or a Muslim State must have a constitution with the objective of aligning all its members to Allah’s ﷻ laws and principles.

The current constitutions of most countries have the “state” as a

supreme authority. The constitution of Pakistan states: “*Loyalty to the State is the basic duty of every citizen*”. (309)

The question is who is the “state”?

The “state” does not really exist, it’s an imaginary entity that can be hijacked by anyone for their personal gain, as seen in many countries. But, Allah ﷻ does Exist. So, loyalty in a *Muslim Village*—or any country that operates under the laws of Allah ﷻ—is to Allah ﷻ and the Prophet ﷺ only.

### The Treaty of Madina

The Treaty of Madina is considered the first constitution in the world. It is also the first social contract in the world. Its format was later followed by the innumerable nation states that fragmented the world.

The Treaty of Madina places Allah ﷻ as the Supreme Leader.

It was signed by the Prophet ﷺ with the Jews and *mushriqs* of the city of Madinah, along with the Muslims, when the Prophet ﷺ migrated to Madina.

The most important characteristics of the treaty of Madina are:

- It is an agreement for peace amongst different religious and ethnic groups.
- It is an agreement for each sub community to take care of the disadvantaged.
- Sets out the institutionalization of justice.
- Allows non-Muslims to be ruled according to their own laws, while protected by Muslims.

- Acknowledges individual ethnic/religious groups.
- Places the whole society under the umbrella of Islam.
- Establishes a mutual agreement for each religious/ethnic group to assist each other in case of external attack.

It is extremely important to understand why the Prophet ﷺ implemented the treaty of Madinah in this manner—*i.e.*: he established the non-Muslims as a semi-autonomous constituency.

At first sight it may look impractical to have Jews, Christians, Hindus, or others have their own sub-governments and justice system under the rulership of a *Khalifa* who rules by Allah's ﷻ *Shariah*.

What needs to be observed is the “net effect” of such implementation. This is similar to the discontent of the *Sahaba* ﷺ with the treaty of Hudaibiyah—at first sight it looks unfair or unworkable – but upon actual implementation it works.

By placing Muslims and non-Muslims as one *Ummah*—one social group—but where the non-Muslims are being auto regulated by their own rules, the Prophet ﷺ allowed for people to be placed in a “comparative environment”—Islam versus non-Islam. On a daily basis a non-Muslim would be interacting with their own community under their own rules and they would also see the Muslim community operating under their own rules.

Those who still did not believe would eventually realize the far superior system that Allah ﷻ instituted compared to their own *kafir* or corrupted Jewish or Christian system. With time Allah ﷻ would soften people's hearts towards Islam and they would convert. They would convert due to their witnessing, not due to being forced.

When the treaty of Madinah was signed Muslims were a minority. Within a few years, the majority of the city became Muslim.

Allah ﷻ declared the victory of the Treaty of Hdaybiyah in the Qur'an. In the same manner the Treaty of Madinah was a success.

And that's how Allah ﷻ works—Majestic!.

### The Social Contract

In order for the *Muslim Village* to come together, organize, and operate effectively under Allah's ﷻ commands, it is mandatory for all to agree to a social contract. This occurs naturally when the Muslims elect their leader following the *Shariah* system of election, but nevertheless it is best to write it down as our beloved Prophet Muhammad ﷺ did.

The constitution of the *Muslim Village* is to stipulate that:

1. The supreme authority is Allah ﷻ.
2. That all members of the society are to obey His ﷻ commands.
3. That His commands will be applied to all equally and fully.
4. It should delineate the rights of the social members.
5. It should delineate the obligations of the social members.
6. It must clearly state that the constitution applies to Muslims and non-Muslims who live in the *Muslim Village*.

If practically possible all members of the *Muslim Village* should pay *bayah* to the *Khalifa* / Community Leader and also receive a copy of the constitution which should be signed in a register..

## SAMPLE Constitution of the *Muslim Village*

This is a sample constitution for any *Muslim Village*, which was derived from the actual Treaty of Madinah. This social agreement may be adapted and improved as needed, and it is meant to serve as a guide.

**In the Name of Allah ﷻ the Most Beneficent, the Most Merciful**

**The Agreement of the People of “*Name of the Muslim Village*”,  
a *Muslim Village***

By the Will of Allah ﷻ, this is an agreement among the *Mu'mins*, Muslims, and the non—Muslim people of the *Muslim Village*.

The aforementioned parties agree to live together and shall, from today onwards form one *Ummah*—one distinctive community from all other people.

This *Ummah* agrees to the following terms by which every member of the community shall be ruled, governed, and justice served:

1. Every member of the *Ummah* hereby agrees and recognizes that Allah ﷻ is the Supreme Ruler, and issuer of Law.
2. Allah's ﷻ guarantee of protection is for everyone regardless of social status, wealth, color, religion, or any other parameter.
3. Loyalty to Allah ﷻ and to the Prophet Muhammad ﷺ is a duty of every Muslim citizen. The Muslims are a compliment of one another against all other men.
4. All committed Muslims are conscious of Allah's ﷻ power; are on a path of perfect guidance from Allah ﷻ.



5. The Muslims agrees to abide by Allah's ﷻ Laws and Commands as sent down in the Qur'an and the *Sunnah* of the Prophet ﷺ and clarified and agreed upon by the community *Ahl AsSunnah wal Jama't*, and that this is known as *Shariah*.
6. Every member of the *Ummah* hereby agrees that any further clarifications to Allah's ﷻ laws shall require the agreement of the community—*Ahl AsSunnah wal Jama't*.
7. Non-Muslims (Jews, Christians, Hindus, and others) agree that they are part of the *Ummah*, and that their communities shall constitute a semi-autonomous constituency, shall be self-regulated according to their own religious rules, but under the protection and umbrella of Allah's ﷻ *Shariah* and rulership of the *Khalifa* / Community Leader.
8. Non-Muslims agree that whoever of them—Jews, Christians, Hindus, and others—come and joins the Muslims, they shall be assisted and they shall be honored, and none of them shall be offended or beleaguered.
9. Obedience to the Constitution of the *Muslim Village* is an obligation of every citizen wherever he may be, and of every other person who is not a citizen, while in the *Muslim Village*, as long as the Constitution and laws of the *Muslim Village* are in line and obedience of Allah's ﷻ laws.
10. Every member of the *Ummah* agrees that the leadership of the community shall be elected according to Allah's ﷻ election system, as defined in the Qur'an and *Sunnah*, and that there shall be no kingship, democracy, autocracy, communism, or

any other system of rulership other than that instructed by Allah ﷻ and the Prophet ﷺ. The ruler of the *Ummah* shall be called the *Khalifa*.

11. The *Ummah* agrees that the election system shall be a bottom-up election in combination with intra leader selection, where the people will propose the candidates for leadership, and the candidates will elect the *Khalifa* / Community leader, whereas no person shall propose themselves as a candidate for leadership or any position of authority.
12. The *Ummah* agrees that all people are equal in regards to their capacity to represent the community, but where authority has been bestowed on men only, while women have full right to contribute to the advancement of the *Ummah*.
13. The non-Muslim members of the *Ummah* agree that this being a *Muslim Village*, the leadership will only be a Muslim. They also agree that the *Khalifa* may designate Muslims or non-Muslims to the different positions in government according to talent, knowledge, and capacity, to assist in the governing process.
14. The non-Muslim members of the community agree that they shall elect their own leaders according to their own laws.
15. Every member of the *Ummah* agrees that the leadership of the community is single, and belongs to the elected *Khalifa* / Community Leader. Further that the *Khalifa* shall designate ministers (*Wazirs*), governors (*Amirs*), judges, *muhtasib* (*Hisbah leader*), and other government officials as needed.

16. Every member of the *Ummah* agrees that obedience is due to the *Khalifa* / Community Leader, as long as the *Khalifa* abides by Allah's ﷻ *Shariah*. Every community member shall obey the delegated government officials. Further that rebellion and discord is against Allah's ﷻ *Shariah*, and that disagreement shall be brought up against the *Khalifa* / Community Leader through the proper ways to avoid disunity and conflict.
17. The *Khalifa* and its designated government agree that their responsibility is to establish Allah's ﷻ commands and prohibitions: establish justice, institutionalize prayer, institutionalize zakat, establish the Hajj, and work for the benefit of the *Ummah*.
18. Every non-Muslim member of the community shall obey the *Khalifa*, and designated government officials. Further every non-Muslim agrees to obey their own elected leaders and obey their own laws and regulations.
19. Every member of the *Ummah* commits himself/herself to justice as stated in the *Shariah*, economic justice, implementing justice amongst each other, and social justice. Every member agrees that he/she shall do justice even against themselves, their family members, their close community, and the farthest community.
20. A neighbor's life is sacrosanct as their own lives, as long as he is not guilty of a felony or he commits no crime.
21. Every Muslim, and every semi-autonomous constituency shall look after its own internally disadvantaged members with kindness, fair minded civility, and institutional justice befitting

a relationship among the children of Adam ﷺ. The *Ummah* shall not abandon an overburdened person amongst themselves, and must compensate him/her according to accepted standard of living and provide for him/her refuge/housing.

22. Each Muslim shall be against anyone amongst their own who takes to aggression, or seeks an inclination towards aggression, or seeks infraction, assault, or corruption among the community, and if such was to occur, everyone will unite against the offending party even though he may be one of their own sons.
23. No Muslim shall slay another Muslim in retaliation for his slaying a *kafir* who is fighting against the Muslims. Nor shall a Muslim give support to a *kafir* who is part of the enemy, against a Muslim.
24. The signatories of this agreement are bound to assist each other when the *Muslim Village* is under attack.
25. Every member of the community agrees to provide mutual support for keeping the security of the community. That in the event of external attack each person shall contribute to the defence fund, as well as participate in Jihad as instructed by the *Khalifa* / Community Leader.
26. The men and the woman of the *Muslim Village* mutually agree that Allah ﷻ has created them as complements of each other, and that the functions of each sex are complementary in order to work for a common goal of reaching Allah ﷻ. Both men and

woman agree that there is no superiority of one over the other except in superiority in character.

27. None of the communities that form the *Muslim Village* shall constitute a military fighting force except with the permission of the *Khalifa* / Community Leader. None shall be barred from exacting revenge for an injustice inflicted upon him. Whoever murders another does so to himself and his kin, except for he who has been oppressed, for Allah ﷻ accepts this reaction.
28. Each fighting force participating in military campaigns shall be acknowledged in their sequential order of arrival to commitment to Islam.
29. The Muslims and Non-Muslims shall bear their own expenses for war. Between the Muslims and the Non-Muslims there is a pledge of mutual assistance against whomever wages war on the signatories of this document; and that their relationship shall be one of mutual advice, counsel, and virtue rather than harm and aggression. However no man is to be held accountable for a crime committed by his ally—assistance is due to the party suffering oppression and not the party perpetrating it.
30. The signatories of this document agree that the *Muslim Village* itself is never to become a war zone.
31. All committed Muslims are equal to each other as they sacrifice and shed their blood for the cause of Allah ﷻ—no one's blood is more precious than another's.
32. If the members of the community of the *Muslim Village* are called to a truce, they shall respond to terms of a fitting truce. If

the *Kafirs* call upon the committed Muslims for a truce, the Muslims shall be bound to do so, provided that a truce is not reached with those who maintain a war strategy against Islam as a way of life (*din*). And that every minor party to this document shall shoulder its responsibilities proportionately.

33. The non-Muslims are a recognized community alongside the committed Muslims. Each has their religion and way of life. This applies to all their dependents, except for the unjust and criminal who are in violation of the law—these only harm themselves and their community.
34. No non-Muslim is allowed to harbor wealth or persons belonging to the enemies of the *Muslim Village* in detriment of any Muslim or any other member of the community.
35. No enemy of the *Muslim Village* shall be given any assistance or aid.
36. The truce and non-belligerency of the committed Muslims is indivisible—no Muslim shall break from the rest to enact a separate truce or cease fire in matters pertaining to a struggle on a course to Allah ﷻ.
37. Whosoever with foreknowledge and premeditation murders a committed Muslim shall be liable to the victim's family; unless the family is satisfied with monetary compensation. The murderer shall be held to the law of retribution by the citizenry of the committed Muslims if the victim's family and the murderer does not come to an agreement. The citizenry of the committed Muslims shall not fail to enforce this clause.

38. It is unlawful for a committed Muslim who has agreed to this document and who is compliant to Allah ﷻ and eventually the Day of Judgement—to assist and shelter a felon. Whosoever does this, shall incur the damnation of Allah ﷻ and His wrath on the Day of Judgement. Neither a dismissal nor a swap arrangement shall be accepted from the felon.
39. The whole *Ummah* agrees that the punishment for bribery, corruption, treason, by the *Khalifa* / Community Leader, government members, police, judges, and anyone in a position of power shall be death, upon a full, proper, and fair trial.
40. The media shall be a tool for good for the community. All members of the community agree that foreign funding of the media shall be prohibited. Any individual taking funds from external forces shall be considered a traitor and death penalty shall be applied.
41. Death penalty shall ally to any individual working for foreign forces, including government agents, police, intelligence, and any other.
42. Whatever issue are disagree upon must be referred to Allah ﷻ through His Qur'an, and then to our beloved Prophet Muhammad ﷺ through his Hadith for final judgement, all as consolidated in the *Shariah*
43. Whatever may develop into a dispute or a disagreement among the signatories to this document, potentially threatening its integrity, must be referred to Allah ﷻ through His Qur'an, and then to Prophet Muhammad ﷺ through his Hadith for final

judgement. Allah ﷻ remains the guardian of this document's truth and good will.

44. The non-Muslims are entitled to the stipulations of this document on par with the other participating parties—with the absolute virtue therein. The honor and authentication of this document stands in contrast to its breach and violation.
45. Any violators of this document's terms inflicts damage upon his own self, and Allah ﷻ bears witness to the truth, validity, and honor of this document.
46. This document shall constitute no protection for the offender or the criminal. Every movement into and out of the *Muslim Village* is safe and secure except when it is done by the offender and criminal. And Allah ﷻ safeguards persons of virtue and people who are conscious of His ﷻ power-presence.
47. Every member of the *Muslim Village*—Muslim and non-Muslim—agrees to work only with Allah's ﷻ financial system. Each agrees that there shall be no interest on loans, that money shall be only gold, silver, and other nonperishable commodities. Each member agrees not to be involved and/or bring into the *Muslim Village* any proceeds from *riba*.
48. Every member of the *Muslim Village* commits themselves to preserve nature and act in a manner that supports the ongoing health of the natural environment in which the community resides.
49. Allah ﷻ and Muhammad, the Messenger of Allah ﷺ are witnesses to this agreement.



**Allahu Akbar**

And may Allah ﷻ guide us all to the best course of action. *Amen!*



## Chapter 8

# Government

### Structure and Responsibilities

The government's functions is to coordinate the community in matters that are of communal interest. It is a duty and not a privilege for those in charge of this function. The government is responsibility of the *Khalifa* or Community Leader, and all subordinates report to him.

### Structure and Responsibilities

The structure is:

- *Khalifa*—overall ruler of the totality of the *Ummah*.
- Community Leader—ruler of each *Muslim Village*.
- Executives of Government—Individuals appointed by the *Khalifa* to take care of various matters of government. These are traditionally called the *Wazirs* and the *Amirs*.

- The Hisba—an institution for controlling the checks and balances of the community.
- *Shurah*—Legislates and Acts as Consulting Body to *Khalifa* or the Community Leader. In the democratic system the congress can block initiatives by the executive branch (the president). In the Islamic system the *Khalifa* has final say and cannot be overridden.
- Courts—Unlike the “democratic” system, the responsibility to deliver justice falls on the *Khalifa*. The justice system must implement *Shariah* law.
- Security: Police and Army

The various areas of government that needs to be dealt with:

- Zakat—Collection and distribution of *Zakat* and *Jizia* if applicable.
- Security—Policing and Intelligence
- Defense—Army
- Healthcare—Hospitals
- Education—Schools and Universities
- Transportation—Roads, trains, airplanes, sea navigation
- Market control—Fair trade controls carried out by the Hisba.
- Economy—
  - Raising funds through service fees to pay for public services and manage the spending of the funds.

- Controlling markets in order to ensure economic justice. For example minimum wages, ensuring there is no monopoly on any one product, *etc.*
- Money and Finance—Issuing gold based currency.
- Regulating *Waqf* system
- Public Accountability – carried out by the Hisba.
- Regulate and control corporations
- Media control
- Registration and ID of individuals
- Time keeping with *Shariah* system—*i.e.*: Islamic months, holidays, *etc.*

### **Synergistic Work with Waqfs**

The government has innumerable areas of work that needs to be done in order to successfully organize the society.

It is not possible for the government to cover all needs in the society. For this reason the implementation of an efficient Waqf system is crucial.

### **Public Accountability—The Hisba**

It is crucial for the success of the *Khalifa* and its government to run an open and clear government, where the incoming funds are clearly recorded, as well as their spending. This will create a trust with the community members.

The public books shall be open to the public for review. An exception to this are records related to matters of security and intelligence, which shall be private for certain government members.



## Chapter 9

# Justice and Legal System

Allah's ﷻ Truth is the Heart of Justice

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

*And among the people of Moses [Mulims] is a community which **guides** by Truth and by it establishes justice.*

Surah Al-'A'rāf (The Heights) [7:159]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىَٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوُّا أَوْ

تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

*... So follow not [personal] inclination, lest you not be just...*

Surah An-Nisā' [4:135]

Justice can only happen when people are ruled by the Truth—that is the laws and regulations sent down by Allah ﷻ through the Prophet Muhammad ﷺ—nothing else will produce justice.

Under today's world system of justice "law" DOES NOT equal justice.

A person can rape and murder a child and get 12 years in jail. They are free to walk after 12 years. A thief can come into a home to steal, and the owner cannot shoot them. A person apprehending a thief can get charged for assault and kidnaping. Even a child would be able to tell the non-sense of these laws, and their inequality. This is the result of man-made laws. They do not comply with Allah's ﷻ orders.

Under Allah's ﷻ legal system, law = justice. Justice is achieved through the implementation of the Shariah.

### What is justice?

Justice is what puts human hearts in a state of peace and tranquility, when receiving their due share according to Allah's ﷻ laws. It is important to note that this state of peace is achieved when a person receives what is deemed by Allah ﷻ as rightfully theirs—as opposed to what a person themselves believes to be rightfully theirs.

These rights are not only material, but encompass nonphysical things, such as statements of speech, manners, reputation, social acceptance, *etc.* In pretty much all human phases there are matters that are continuously weighted in the balance of justice by each individual vis a vis other individuals...

Now, it may happen that an individual considers that what is rightfully theirs is in a measure different than from what Allah ﷻ considers it to be just. For example a woman may consider that she is entitled to the same amount of inheritance as a man, but Allah ﷻ does not state so in the Shariah. The hearts are then thrown out of balance into a state of discontentment and intranquility. Not only the heart of the woman who's perception of justice is off from Allah's ﷻ balance of justice, but also the heart of the man who is affected by the inheritance flow, if the woman takes action to breach Allah's ﷻ laws.

And in that case, there will be a chain of reaction that will cause injustice to many people. All of them being out of balance, out of peace, and tranquility due to that initial action that produced injustice.

What is social justice?

Social justice is a term that refers to a sub aspect of justice, in particular to the distribution of wealth, opportunities, and privileges within a society.

Under Allah's ﷻ justice and economic system—if implemented as shown to us by our beloved Prophet Muhammad ﷺ—the community will not suffer any social injustice.



### Is justice the same as equality?

In the western world it is taught that all humans are equal and therefore deserve equality in treatment. So a woman must have the right to do the same jobs as a man, for example.

Allah ﷻ says in the Qur'an that some men (including women) are meant to work for others. Also Allah ﷻ says in the Qur'an that a man is better than other solely based on their piety. So this means that people are not equal. Humans have various degrees.

An intelligent man is not equal to a man that has a low intellectual capacity. A man is not equal to a woman—for instance a man cannot bear children. A man that has full functioning body is not equal to a man that is on a wheel chair.

Allah ﷻ clearly states in the Holy Quran that humans are graded in ranks according to their piety originating from adherence to Allah's ﷻ laws. This is the manner in which Allah ﷻ ranks us, and this is the way we should be looking at each other.

So the correct statement is that humans are not all equal. Humans may be equal at some levels but they are not equal at all levels. Regardless of the particular condition that Allah ﷻ has imposed on each—men, women, blind, smart, black, white, rich, poor—humans (and animals) must all receive the justice that Allah ﷻ has determined, and justice delivered according to His laws—not human laws.

For two individuals placed under the same particular conditions by Allah ﷻ, Allah's ﷻ laws must be applied in the same manner. For two individuals placed by Allah ﷻ under different conditions—created inequality—Allah's ﷻ laws must be applied in the same manner. This is

true equality, that is true equality under the law, which is different from the western concept of equality as human beings.

For example if a man wants to marry a woman, he has the obligation of paying the woman a *Mahar*. In order for this to happen one of the aiding mechanisms that Allah ﷻ has put in place is that He ﷻ has ordered that men are to receive twice the inheritance of a woman, so that when he wants to marry, he can give a portion to the future wife. If Allah ﷻ did not do that, the women would end up having more wealth than men, placing men in a difficult position due to their obligation to support women, sisters, mothers, when male relatives are not there.

So, for the particular condition that Allah ﷻ has imposed on that individual—being a “man”—the law that allocates him twice the amount of inheritance is just. A man-made law that allows the inheritance to go to men and women in the same proportion is unjust.

Every person shall be judged in light of Allah’s ﷻ inheritance laws in the same manner. Not just because a man is wealthier than another, the wealthier one will get a better treatment under the inheritance laws. The law must be applied equally to both of them, regardless of their created inequality (one rich and one poor).

So the matter of justice cannot be judged by a oversimplified analysis, but requires to see the full picture of what Allah ﷻ wants implemented—and this takes Faith.

The reader should be aware that the enemies of Islam often utilize this simplified analysis to attack Allah’s ﷻ religion, and many Muslims fall into this trap.

## How to maintain justice?

Obey Allah's laws and apply them, and enforce them first on yourself first, and then others—*InshaAllah*.

Allah's ﷻ laws are designed by Him ﷻ in such a way that any problem that may arise will be worked out by themselves through the comprehensive application of His ﷻ law. Failure to apply all His ﷻ laws will result in injustice in some sector of society, at some point of time or the other. Generalized lack of application of His ﷻ laws will result in complete disaster for society.

Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَّ أَن تَعْدِلُوا وَإِن تَلَوُا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

*O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.*

Surat An-Nisā' (The Women) [4:135]

It must be clearly understood, internalized mentally, and in the hearts of all members of the *Muslim Village*, that any deviation from Allah's ﷻ laws will lead the community to injustice, and from injustice to disaster.

If anyone wants proof of this, they only needs to look at every “Muslim” country around the world.

*InshaAllah*, the utmost effort must be made to implement *Shariah* law in the *Muslim Village*. Any individual that opposes its implementation shall be asked to live somewhere else.

The implementation of *Shariah* law needs to be done in a progressive manner as the community receives education on all its regulations. This is how our beloved Prophet Muhammad ﷺ did it in Madinah. The ignorance of our *Shariah* is so widespread that we should implement it as if no one knows anything about it, and we progressively introduce the regulations as people continue to increase in knowledge. This does not mean that every person has to get a Ph.D. in Islamic law before implementing *Shariah*. Simply that all community members must be given mandatory courses to brief them on *Shariah* so that they understand what to expect. A gradual implementation of *Shariah* will make it easy on the community that is struggling to obey Allah ﷻ. May Allah ﷻ make it easy on all of us. *Amen!*

Further, the implementation must be done with justice and mercy. Harshness must be left for those instances where harshness is needed—fighting Allah's ﷻ enemies.

For those in charge of applying the *Shariah* they shall work under the banner of:

“My Mercy Overcomes My Anger”,—Hadith

Narrated Abu Huraira رضي الله عنه:

The Prophet ﷺ said, “When Allah created the Creation, He wrote in His Book--and He wrote (that) about Himself, and it is placed with Him on the Throne: **‘Verily My Mercy overcomes My Anger.’**”

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ،  
عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَمَّا  
خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ . هُوَ يَكْتُبُ عَلَى نَفْسِهِ،  
وَهُوَ وَضَعُ عِنْدَهُ عَلَى الْعَرْشِ . إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي " .

Sahih al-Bukhari—Oneness, Uniqueness of Allah (Tawheed)

Reference: Sahih al-Bukhari 7404

In-book reference: Book 97, Hadith 33

USC-MSA web (English) reference: Vol. 9, Book 93, Hadith 501

This does not mean that justice is not meted, but that we must look at each case with the most lenient eyes, while protecting the rights of the victims. And indeed applying a punishment is a mercy of Allah ﷻ towards the perpetrator and the victim.

Of course this is a difficult trial. May Allah ﷻ grant us victory.  
*Amen.*

At the entrance of the *Muslim Village*, a notice shall be posted, indicating that any person entering the village shall be subject to *Shariah*.

## Enactment of Laws

For the most part, laws related to the majority of human activities have been legislated in the *Shariah*. They may need clarification, and this is the responsibility of the *qadis* to do.

There may be laws that are not in the *Shariah*, and therefore will need legislation.

The responsibility of legislating laws falls on the *Khalifa/Community Leader*. This is done in this manner so that there is expediency of action. Nevertheless, the *Khalifa* may not have the time, nor the expertise in the various matters that need to be legislated. In this case it can designate the task of legislating a particular matter to the *Shurah*, or a part of the *Shurah*.

The final law is to be approved by the *Khalifa/Community Leader* and made official law.

## Judges

### Courts and Expediency

It is said that “Slow Justice is No Justice”.

The processing of cases through the court system must be done with expediency.

It is the responsibility of the *Khalifa/Community Leader* to provide enough resources to the court system so they can act in this manner.

## Penalties (Hudud)

The penalties applied to members of the *Muslim Village* who breach the law shall be as stated in the *Shariah*.

If not stated clearly in the *Shariah*, it shall be as legislated by the *Khalifa/Community Leader*—directly or indirectly as delegated to the *Shurah*. Any such legislation is to comply with the Qur'an and the *Sunnah* of our Prophet ﷺ.

## Responsibility for Justice

It is important to note that unlike in the democratic system, where law and justice are the responsibility of a certain section of the society—the judicial system—under Allah's ﷻ system, the responsibility for justice lies on every single individual. It's a communal obligation.

Now, if the system is operating properly and people are receiving justice, then in general the community members are delegating this obligation of justice to the *Khalifa/Community Leader*.

In case there is a failure by the justice system, the whole community is responsible for taking action and bringing justice to the victims. This can be for example, arresting, judging, and punishing a thief. It could also be the arrest, judging, and punishing of a government official that is corrupt. At all times a proper due process must be followed to avoid incurring injustice.



... “And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”

Bible, Revelation 13:17







“So long as such people [the Judeo-Christian Alliance] continue to rule over Muslims, the *Ummah* of Muhammad ﷺ would continue to remain imprisoned in miserable poverty, and incapable of resisting those who wage war on Islam on behalf of the State of Israel.”

Sheikh Imran Hosein, The Gold Dinar and Silver Dirham, 2011



## Economic and Monetary System

### Shariah-Ruled Monetary and Economic Systems

Money and wealth are important.

If there is no money in the society it causes social stress in the family and the society at large. It causes corruption due to people seeking any means to fulfil their needs. It causes the society to undergo turmoil.

Economic justice is the balanced distribution of wealth amongst all the members of society, regardless of education, social status, or any other parameter. It does not mean that there is a central authority distributing wealth—as pretended by the communists—but that through the implementation of Allah's ﷻ economic system wealth will flow naturally and organically to all people. It does take a bit of knowledge and understanding to completely grasp this fact, as it is not clear at first sight.

There will still be rich people in society as Allah ﷻ is the one who

distributes as He ﷻ pleases, but the least wealthy *InshaAllah* must have all the means necessary to live with dignity, have security, home, be able to marry, and be able to educate their children.

Economic justice can only come about when wealth circulates unhindered amongst all people, and wealth is not concentrated upon a few.

The concentration of wealth can only cause injustice, as seen throughout history. Social justice is a byproduct of economic justice as societies can only provide justice to its members as long as power is not concentrated through wealth in a few, who will eventually become corrupt due to it and hinder the execution of justice. In other words economic justice must precede, and social justice will follow.

*InshaAllah*, no child should be seen in the streets begging. Today it's a shame upon Muslims that many Muslim lands have children begging and working hard labor due to extreme poverty that should not be, in particular in lands where Allah ﷻ has bestowed immense resources.

The only way that wealth can circulate and be evenly distributed amongst people around the world, is that the economic system is based on the economic rules that Allah ﷻ has ordered.

Any other system will lead to injustice.

The *Muslim Village* must have a “*Shariah* compliant” economic system. And, that is not the “*Shariah* Compliant” system that is known to most Muslims today through the advertisements published by ‘Islamic’ banks. Today’s “*Shariah* Compliant” banking system is nothing but *riba* with a mask of Islam.

To understand where we need to go—to Allah’s ﷻ economic

system—we need to understand what is the current economic system in place, who set it up, and why they set it up in this way.

From there we will be able to—*InshaAllah*—plan and act accordingly.

## Today's World Wide Economic System

### The Monetary System

Today's money is made out of paper. Money at the time of our beloved Prophet Muhammad ﷺ and for most part of the history of Islam and other nations, was made out of gold, and silver.

Now, if someone comes to the reader with two bags in their hands, one with a pile of paper money, and another bag with gold coins—which one would you pick? You know the answer already!

This is what our Generous Lord, Allah ﷻ states in the Magnificent Quran:

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ  
 الْأَرْضِ ذَهَبًا وَلَوْ اقْتَدَىٰ بِهِ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ  
 مِنْ نَّاصِرِينَ ﴿٩١﴾

*Indeed, those who disbelieve and die while they are disbelievers—never would the [whole] capacity of the earth in **gold** be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.*

Surah ‘Āli ‘Imrān (Family of Imran) [3:91]

❦ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُودِّهِ إِلَيْكَ وَمِنْهُمْ  
 مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُودِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ  
 بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ  
 الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

*Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Cantar (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin [Dirham], will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allah while they know it.*

Surah 'Āli 'Imrān (Family of Imran) [3:75]

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ  
 الزَّاهِدِينَ ﴿٢٠﴾

*The (Brethren) sold him or a miserable price, for a few dirhams [silver coin] counted out: in such low estimation did they hold him!*

Surah Yūsuf (Joseph) [12:20]

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ  
 لَبِئْتُمْ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا

لَيْشُمْ فَأَبْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ  
فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ  
وَلَا يُسْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

*And similarly, We awakened them that they might question one another. Said a speaker from among them, "How long have you remained [here]?" They said, "We have remained a day or part of a day." They said, "Your Lord is most knowing of how long you remained. So send one of you with this **silver coin** of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you.*

Surah Al-Kahf (The Cave) [18:19]

Has Allah ﷻ mentioned any currency in his Quran Majid other than gold and silver? Clearly not. (249)

Prior to the introduction of paper money, currency was only in the form of gold and silver. Money and silver are the most secure format of money because it cannot be falsified, nor it can be printed at will.

Paper money does not have intrinsic value. This means, in itself it does not have value. Gold and silver, on the other hand have value in themselves.

How did we change our money system from operating with gold and silver coins to operating with "toilet paper" money? Who is responsible for this violation to Allah's Laws? Why have they done this?

The Gog and Magog Rothchild said:

“Give me control of a nation’s money supply, and I care not who makes the laws” (271)

The system was changed on purpose by a few people—those who today rule the world (*i.e.* Gog and Magog)—in order to concentrate power through their capacity to print money and accumulate wealth, whereas the rest of the world population has to work for their money. Printing money has allowed them to have unlimited supply of cash.

*Unlimited cash = unlimited wealth = unlimited power =  
economic injustice = oppression.*

So, there are two aspects in regards to the monetary system:

1. Is the currency made of gold and silver or paper?
2. If paper money is used for trading, is it backed (*i.e.* exchangeable) for actual gold and silver or not.

Before the great depression money was being printed but it had its equivalent in gold reserves. Anyone could ask to retrieve the gold and hand in their paper currency in exchange. In other words, paper was used to facilitate trade, but it had its equivalence in gold.

The Gog and Magog bankers formed what is called the “Federal Reserve” in 1913 in the United States. This institution—despite its name is not a federal government institution but a private club of banks. Their function with the US government blessing—but not with the permission of the unaware public—was to print money and make it available to the public. (292)



Front side of the US one dollar bill. Note the first line on the top.



Back side of the US one dollar bill. Note the ‘one eye’.

The one US dollar bill above says on one side “Federal Reserve Note”. Who issues money in the USA? The Federal Reserve. Who is the ‘Federal Reserve’? Private people, bankers. Who are these bankers? The people of Gog and Magog. (191)

By contrast we see a pre-Federal Reserve bill from the USA that states: “Silver Certificate”, and that “This certifies that there have been deposited in the treasury”. That is, the silver is in a safe, sitting there to back up the note that was issued against, and anyone holding this note can show up at the bank and request that the silver be given to them in



exchange for the note. This system that was preexisting in the USA was eliminated with the Federal Reserve Banking system.



US Dollars

How does the Federal Reserve system work and how printed money moves on to circulate in the economy? There are two mechanisms:

1. By the Federal Reserve lending paper money to the US Government.
2. By the Federal Reserve lending money to banks, who in turn lend it to the public on interest.

First, when the US government needs money to pay salaries, development projects, *etc.* it issues bonds. The bonds are “promissory notes”—a contract where the US government promises to the holder of the bond that they will pay back the amount stated in the bond plus interest at a certain due date.

The US government then exchanges these promissory notes for cash printed by the Federal Reserve. Meaning the US government owes this money to the Federal Reserve. The US Government then utilizes this money for doing business with the public. The paper money then

circulates in the economy. As the economy grows or the government is in need of cash, it turns again and again to the Federal Reserve for money, thereby increasing its debt. To further aggravate the situation the US Government pays an interest to the Federal Reserve on the money it borrows.

Second, the Federal Reserve is tied to all private banks in the USA. That is, the owners of these banks are owners of the Federal Reserve. The Federal Reserve loans money to these banks, who in turn loan it to the general public on interest. In this manner the paper money circulates in the economy.

The US government, and the US citizens are then enslaved to the Federal Reserve — that is, to the Gog and Magog Alliance.

The reader must know that this system is not only established in the USA, but it has been established worldwide.

The second matter related to currency is whether the money is backed to gold or silver. This is directly related to the demand that exists in the international markets for a particular currency due to its quality as a 'stable currency' and hence as a backup against inflation.

Historically in the US the printed (paper) dollar was always backed up against gold and silver except in several occasions where this gold and silver backing was suspended in times of crisis. Eventually due to the overprinting of US Dollars, and unable to back the currency with gold, the US eliminated the backing of the dollar to gold in 1971. But, unless something was done to maintain the demand of the currency, the US dollar was to collapse. It was then that the Gog and Magog Alliance established the US dollar as the single currency for the trading of

petroleum. The Gog and Magog Saudis agreed with the US that all purchases of petroleum must be done in US Dollars. This is known as the US 'Petro Dollar'. Due to this artificial link of the US Dollar with petroleum, the demand for US Dollars was tied to the demand of petroleum. And we know that the world is completely dependent on petroleum, hence dependent on the US dollar. A brilliant move indeed for the enslavement of the world.

'Interest' on loans is not only considered '*riba*', but *riba* includes in its definition a 'rip off'. This is what printed money is. And the scheme goes even further.

(271) (292) (293) (191)

### The Banking System

Allah's ﷻ states in the Holy Quran:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً  
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

*"O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful." Surah*

*Qur'an (3:130)*

Second to the control of money printing, the people of Gog and Magog have concentrated the control of banks, money lending, and usury, allowing themselves to become super rich, while impoverishing the whole world.

Banks are businesses that provide the service of storing people's

money safely, in exchange for a fee, as well as the service of providing financing to people who need funds for business or personal expenses. Financing services are offered with a cost—interest or *riba* as it is termed in the Qur'an.

Interest is classified as *riba*, first because banks make a profit out of money they do not own—the money they have is mostly owned by third party depositors. Under *Shariah* law a person cannot make a profit out of something they do not own. Second to that, even if they did own the money, under Allah's laws a person—or a bank for that matter—cannot obtain a guaranteed return on an investment. If the person who took the loan fails to pay, the bank would have some sort of collateral with which to get back their funds. By selling the asset of the person who took the loan and failed to pay back, the bank recovers their money. So in effect, whatever happens, the bank will never lose money.

(294)

Today's international banking system is structured around what is called the "Fractional Reserve System" Its equivalent in economic terms is termed the "Multiplier Effect".

(295)

Banks not only make money on funds they do not own, but they make money multiple times on the same money they hold from depositors. When a person deposits funds into a bank, the bank will take those funds and loan a percentage of them. The remaining percentage will stay in the bank as per government regulations—this is called a reserve.

When the loan goes out to a company or individual, most of the

time the money will be re deposited into that person's bank account for use. In some cases the money will be used immediately, and in some others it will be used up slowly. In any case, due to the fact that the number of banks are small, the funds will end up deposited in one of the few banks. The banks will not only have a credit for the amount owed to them, but will again have a new account from another depositor who took the money as payment and now ends up back in the same bank or one of the other banks—but under another account. The bank will then again loan a percentage of that money to a client. The client again will deposit the funds from the loan, or pay someone who will deposit the funds in one of the few banks. The cycle starts again. So, for every dollar deposited, it is loaned eight (8) times.

Not only banks make money on money they do not own, but they make eight (8) times the money.

Another important aspect in the banking structuring is the capacity of companies and people to make transfers intra country and internationally. Today 90% of international wires are processed through one company in Brussels through what is called the SWIFT system. All information related to such transactions is known to those who operate this system, and they can shut down and blockade any economy through it. Only recently they threatened Russia with such blockade.

Banks around the world—which are relatively few in number are in the hands of Gog and Magog. They concentrate the wealth of the majority of the world population. (296)

## The Stock Markets and Commodity Markets

There is another aspect that increases the control of wealth by a few. This is the stock markets and how they operate.

In the stock markets today there are real *Shariah* compliant ways of investment. For example an individual can buy shares of a company. The company may do well and the investor will gain in dividends, as well as gaining in asset value of the company by its appreciation.

There are other aspects of the stock exchange that are prohibited by Allah ﷻ, due again, to its evil nature and the fact that leads to the concentration of wealth by a few who have the position and power to take these actions.

In a stock exchange a share from a company can be “shorted”. This means that instead of a person buying the shares, they would “gamble” that the share will go down in price. If the share goes down, they make a profit of the difference between the share prices at the time of the “shorting” compared to the price of the share at the time when its price dropped. Allah ﷻ has prohibited gambling.

There are also “futures contracts” one can purchase in the stock exchange. These are mainly related to commodities. Commodities are gold, silver, other metals, grains, and other types of foods.

A “future” is a contract to purchase “in the future” a certain commodity at a specified price agreed in advance. In other words, it is the purchase of something that no one has ownership to. As in the case of interest, where it is not permissible to make money out of something you do not own, then it is also prohibited by Allah ﷻ to purchase something that does not exist at the time of purchase. (294)

To aggravate the situation further these futures are traded in the stock market, as if they themselves have a value.

Some aspects of today's regular stock trading—not including shorting and derivatives—is also prohibited under Allah's laws. Banks and investment houses manipulate stocks to obtain gains. This is done through insider trading, shorting, computerized trading, *etc.* Ripping off investors in any way constitutes also *riba*.

A snapshot of the current economy will show you that 1% of the world population own 50% of the world's wealth. Anybody can now understand why one part of the world lives on \$1 a day, while the other part of the world wastes millions of dollars of food every year, and not only that controls what happens in the rest of the world.

Some people will say, "the USA has a great economy and what is wrong with that". The question is how this "great economy" has been developed, how it really operates, and at the end of the day whether it is really 'great' or a house cards.

In reality the apparent wealth one sees in western countries such as Canada, USA, UK, *etc.*, is just a front. Most people do not own the houses they live in, they do not own the cars they drive, their credit cards are maxed out because even with both husband and wife working it is difficult to make ends meet, when taxes and interest consume the wealth of people. On the other side there are a select few who take no risk and hoard money in the trillions.

### Capital Flight Through Purposeful Destabilization

There is another aspect of the current economic system of the power groups who control the world. The application of the principle that *“capital flows from locations of instability to locations of stability”*.

Since the west’s “renaissance”—starting with Europe and then the USA—Gog and Magog have plundered the wealth and riches of the world. After the “colonization” system was no longer effective, Gog and Magog set up a scheme to systematically destabilize all countries in this planet, other than where they host their home bases. Anyone one can observe that the only countries in this world that have political and economic stability are USA, UK, Canada, Australia, most west European countries. The rest of the world goes from turmoil to turmoil.

This instability has created the flight of capital from these countries to “stable countries” impoverishing the rest of the world. The foreign money deposited in the banks in London, New York, Switzerland, is then loaned to these same unstable countries that need financing to be able to run their economies, compounding the issue of conglomerated power.

The control of the printing of money is but one aspect of the economic control of the Dajjal forces (currently named Gog and Magog Alliance). Equally important are the strategies used to produce capital flight from countries around the world onto the countries that govern the world via the Gog and Magog Coalition. Mainly, USA, UK, Israel, France, Australia, Canada, Germany, and a few others.

Capital is the wealth accumulated by individuals to be used in investments in factories, businesses, real estate development, *etc.* Every



nation needs capital not only to run a proper economy, but also to replace old infrastructure, factories, *etc.*, that fall into decay as time goes on. If there is no capital, there is no financing for any of these activities, then the economies freeze producing severe negative effects in nations. These effects are clearly “visible” when a person visits the so called “third world” nations and can observe the poverty, lack of infrastructure, corruption, *etc.*

One of the most important characteristics of capital is that it is “attracted” to countries and economies that are stable. Stable, meaning that there are no political, economic, or justice-system turmoil, which can provoke a potential loss of the capital. Stable economies provide capital a stable return on the investments. Further a properly functioning legal system, will allow for a fair resolution of conflict between capital owners, between capital owners and governments, or between capital owners and employees.

If such stability does not exist, the capital will flow out of these unstable countries into stable countries. No capital owner will consider doing business in such country until the country stabilizes and proves its stable condition for several years. I may take decades for a country to prove its “stability” worthiness, delaying development for many, many years.

In order to produce and perpetuate instability of the non-aligned countries with the objective of producing capital flight, the Gog and Magog Alliance uses a host of strategies:

- Monetary control through the use of the US Dollar as a “stable currency” versus the local currency as an “unstable currency”.

- Relocation of gold reserves to the USA. USA has refused in several occasions to return the gold to the countries that own it. Most likely at this stage the gold is no longer in USA but in Israel.
- Riots and protests: Manufactured “color revolutions” headed by external intelligence agencies. Also used as a means for regime change.
- International Monetary Fund (IMF) Loans: loans given to governments for “infrastructure” where the money ends up in the Swiss bank accounts of corrupt local political leaders instead of the projects first intended for. This is with the knowledge of the IMF. The debts are still payable by such countries at high interest rates, making it impossible for these countries to pay back the loans. This in turn places more power on the IMF and other such institutions to dictate local governments how to run their internal affairs. Never in favor of the local populations.
- Bribes and Corruption: “motivational bonuses” for the political elite to act according to the wishes of the external powers. The political elite gets rich at the expense of the local population. The actions of the leadership will not be in the interest of the local population.
- Blackmail: coercion to act under threat. This is done by placing politicians and other people in power in compromising situations that are video recorded. These “recordings” would be made public unless they cooperate with the wishes of the foreign powers. Usually used in combination with bribes.

- Pressuring governments to implement policies that are contrary to economic and social progress. For example France, upon vacating its African ‘colonies’ has forced them to maintain in France 60% of its Central Bank cash reserves. Further any exploitation contracts for petroleum or minerals must be assigned to a French company.
- Incompetence: more often than not, the incompetence of local authorities makes the job easy for the foreign powers.

(297) (298) (299)

The combination of the above produces bad economic policies, bad laws, inept governments, and an overall downward spiral in the economy and the country. Under these circumstances capital owners will tend to move their money out to other countries for safeguarding, further exacerbating the decline.

The countries that implement the destabilizing strategy are the ones that benefit. These countries ensure that at all costs, they are seen as stable countries where investors can “park” their money, and of course that they have nothing to do with the plight of those ‘thid world countries’. The British are experts at this with their BBC propaganda machine.

All of a sudden, not only these countries have their own local capital available, but they also have half the capital of the rest of the world with which to fund their activities.

## The Future Economy

What are the future plans of the Gog and Magog Alliance (Dajjal Alliance) for the world economy?

“...No one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name...”

Bible, Chapter of Revelation [13:17] (300)

It is uncertain what type of system will be implemented when the False State of Israel takes the leadership as the ruling state of the world, replacing the USA and its ‘petro’ Dollar. One matter is certain, gold, silver, and precious metals will be confiscated from the public the same manner it was done in the US in the 1930’ under the Great Depression.

One view proposed by Sheikh Imran Hosein is that transactions may be fully digital with credit cards, debit cards, or bitcoins. Any individual out of line with their view of the world shall have their bank accounts frozen at the touch of a button. Any individual who has not submitted to the system of the Dajjal (*i.e.* has been branded with the number of the Beast [Dajjal]) will starve. Gog and Magog will just have to log in to their computers and punch in their desired amount and it will be automatically generated for them to use.. They will have instant access to money. Complete control over all people.

This writer’s view is that computers will cease to be operational after the War of Al-Dukhan, and therefore electronic money will not be possible. Gold, silver, and precious metals will be confiscated and hoarded in the False State of Israel. People will be branded with a tattoo of sorts, and only those will be able to buy and sell with a currency printed in Israel. One key matter is that the Dajjal cannot claim to be the

promised Jewish Messiah unless he utilizes gold and silver as a currency. Our estimation is that the stockpiles of gold and silver that were deposited in the USA by many countries are no longer there, and have been relocated to Israel. This is the reason the US is refusing to allow Germany to inventory its own gold reserves. (297)

### **In Summary—The Current Situation**

So, Capacity to print money at will

+

Indebting of governments and their subjugation to the will of a few

+

Capacity to make money on other people's money  
on an unlimited basis

+

Capacity to manipulate stock prices by shorting and  
then buying assets (companies) at a cheap price

+

Capacity to manipulate the price of commodities—including food

**= COMPLETE ECONOMIC CONTROL**

Complete Economic Control

+

Complete Media Control

+

Complete Control of Political Powers

+

Complete Control of Police and Armies by Proxy and/or False Flag  
Operations

= COMPLETE CONTROL OF PEOPLE and THEIR LIVES

= THE SYSTEM OF THE DAJJAL/ANTI CHRIST

**And what would happen if people used gold and silver coins to buy, trade, and save money?**

The enemies of Allah ﷻ would not be able to control the wealth of the world, hence the few would not be able to control the destiny of people nor oppose Allah ﷻ and His Messenger ﷺ.

**The Economic System of Allah ﷻ and His Prophet ﷺ**

### **The Economy of the *Muslim Village***

Any group of Muslims or non-Muslims in this world who want to follow God's laws in regards to one of the most important aspects of His system—the *Shariah* economic and financial system—shall implement these rules to run a proper economy full of Baraka and protected from manipulation —*InshaAllah*.

### **Prohibition of Interest (Riba)**

Interest shall be prohibited in the *Muslim Village*.

Allah ﷻ states in the Qur'an:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَذَرُوْا مَا بَقِيَ مِنَ الرِّبَاۤاِ۟ اِنْ كُنْتُمْ



*O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers.*

فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِنْ تُبْتُمْ فَلَكُمْ  
رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

*And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal—[thus] you do no wrong, nor are you wronged.*

Surah Al-Baqarah (The Cow) [2:278-279]

Our beloved Prophet Muhammad ﷺ stated that Allah ﷻ curses those who take *riba*, those who earn it, and those who record the agreements. (294)

If for any reason the prohibition of interest is implemented in a country where interest was allowed—and now the people want to obey Allah ﷻ and cancel the permission of interest—the lenders shall have the right only to the return of their capital as of the date of the implementation of prohibition of *riba*. Further no more interest payments shall be made to any outside entities—only payment of capital.

No individual or company or government shall give loans and charge interest on the capital. No individual or company or government shall take loans and pay interest on the capital.

Further, interest/*riba*, shall not be hidden in the form of fees, or any other way as to cover the true nature of *riba* as it is done today under the

label of “*Shariah* Compliant Investments”.

*Riba* includes trading a specific commodity of one grade/quality for the same commodity of another grade or quality/quality but in different volumes. This is considered *riba* and it is prohibited.

For example if a person who has 10 kilos of grade A apples, and wants to trade them for 20 kilos of grade C apples. This is not permissible. The correct procedure to avoid *riba* is to sell the 10 kilos of grade A apples, then purchase with the money 20 kilos of grade C apples, or whatever the amount of money earned will purchase.

This is evident in the hadith of the Prophet ﷺ, and what he called the essence of *riba*. In other words obtaining a gain—an increase in an asset without making an economic effort in the process. This is the same as it occurs when people make money by loaning money. They are not actually making a physical / economic effort like working or managing a business in order to produce that increase in wealth.

Some people may say that trading goods is like *riba* because the person simply buys and sells. In reality trading is not *riba* since there is an economic effort to sell the goods. For example a person may buy wholesale fruit, package it, transport it, and resell it at another location—all of which entitles and economic effort by the trader.

### Monetary System—Gold and Silver

Allah ﷻ has made clear in his Glorious Qur'an the currency that Muslims are to use for trading:

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ



لِشْتُمْ قَالُوا لِيْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا  
 لِيْسْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ  
 فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ  
 وَلَا يُسْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

*And similarly, We awakened them that they might question one another. Said a speaker from among them, "How long have you remained [here]?" They said, "We have remained a day or part of a day." They said, "Your Lord is most knowing of how long you remained. So **send one of you with this silver coin [dirham] of yours to the city and let him look to which is the best of food** and bring you provision from it and let him be cautious. And let no one be aware of you.*

Surah Al-Kahf (The Cave) [18:19] (270)

The *Muslim Village* shall prohibit paper money and only trade in gold, silver, precious stones, or other commodities, such as grains, petroleum, *etc.*

Money is an item that has intrinsic value that is used of the purpose of trading against another item that has in itself intrinsic value. For example purchasing a bicycle with 10 coins of silver. Or buying a machine for manufacturing tools with 100 gold coins.

Money also has a characteristic that in general it is mobile and easily transportable. It is not an immobile asset.

Traditionally gold, silver, platinum, precious stones, have been considered money. They have been called Dinar—for the gold coins—

and Dirham for the silver coin.

Mentioned in the hadith there are items that are considered money, and one is able to trade with them. They are, dates, grains, *etc.* Today many other additional choices exist—for example we shall include petroleum, paper pulp, sea weed, *etc.*

Paper money is not money as it does not have intrinsic value. Paper money shall be prohibited. Gold-backed paper money shall be prohibited.

In an economic system that is based on gold and silver currency, the country's assets will have their own value. The currency itself will have its own intrinsic value. In these circumstances the currency value, and the asset values will not deteriorate, and further there will be no inflation.

Critics of the gold and silver based currency will say that people carrying around bags of coins is not practical, and that it will impede trading and payments for goods and services in other countries. Further that it will affect people's security if they go around carrying gold and silver coins. First, it has never been an issue in the history of human kind trading goods from one end of the planet to another. Second, even under the paper currency system the international payment system relies on the settling of accounts based on money receivable or payable to people on different corners of the planet. There is usually not much transfer of currency but it all operates under an international settling system. The same system was used hundreds of years ago, when electronic transaction settling did not occur. In terms of security, if Allah's ﷻ *hudud* system (punishment system) is applied in the *Muslim Village*, as it was done in the time of our beloved Prophet Muhammad ﷺ, people will be able to leave their gold coins on a counter top in public, and return from

prayers, and the money will still be there—*InshaAllah!*.

It will be said also against the system that there is not enough gold and silver in the world to create enough currency for everybody. Then the question is: Would Allah ﷻ impose a currency system on people based on gold and silver and then not provide enough gold and silver for people to make coins? Not possible.

Allah ﷻ is the Wise. If He says do this—we shall do it *InshaAllah*—whether we understand it or not. If we do *dua*’ to Allah ﷻ and ask him to give us knowledge and understanding of something, He will do—and that will seal our faith—*InshaAllah!*. (249) (270)

### **How is the Money to be Minted**

The responsibility to mint gold and silver currency shall rest solely on the government in order to avoid issues of falsification, and infiltration of non-gold and silver metals into the currency available to Muslims.

The *Muslim Village*’s government shall obtain its income through fees-for-services provided, zakat, and donations. Note that taxes are not permissible under the *Shariah*, although a fee for a service provided is. For example if a fare is charged to those who utilize a road. Those who do not use the road will not pay a fee. Those who obtain water from the piping system set up by the government must pay not only for the water but also a fee for the use of the piping system. (304)

Fees-for-service and taxes may be collected in the form of gold, silver, or any other commodity. The government shall then sell in the market the commodities in exchange for gold/silver. The gold and shall be used to mint coins. The destination of zakat is specific but nonetheless the values collected in non-precious metal format can be sold for gold

and silver and converted to currency prior to distribution to the individuals entitled to it by Allah ﷻ in the Qur'an if need be, or it can be distributed as is.

A particular coin seal shall be created in order to identify the *Muslim Village*, and measures to make the coins certifiable shall be implemented.

Further, any individual who has gold or silver can go to the government and request the metal be converted into coins. The metals shall be assayed for authenticity and then get stamped with seal of currency. The owner can then use them as currency.

The government shall endeavor to seek professional advice as to how to assay gold and silver, make coins safe from counterfeit, and store the currency safely.

It is crucial that gold/silver currency are made available to the members of the community in enough supply so as to facilitate trading and saving. This is called liquidity. With time and experience it can be calculated what volume of currency is minimally necessary for a specific volume of population.

Currency exchange centers shall be founded privately but monitored by the government in order for people to be able to pay for goods and services at remote locations.

For the reasons stated above, one of the main priorities of the *Khalifa* is to secure mines that produce gold and silver.

### **Gold, Silver, and Other Trading Commodities that Act as Money**

Historically gold and silver have been the main metals used for coinage. At certain times in history these metals were not available or available in low volumes, so that it was not possible to fulfill the total currency needs of the community.

Alternative “currency” was used. Also bartering was used to make up the lack of currency.

In general the items that can be used as currency are unperishable foodstuff, for example grains, dates, nuts, *etc.* Petroleum and its derivatives, other metals that are not common such as platinum, or it may be rare earth minerals in today’s world.

In all cases the regulations against *riba* apply. See section on *riba*.

### **Financing—Risk and Benefit Only**

One of main arguments some people will present against the elimination of *riba* is the supposed lack of financing for individuals, corporations, and governments, when the banking system gets restructured due to the prohibition of *riba*.

As explained before the vast majority of people and corporations today deposit their savings into banks. The banks then pay one interest rate—a low rate—to depositors, and turn around and loan those funds to people seeking financing—at a higher interest rate.

The people and corporations taking the loans will be paying interest rates that will allow banks to make large profits while multiplying the amount to be returned by debtors. Since banks usually obtain collaterals for their loans, and if not they have an army of lawyers who will

eventually extract as much as possible from the borrower, even to the point of taking them to bankruptcy. Loses are usually small.

The general strategy of the governments in the western world is to over tax their citizens purposefully to a degree that it will force the population to take on debt. The use of mortgages, credit cards, lines of credits, not only generates trillions of dollars for banks and power groups, but also keeps the people subjugated—when one is indebted, one is subjugated to the person giving the loan. This system keeps people in “legal slavery” from which they cannot escape. The whole family men, women, and the young adults have to then work to make a decent living, while still owing thousands of dollars in debt.

We have explained how the current banking system constitutes *riba*.

This is the key to Allah’s ﷻ monetary, financial, and economic system is risk.

How to finance people and companies under a *Shariah* financial system?

Through risk.

Individuals, companies, and governments who have excess funds—savings—will have to seek a halal investment in order to make a profit. As part of that investment they will have to share the “risk” with the other company shareholders, and business owners, so that if the project is successful they will make a profit, and if it fails, they will lose their investment to a certain degree or completely.

The banking system will be transformed from a lending system to a service system for the routing of capital to corporations and individuals who are seeking “shareholders”. Not only banks can do this but also

other financial institutions and individuals with expertise at evaluating investment opportunities and projects. It can be as simple as an agreement between neighbors for one of them to open up a butcher shop and for the second to finance it, sharing the profits.

For example an inventor who needs funds to continue research and take his/her product to market will approach one of these institutions and present their proposal. The proposal will be evaluated and ranked in comparison with other projects. The financial institutions will have on the other side a number of investors ready with cash—that is in Dinars or Dirhams only—to put their money into any halal and viable project. The investors will be informed of all the different types of projects including this one from the inventor. The financial institution will assist in the legal structuring of the arrangement in regards to the corporation, shareholders, number of shares, patents, *etc.* Further the same institution will provide monitoring/audit services to the investors so that their investment and appropriation of funds is supervised. The investors themselves will be involved in the operation of the business in which they invested as shareholders, members of the board of directors, and in some cases they may move in as executives. For smaller investors financial institutions can bundle up smaller capital investments for larger projects. The options are innumerable, but all must be based on risk.

The net effect of this prohibition of *riba* are many.

- The risk of all business ventures of the world will be shared by all individuals participating in the economic process. No one will “win” all the time accumulating wealth on an unlimited basis, and with it power.

- Through this system power will be distributed because of the distribution of wealth it produces. Wealth and power go hand-in-hand.
- The capital will be naturally forced to flow to business projects in order for it to be increased. Capital “sitting in a bank” will not make any profit for its owner. This will produce all the necessary financing for the economy.
- Ownership of assets—in particular housing—will not be concentrated in banks. Currently in the west most people do not “own” their homes. The vast majority have 30 year mortgages where the first 15 years are spent just paying interest. At any time the bank can recall the mortgage and if the “owner” does not have the money to pay the whole house the house will be taken away. The same happens with cars. The vast majority of assets are owned by banks—with money that does not belong to them.
- Financing will tend to flow to the best available projects in the market, in particular when there is an open market for project financing.
- The increase of investment in business will convert into employment and healthy salaries for the general public, which in turn will return to the economy as savings and from there into capital for investment, further producing wealth growth and reducing poverty.
- The debt levels of individuals and corporations will be minimized. This places individuals and corporations in a state



of freedom in respect to its lenders. The Prophet ﷺ did take loans when he had no other choice, but he said:

“...Whoever gets into debt speaks and lies, and makes a promise and breaks it...”

- Inflation will disappear—it did not exist before paper money. The excessive amount of paper money in the market forces prices up creating inflation. Interest rates are increased to stall people from obtaining loans, which they then use to purchase good, hence it controls inflation. When there is no interest and no fake money, it will not be possible for governments and bankers to fabricate wealth and inflation will disappear.

Housing and products will stay affordable. Loans with low interest rates motivate buyers to purchase properties and goods for which they do not have the funds. This pushes prices up. In particular housing is bought through mortgages with only a small deposit. This produces the skyrocketing of housing prices that make it unaffordable to most people unless they take a loan. This is very convenient for bankers who at the end of 30 years they receive multiple times the amount they loaned out, but for the general public it simply means enslavement. When organizing the *Muslim Village* the *Khalifa* / Community Leader and members of government need to preempt the fact that even though the *Muslim Village* will not have paper money and interest, the surrounding areas may. Some people in the *Muslim Village* may attempt to place money in deposit at interest-bearing accounts and then bring in the funds for use into the *Muslim Village*.

Every member of the *Muslim Village* must commit to Allah’s ﷻ financial system through the *baya* to the *Khalifa* and the signing of the

constitution. Punishments for breaching these regulation shall be harsh, as the *barakah* and welfare of the whole community will be at risk from this harmful and dark income.

There are two additional ways in which Allah ﷻ has organized the economic, financial and monetary system for the Muslims. These two provide funding for particular needs. The first is the Zakat which funds the needy and destitute. The second one is the *Waqf* System, which funds areas where the government and the private enterprise does not go. The Waqf System is funded by surplus wealth of individuals.

The reader can now see how the circle completes.

Alhamdulillah! What a system!



*So which of the favors of your Lord would you deny?*

Surah Al Rahman [55:13]

### Waqf System—Islamic Welfare State

Allah ﷻ encourages to be generous and charitable with the excess wealth that He ﷻ assigns to people. Our beloved Prophet Muhammad ﷺ advised Umar ؓ in regards to land that he acquired in Khaibar. The Prophet ﷺ said:

“Make the property inalienable and give its produce to charity”.

(302)

The Waqf is a legal entity by which an individual or group of individuals can “confine”—as per the origin of the word *waqf*—an asset

and its profits, and designate the application of the asset and its ongoing profits for the benefit of mankind or animals. The term *awqaf* encompasses all the assets conveyed to the *Waqf*. In other words it is a legal instrument for implementing non-compulsory charity—*sadaqa*—in an organized way.

The founding of charitable entities is encouraged as it is one of the good deeds that survive a person when he or she dies—*Sadaqah Jariyah*.

Upon founding the *waqf*, the *waqfi*—the founder—will determine to what particular ends the profits of the *waqf* will be used for. Traditionally the *waqfs* were founded for building mosques, schools, hostels for travelers, buildings, running water fountains, for the retirement of working animals, and even to replace broken dishes damaged by slaves carrying out daily chores in the house. The *Waqf* can be used to benefit people in infinite number of ways.

In today's world there are countries that have implemented a welfare system for their citizens. This is commendable and in line with Allah's ﷻ commands. The major problem that occurs is that in most countries the tax levels that are necessary to sustain these welfare programs are so high that they choke the economy by cutting the availability of investment capital because citizens cannot save money. This in turn affects business financing, employment, and it circles back to an increase level of poverty. The increased level of poverty can only be mitigated then by increased indebtedment of government who require funds to run the welfare programs.

On the administrative side, welfare states require large infrastructures—monetary, human, buildings, *etc.*—to be operated. These large government-run infrastructures tend to be inefficient and

wasteful adding to the economic problems.

Allah ﷻ in His Wisdom, has illuminated Muslims to operate a society that has a proper government, plus a welfare system. But, the welfare system is not centrally run as today's welfare states by the government.

The welfare system in the *Muslim Village* is run in a decentralized format by innumerable Waqf institutions, each of them focused on particular needs of the society, but financed by the goodwill of wealthy, and not-so-wealthy individuals who want to do a good deed for Allah's ﷻ sake. This system allows for natural adaptation to the needs of the community. Further each Waqf has an administrator responsible for the application of funds—the *mutawalli*—ensuring a much better administration compared to what a bureaucratic centralized government would do.

In terms of the practical application the *Muslim Village* will have the government focusing on core issues, such as justice, security, education, *etc.* All of these funded by not by taxes, as they are prohibited in Islam, but by fees-for-services collected from the community members. The rest of the social needs shall be covered by all the operating Waqf in the *Muslim Village*.

By not burdening the community with high unbearable taxes, the excess wealth of the community will naturally flow to those areas in need, ensuring all people have what they need for fulfilling their duty to Allah ﷻ.

The legal framework for the Waqf shall be legislated by the Khalifa or Community Leader.

All of the Waqf shall be monitored by the Hisba.

Finally, in order to understand the importance of the Waqf system, the reader should know what happened to the Ottoman Waqf system. As one of the terms of repayment of debts accumulated by the Ottoman *Khalifa* for loans taken from the Britain and France to fight the Russians, the Ottoman *Khalifa* was asked to dismantle the Waqf system.

The reader who wants to further study this subject can consult the books by Sheikh Al-Mawardi in his book *Al-Ahkam Al-Sultaniyyah*, and Sheikh Ibn Taymiya in his book *Public Duties in Islam*. (47) (303)

And who can surpass Allah ﷻ in organizing the socio-economic system of people? No one.

### **Taxes and Sources of Income**

Under Allah's ﷻ Laws (*Shariah*) the *Zakat*, *Jizia* and *Kharaj* taxes are permissible. No other taxes are to be collected by the government, except if the government needs to collect such taxes to avoid harm to the community. (304)

In order for the government in the *Muslim Village* to be able to provide the necessary services, it will have to have a source of income from where to support such services to the community. The residents of the *Muslim Village* shall be charged for the mandatory Islamic taxes, as well as for any service they utilize that is provided by the government. Fee-for-service means that individuals only pay for a service they utilize. If they are not making use of the service, they are not to be charged. For example if there is a commercial dispute between two business persons, and they resort to the courts to solve their conflict, then they ought to pay a fee

for the court service. People who are not utilizing the court service are not obligated to do so. On the other hand criminal court services must be free and available to the whole community. The government is responsible for funding then the criminal courts.

In the western world today, taxes on individuals and corporations are significantly high and oppressive. Despite the high levels of tax the governments are still indebted and to a large degree bankrupt.

When calculated as a whole taxes paid by any individual can amount to more than 70% of a person's income. For example in Canada income tax on \$100,000 is about 45%. Then there is 13% sales tax on goods purchased. This brings so far the tax level on individuals to 58%. Then there are what are called "hidden taxes". These are taxes which the public is not aware of, as they come "buried" in the cost of goods. For example in Canada 50% of the price of gasoline is a tax. When a product is imported it will pay duties—this is a hidden tax. The importer will transfer the tax to the consumer by building in the tax in to the cost of the product. Import duties can range 3%-6%. There are other hidden taxes. For example mandatory car insurance, car registration fees, registration fees on medical equipment, *etc.* By the time all the taxes are computed an individual making \$100,000 a year in Canada will end up with an "after tax" amount in the pocket of around \$30,000. All living expenses must be paid from that amount. In order to survive most people will then go to the bank and have an ongoing credit line, and various credit cards. This system is implemented purposely by the governments in order to keep the population enslaved. On average Canadians owe \$40,000 per person. This is an amount that no one will ever repay—at rates on credit cards of 18% interest.

A secondary effect of this overtaxing system is that individuals and corporations, cannot save any money. Not only they are dependent on loans for subsistence, but also they cannot save in order to reinvest into productive enterprises create employment and grows the economy. Companies then have only one way of financing—obtaining loans from financing institutions who are owned by the people of Gog and Magog. And the cycle goes on and on.

When taxing systems become oppressive, such as in Canada, the public finds means to survive. This comes in the form of the development of a “black economy” or a “cash” economy. Anyone obtaining payment in cash will avoid declaring the amounts in their tax statements, therefore defrauding the government and the public, while at the same time putting more pressure on those individuals who pay taxes.

An important effect of this Dajjalic system is the destruction of the family. Under these “developed” economies, both husband and wife, and even young adults of the family have to work to make ends meet.

The whole scheme—from the financial system to the tax system—is designed to enslave.

On the other side of the spectrum, we have complete “tax anarchy” such as in Pakistan, where people do not want to pay taxes. The poor do not have any money due to economic exploitation by the rich, and the rich do not pay any taxes—inside the country of course. They file proper taxes and pay every cent when it comes to their income in the UK, USA, Canada, *etc.*

The lack of income these governments in a complete state of disarray and chaos. Education, roads, infrastructure, security, justice,

*etc.*—everything that is necessary for the community to prosper—cannot be funded. It is only necessary to see a few pictures of Karachi or Peshawar in order to understand what the end result of avoiding taxes is. Understandably so, most people in these countries refuse to pay taxes because they are well aware that the corrupt elites will pocket the money, and they will never see its benefits realized. A significant problem which is caused by corruption, and Muslims failing to follow what Allah ﷻ has ordered. May Allah ﷻ guide us all to the correct path. *Amen!*

It extremely important that the *Shariah* taxes or fees-for-service in the *Muslim Village* are:

- Are in compliance with the *Shariah*.
- Fees are kept low and reasonable. Low fees will facilitate savings, and the reinvestment of money by the public and corporations.
- It should be implemented in a manner that motivates individuals and corporations to pay the fees, and must be balanced and fair. It should generate enough funds to cover all government expenses plus asset replacements. Fees should neither it should be oppressive, neither inexistent to the point of collapsing the government structure.
- Every individual shall be charged at the same rate so as to maintain justice.
- People with extremely low income shall be exempt from paying fees, although preferably they should obtain assistance from one of the Waqfs.
- It is extremely important to point out that tax funds shall not



be mixed with the funds incoming to the Baitul Maal from Zakat. In order to avoid problems, the *Khalifa* must instruct that the administration of both funds be carried out by separate entities. More on the Baitul Maal and Zakat below.

The government may not be able to cover at all times all the needs of the *Muslim Village*. In the *Muslim Village* there are three additional ways for the community to come together and assist each other to produce what is necessary for the community to operate and grow:

1. The Waqf System: Please read on Waqfs above.
2. For profit, privately funded, public infrastructure works: This means that private individuals fund a public project which will pay a dividend when it becomes profitable. After a determined period of time the public project will return to the ownership of the community. In these cases the funding not necessarily has to come 100% percent from the private sector but can be a partnership. Separate corporations shall be set up for each project so as to carry proper stand-alone accounting to be able to pay shareholders and properly control the projects.

Donations to the government: Any member of the *Muslim Village* can donate funds to the government for a general application or for specific application. It is extremely important for the wealth of a community to consume local products and services to the most extent possible. This shall be combined with encouragement for healthy business competition—*InshaAllah*.

## Government Budget

A budget is an estimate of income and expenses for the government for a pre-determined period of time, usually 12 months.

The government of the *Muslim Village* shall not allow for the borrowing of funds at all. Any emergency funds needed shall be collected from voluntary donations from the community members.

Operating in this manner shall eliminate any possibility of creating dependency and subjugation towards the individuals and corporations granting the loans (creditors), who may be from inside the *Muslim Village* or outside.

It is very important that the budget be reported to the whole community in writing and maintain an open communication with people. The only exception would be security matters where only certain individuals can have access to details, as per instructions of the *Khalifa* or Community Leader.

## Zakat

The reason for including the Zakat under the heading of the economic system is that Zakat is Allah's ﷻ system for the redistribution of wealth, and an integral part of the economic system.

The purpose of Zakat is as Allah ﷻ states in the Qur'an:

### Quran on Zakat

Zakat is meant to “relocate” wealth from the people who have, to those who don't. An order from Allah ﷻ that is meant to test the attachment of people to this world—as opposed to Allah ﷻ. If disobeyed it has

severe consequences, as we can see today across the Muslim world.

Zakat is not a tax as understood in the regular term of the word. It cannot be used for other than the objectives set out by Allah ﷻ.

The first and foremost obligation of the *Khalifa* or the Community Leader is to implement the Zakat system and make it an institution that works systematically towards the goals established by Allah ﷻ. This what is called to institutionalize Zakat.

The principal objectives of Zakat is to:

- a. Purify the income of people. Meaning eliminating impure income by the act of giving a portion of the total income of a person.
- b. Distribute the surplus wealth of the community amongst all of those who are unfortunate and do not have wealth—the poor, needy, indigent, travelers, *etc.*

This obligation imposed by Allah ﷻ must never be given up—no matter what.

As instructed by our beloved Prophet Muhammad ﷺ the collection of Zakat should be done with kindness and care not to pressure any individual.

## Jizya

The non-Muslims—known as *dhimmi*—who live in the *Muslim Village* do not pay Zakat. Instead they pay the *Jizya*.

Non-Muslims pay 2.5% which is the equivalent to Zakat.

When Prophet Isa (عليه السلام) comes he will abolish the *Jizya* tax. Why?

Most people in the world will become Muslims, so they cannot pay *Jizya* plus Zakat. This would constitute a total 5%. They will only pay Zakat at 2.5%. (5)

### On Salaries and People's Income

A wealthy man in Karachi orders delivery pizza. When the pizza man rings the bell at the door, the wealthy man asks his servant to open the door. The servant comes back and says—"it's the pizza man. Its 5,000 rupees". The wealthy man takes out 5,000 rupees from his pocket and tells the servant to pay the pizza man.

Later that evening the servant receives his monthly salary—5,000 rupees.

That same week, the servant's mother falls down and breaks her hip. The servant comes to his employer and asks for 1,350 rupees to pay medical expenses for his mother. The wealthy man replies—I don't have any money, sorry"

Of all negative traits that a human being can have, stinginess is the worst. This is to the point that our beloved Prophet Muhammad ﷺ instructed a tribe to change their leader because they were complaining that their current leader was a stingy person. (305)

When the population of a country is exploited and underpaid in order to keep them as slaves—this is oppression. And Allah ﷻ says in the Qur'an:

وَأَقْتُلُوهُمْ حَيْثُ تَفْقَهُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ وَالْفِتْنَةُ أَشَدُّ

مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ  
 قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

*And kill them wherever you overtake them and expel them from wherever they have expelled you, **and oppression is worse than killing.** And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.*

Surah Al-Baqarah (The Cow) [2:191]

(37) (173) (150)

In other words the punishment for oppression will be worse than the punishment for killing someone.

Muslim business people go to the west on business trips and admire the economic progress there. But, when they go back home they usurp the wealth of their employees by paying meager salaries and making extremely large profits, concentrating wealth and spreading injustice.

In the *Muslim Village*, wages paid for labor shall be fair and equitable. A business person shall consider what are his costs and what profit he or she can make, while at the same time put himself/herself in the shoes of the worker and try to see what amount of money this person would need to earn in order to support himself/herself and their family.

On the other side of the issue there is the failings of workers to deliver what they have been contracted to do. In the *Muslim Village* workers shall understand—and if they do not know shall be educated—that a business can only operate successfully if the employees carry out

their duties and do their best to successfully assist the owners in operating the business without waste, and to the best of their ability.

In the *Muslim Village* workers shall not abuse their organization into unions—if at all necessary—to extort unrealistically high wages from business owners, as this will produce the closure of businesses and the flight of capital to lower cost locations. In order to aid this business people shall be open about the finances of their business and educate their employees in these matters to help understand and cooperate.

The whole community in the *Muslim Village* shall pray to Allah ﷻ to understand and implement in their lives that greed is an enemy of economic progress. That keeping prices and costs affordable to all will facilitate life for everybody without the need to seek unreasonable increases in wealth, which in turn always end up in the usurpation of rights and oppression.

The *Khalifa*, *Shurah*, business people, and all workers need to understand that paying workers a proper salary is a duty and obligation, first in front of Allah ﷻ, second because it makes economic sense. When people get reasonable salaries, they will have money to spend in their needs, money to save, and money to invest. The economy of the *Muslim Village* shall then work seamlessly where money will continuously circulate among all the members.

The *Khalifa* / Community Leader may at some point or another implement measures to ensure minimum wages for workers if the business community does not implement reasonable salaries for employees by themselves .

In general labor rules and regulations that are fair and that do not

contradict *Shariah* can be implemented from existing regulations in any country. Rules and regulations need to be minimized as much as possible to avoid overburdening the governmental system and also overcomplicating the business environment.

With the implementation of Allah's ﷻ economic system—no doubt—*barakah* will come into every Muslim's life and all needs shall be satisfied as Allah ﷻ did for the Prophet ﷺ and the Muslims in Madina. Alhamdulillah!

### Manufacturing Vs Service Businesses

The current economic set up in the world is that a few countries—China, Germany—do the manufacturing of goods, while the rest of countries focus their economy on service industries or agriculture. This has been set up deliberately to create an eventual worldwide economic collapse managed by Gog and Magog.

The *Muslim Village* must be focused on all aspects of the economy, including:

- Manufacturing
- Services
- Mining
- Farming

The more economic activities that are done in the *Muslim Village*, the more independent it will become from external forces. In turn the economic independence will become financial independence, which trickles down to social, religious independence. Anything the *Muslim*

*Village* cannot produce can be imported.

Imports to the *Muslim Village* shall be closely scrutinized in order to evaluate whether the imports are necessary or a replacement product produced inside the *Muslim Village* will do. Careful attention shall be paid to the dumping of products produced externally that are aimed at damaging the local economy.

By having a healthy economy, it will produce healthy income for the government and all members of the *Muslim Village*. Debt of the government of the *Muslim Village*, or deb in general for the community—towards anyone—must be avoided at all costs. The only way to do this is to maintain a healthy economy. As a reminder—the Ottoman *Khalifa* was destroyed due to their indebtment to the enemies of Islam—the French and British governments—who loan funds to the Ottomans to wage wars.

A stand-alone economy is crucial.

### **Fair Trade Practices and Markets**

When our beloved Prophet Muhammad ﷺ arrived in Madina, one of the first things he did was to make changes to the practices of trade in Madina. At that time the Jews were in control of the markets. The wealth that they had accumulated due to this monopoly was evident when they were expelled from Khaibar, and the women rose out in camels decked out in large amounts of gold. (264)

Today's markets—whether financial, food, commodities—are run by rules other than Allah's ﷻ. For example the trading of “futures”, the shorting of stocks, *etc.* All of these open up markets for manipulation and



control by a few who are able to print cash at will, allowing themselves to become rich beyond what was achieved in the past history.

In the *Muslim Village* trading in markets shall abide by the rules that Allah ﷻ instructed us to follow through the guidance of the Prophet ﷺ. The main objectives of these rules are:

- To give equal access to all members of the community to goods and services.
- To maintain prices low and affordable.
- To eliminate the control of markets by any one individual or group of individuals.
- To allow all members of the community to know what are all the available prices for certain products and services at a certain time and allow them to decide from whom to purchase.
- To allow free negotiation between purchaser and vendor.

The instructions he issued in order to eliminate monopoly—by anyone, Muslim and non-Muslim—in the markets were:

- All products and services are to be brought to the market for sale.
- No one can purchase or try to purchase from a vendor any product or service, while the vendor is still on the road to the market, so as to take advantage and obtain cheaper prices.
- Vendors shall place products in the market and sell only after they are aware of the prices being offered in the market, otherwise they can lose due to selling at unfair prices.

## Stock Markets and Commodities Markets

A stock market is a place where the shares of companies are bought and sold. Today stock markets also trade other types of financial instruments such as bonds and derivatives.

A commodity market is a place where primary products—that is, non-manufactured products—are traded. These places trade gold, silver, cocoa, wheat, and other types of primary products, also known as commodities. Also other related financial instruments are traded such as futures and options.

Other than shares, bonds and primary product trading, all other forms of trading of financial instruments fall into the category of *riba*. In particular futures, derivatives, and shorting, fall into this category.

Further there are other activities that take place in today's stock markets that are considered *riba*—for example short selling or “shorting”. Shorting a stock or a bond involves the “selling” of a financial instrument that is not owned by the seller. This type of trading in the markets facilitates speculation and manipulation of assets, besides the fact that they are completely prohibited.

Purely speculative trading of stocks and other type of instruments does not contribute to the economy, but solely benefits the traders who buy and sell based on “news” and insider information. The latest aggravating version of this is ‘high frequency trading’ done with computers and sophisticated software.

In the *Muslim Village* the Stock Market and the Commodities Market shall adhere to Allah’s ﷻ laws. All types of financial instruments and trading formats that oppose the *Shariah* shall be prohibited—these

includes futures, options, derivatives, and shorting.

Because one of the main means for any individual to invest funds in the *Muslim Village* will be the stock exchange, regulation and control needs to be tight and fair. The *Khalifa* / Community Leader needs to consider to how the trading of stocks will be allowed. For example it may be necessary that an individual may be required to hold a stock for a minimum period of time before going back to the market to sell it. This would eliminate speculative stock trading and reinforce the system as a true financing system for corporations and their projects which will produce employment for the community and wealth growth for the community.

### **Legal Framework for Corporations**

The legal framework for corporations is part of the overall justice system which is implemented via the legal system. The legal system being all the laws that regulate the community.

For a successful development and operation of businesses in the *Muslim Village* it is mandatory that the legal framework for corporations and any matter related to business be clear and implemented in a non-cumbersome manner.

Doing business in the *Muslim Village* shall be made easy for investors and all people participating in the business process:

- The incorporation of a company shall not take more than one day.
- The cost of incorporating shall be extremely low—affordable by anyone.

- Conflict resolution between corporations, or corporations and individuals shall be done in a quick, fair, and expedited manner.
- Just like in the rest of the legal system, legal cost shall be maintained as low as possible. This means that any individual should be able to go through the legal system without having to indebt themselves.

As companies will be the ones generating the majority of employment in the *Muslim Village*, all types of services that support their activities shall be supported by the *Khalifa* / Community Leader and its government.

### **Trading With People From Outside the *Muslim Village***

It is unavoidable that the *Muslim Village* will be trading with people and corporations from outside the village. In particular this will happen when certain resources are needed for the *Muslim Village* or the village produces unique products that the outside communities require.

The most important issues is for the *Khalifa* / Community Leader are:

- Ensure that the internal economy is protected and no dumping occurs with the intention to damage the economy
- The quality of the imported supplies is controlled
- Security is maintained by ensuring imported supplies are safe and do not contain contaminants or any other type of attempt to undermine the *Muslim Village*.

Otherwise it shall be encouraged that the *Muslim Village* trades with other communities, not only for profit but to spread the message of Islam to other people via exemplary righteous interactions that come about through business.

### **Roles of Men and Women and the Economy**

One of the predictions of our beloved Prophet Muhammad ﷺ for the End of Time is that women will dress like men. This can be seen all over the world today as women are increasingly part of the workforce. (5)

Today, the business world, in particular in the west, and with intensified push from the Gog and Magog media, encourages women to go out into the workforce and be “equal” to men. Please read the section under justice where equality is discussed. The same media pushes for the reversal of sex roles, where they want men to become effeminate, and women to become like men.

This “equality” was first launched in the 1960’s by Gog and Magog feminists in USA and Europe. This sinister plan was hatched in order not only to destroy the family fabric, but also with the eventual aim of destroying the economies of the world.

Every woman has the right to be educated and follow a career if they so choose to. There are many areas which women are needed, especially in medicine. On the other side, the mass movement to have every women out in the work force has produced catastrophic results for the communities—in particular for children.

The family fabric has been dismantled by the fact that children today have been raised by the television and daycare centers. When the

children come home, there is no one to comfort them, educate them, or teach them religious learning. Both parents are at work. When the parents come home tired and stressed out, they do not want to deal with family matters. The children's education has been given then by third parties unconcerned with the hearts of the children—or rather concerned with turning their hearts in the way they want – towards Satan. Today the number of people on anti-depressants and other psychiatric medications is alarming. The task of raising children has been given by Allah ﷻ to women. Men do not have a talent for this—for the most part.

On the economic side, the increase of labor supply, by having a large number of women enter the market, has not produced any advantage to the overall economy despite the claims by Gog and Magog economists. The number of jobs has not increased to the same proportion of women entering the work force. A higher labor supply has produced a decrease or stagnation in wages, while the price of goods and services has continued to increase. The end result is that today in the “developed” world both men and woman are forced to work, otherwise they cannot support a family. In most cases even with two people working, they can hardly make ends meet. People then have to turn to debt, with the consequences of permanent enslavement to pay the usurious interest rates of credit cards and lines of credit.

The barrage of pro feminist propaganda has had a major psychological impact on men. The whole objective of the Gog and Magog propaganda is to effeminize men and remove the dignity that Allah ﷻ has given men through his function in life. Today men are plagued by weakness of heart, weakness of attitude, and a cowardly meekness that should not be of the character of men. Men need to stand

up for justice and against oppression—while not violating the rights of women—but in the current emotional state most men are incapable.

The gain of women in this whole event is meager. Women have exchanged the most difficult and important task in society—raising children and supporting the husband—for pushing papers in some office somewhere—the “career”. The heaviest casualty being borne by children.

The second casualty is marriage and the family. In this pursuit of “independence” and “equality”, today’s men do not have a wife to go to when they arrive home. They just have the TV. There is no comfort, not love, no intimacy. Marriages fall apart, people turn to other sexual partners—mostly from their workplaces—pornography, alcohol, drugs, and any other thing that will mitigate the heart ache.

A master plan by Satan indeed to demolish society.

Women should realize that this ungratefulness for men will have a price. The Prophet ﷺ has stated in his Hadith the events of the End of Times that will occur, in terms of natural disasters and wars, and will leave one man for every fifty women on the face of this earth. (308):

Allah ﷻ will eventually show women what have they done by refusing to accept Allah’s ﷻ natural order.

Men on the other side need to get their act together, and carry out their responsibilities as ordained by Allah ﷻ. The treatment of women, their financial support, justice, and loving care is our obligation.

Allah ﷻ has produced men and woman as complimentary of each other—not enemies. Allah ﷻ says in the Qur’an:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ

بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ  
وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ  
اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

*The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those—Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.*

Surah At-Tawbah (The Repentance) [9:71]

May Allah ﷻ grant us guidance and strength to move forward in His Path. *Amen!*







## Chapter 11

# Food, Water, Shelter and Security

### The Basic Necessities

Allah ﷻ says in the Qur'an:

هٰذَا لِكَيْ تُبْتَلٰى الْمُؤْمِنُوْنَ وَزُلْزِلُوْا زَلٰلًا شَدِيْدًا ﴿١١﴾

*In that situation were the Believers tried: they were shaken as by a tremendous shaking.*

Surah Al-Ahzāb (The Combined Forces) [33:11]

Indeed the believers will be tried by all the events to soon happen, that is why our beloved Prophet Muhammad ﷺ asked people to seek refuge in Allah ﷻ from the trials and tribulations of the Dajjal and his system. (288)

Our beloved Prophet Muhammad ﷺ predicted the events that will unfold, which will include major catastrophes around the world, including war, flooding, hurricanes, volcanoes, *etc.* The acceleration of

these events is just starting to happen. Despite lack of mass media coverage the increase in storms, volcanoes, and earthquakes are here.

Under any condition human beings requires as a minimum food, shelter, and security in order to survive. Anything less than fulfilling these three requirements will cause death and community failure. Whoever survives such catastrophes it is in Allah's ﷻ Hands, but we must all make the best effort to prepare. Even if we are one of those who die our preparation efforts shall help those who Allah ﷻ destined to live. And *InshaAllah* Islam will come to light all over the world when Imam Mahdi ﷺ and Prophet Jesus ﷺ arrive.

At the End of Times there will be two periods in which food, water and safety will be critical:

- a. Period I: War of Al-Dukhan.
- b. Period II: Arrival of the Dajjal.

The availability of food will be severely restricted causing death and anarchy. Looting, killing, cannibalism, and other inhuman behaviour will prevail due to the severe famines that people will undergo. [289]

For the Muslims, Allah ﷻ has made a special provision. Those Muslims who remember Allah ﷻ with “*Tablil, Takbir, Tasbih* and *Tahmid*” under these hard circumstances, Allah ﷻ will provide food and drink. Some scholars say this does not mean that there will be no food, and people will get “spiritual food”, but instead it means that Allah ﷻ will provide miraculously food in the same way He ﷻ provided manna and quails to Bani Israel. [5]

**NOTE:**

*Tahlil: La ilaha illa Allah* [There is no god but Allah].

*Takbir: Allahu Akbar* [God is the Greatest, and no one and nothing compares to Him ﷻ].

*Tasbih: Subhan Allah* [Glorification is only for Allah ﷻ, and no one else should be glorified].

*Tahmid: Alhamdulillah* [All praising and thanks are to be given to Allah only and no one else, as all originates from Him ﷻ].

**Water**

In the *Muslim Village* water shall be considered property of the community. No individual or group shall control the dispensation of water, nor shall anyone charge money for it. The *Khalifa* or Community Leader is in charge of its distribution.

Drinkable water from open sources—such as rivers, streams, melting ice caps—will not be usable under the catastrophic conditions described above as they will be polluted. Sea water will also be polluted, besides the fact that it will need to be desalinated if it is to be drank.

The ideal situation is to locate underground water reservoirs from where to draw clean water. The reader should look into the old technique of using dowsing or two wires to detect underground running water. (290)

Second to this—with enough prior preparation ahead of the events— the members of the *Muslim Village* shall dig cisterns in the ground and place a cover on top to avoid pollution entering the cistern.

The cisterns can be filled by rerouting creeks and rain water. When the events occur it will be necessary to close the filling gates to the cisterns to avoid polluted water entering the cistern. Cisterns have been built for centuries and there is plenty of information on the subject.

Modern systems of water filtration can be used if set up in advance. It should be noted that these systems should not be dependent on electricity as electricity will not be available at that time.

The recycling of water that is originated in rain should be considered. This can be done through channeling of water falling on roofs and then using sand layers to filter bacterial and dirt.

Know how on how to build any of these means of obtaining water shall be collected early on during the organization of the *Muslim Village*. They should be built in a manner that is simple and operates on gravity and with minimal technology. See the section on accumulation of books.

The reader should further consider that after the War of Al-Dukhan there will be significant fall out from nuclear waste. Water will need to be filtered with charcoal, as this element will trap nuclear particles. The reader should seek out the many sources of information that deal with this issue.

The *Muslim Village* shall have complete control of the water source and the storage means. Proper guarding with security will be mandatory as—due to the circumstances—people will kill for water and food at that time.

## Sewage

Sewage flow in a community must be very well managed. Health issues can quickly arise if the sewage flow is either left on the surface, allowed to flow into the drinking water streams, lakes, rivers, or simply sit at open ditches. Rainwater flow is different from sewage and should not be mixed together.

Ideally sewage should be processed and the solids recycled for fertilizer. There are many system that can be used, and these are beyond the scope of this book.

In general the community shall in first instance dig septic tanks in the ground and locate the toilets on top. This is the easiest and quickest way to dispose of sewage. It is necessary to occasionally remove the solids from the septic and dispose it a certain location far from the community. The solids can be used for composting with soil and fertilizing. The non-solids will be absorbed into the earth and dissipate with time. In some cases new septic tanks may be needed to be dug.

One of the techniques that can be used to treat sewage and apply it for the fertilization of plants is the use of swampy and sandy areas for water purification system. The sewage is run on to an area that contains sandy floor, reeds, and other type of plants that survive in wet areas. There should be on the other end a pipe to collect the processed water. The plants themselves will extract the dirt and filth from the water and use it. The remaining water will flow clear on to a gathering section. Any system that uses plants will be affected by the lack of sun light after the War of Al-Dukhan, so it is not a system to rely on immediately.

## Electricity

Today every environment in which we live operates either with electricity or a derivative of petroleum, such as gasoline and diesel.

We can only realize the importance of electricity when we suffer a blackout for a few hours. Our homes do not have light, our heating systems can't operate, we have no telephone, we have no cell phones, radio, television, alarms, computers do not work, internet is off, power tools for construction sites and factories do not work, railways do not run, hospitals can't operate any of their monitoring devices, *etc.*—and the list goes on and on.

The *Muslim Village*—as it organizes—needs to preempt the need for at least a minimum amount of electrical power for daily living and in case of emergencies—if at all possible.

The vast majority of electrical power today originates from nuclear plants, hydroelectric dams, coal burning, and natural gas. A very small portion comes from solar energy.

In the *Muslim Village* the community needs to consider that it will be away from major cities and not necessarily with access to the electrical grid. Other ways of generating electricity should be implemented. Secondly, the access to replacement parts may not be an issue initially, but as we progress through the events of the End of Times, these parts will be inaccessible.

The process of generating electricity requires a dynamo, which produces electricity and a device that produces the rotational force. In a solar panel system we have the solar panels, the batteries to store electrical current, and the inverter which converts direct current stored in

the batteries to altern current. Altern current is the one used by machines, computers, *etc.*

There is a new technology—not being promoted for obvious reasons—called a “magnet motor”. This is a device that is not a motor per-se but one that provides rotational force to a dynamo which in turn produces the electricity. It works by creating rotation due to the opposing force of magnets. There are several designs but the most prominent are those from Mr. Khaldoon in Pakistan, Mr. Yildiz in Turkey, the Perendev motor, and the Torian motor from Argentina. These magnet motors use permanent magnets and as such would be extremely durable. This is the type of technology that the community of the *Muslim Village* needs to invest in.

Second to that solar panel technology is also a good option. The negative side is that it requires batteries for storing energy. Batteries have not so extended life and in some cases need special fluid to be refilled which most likely will not be available. Electronic components also tend to break down.

A third option is to hook up a dynamo to a water paddle that is submerged in a creek. This is similar to what happens in a hydroelectric dam but at a smaller scale.

Whatever system is used, spare parts should be stored. The community should try to incorporate people who have the know-how and train replacements in case needed.



## Food

Prophet Yusuf عليه السلام interpreted the dream of the king in Surah Yusuf.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ  
عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ  
أَقْتُونِي فِي رُءْيَايَ إِن كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾

*And [subsequently] the king said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions."*

Surah Yūsuf (Joseph) [12:43]

In the dream there were seven years of fat cows, and seven years of skinny cows. The meaning as interpreted by Prophet Yusuf عليه السلام being that food will be abundant for 7 years, and thereafter there will be a period of 7 years of scarcity.

The instructions of Yusuf عليه السلام was to accumulate enough grain during the period of abundance, so as to use it during the period of scarcity.

These cycles of seven (7) years are a period of tests that Allah ﷻ imposes on everybody, and in fact every person can look back at their own life and see this cycle repeating itself. When abundance exist it is a test of thankfulness, when scarcity exists it is a test for patience. These periods of seven years exist in the life of every person and they not only refer to money or food, but also it refers to other aspects such as health,

social relationships, emotional state, *etc.* Any individual can look back on their life and count in terms of years when things went well for them, and when things went not so well. They will see how these cycles invariably occur. In a social group these cycles overlap from person to person, so that someone may be doing well financially, and another person will be having financial problems for example. So, Allah ﷻ imposed the Zakat so that overall with the ups and downs of the various life cycles of the individuals that compose society, the hardship would be alleviated for some and when the turn for hardship comes for others, and vice versa.

In regards to food, food production, food storage, the *Muslim Village* must organize and control the whole process in exceeding detail. Any failure to organize this will result in hardship for the community members.

Food, as well as water shall be considered as a right for all members of the *Muslim Village*.

The *Khalifa* or Community Leader shall ensure that the community understands the need that all members be aware of the need to maintain proper food production levels, as well as the need to ration the food supply. Community members shall participate in the production of food in one way or the other. For example each home shall grow in their land plot vegetables, and even have one milk-producing animal in the premises. They may also raise smaller animals such as ducks and rabbits for consumption and trading with other community members.

The question that will rise is in regards to the efficiency of food production in small scale, and, should the *Muslim Village* go back to subsistence farming.

In general, as the population grows in a population center, food production will tend to move from small scale operations to larger scale operations. Further as populations concentrate in smaller areas of land, the food production moves out from the towns and cities to the rural areas. One of the reasons for this are sanitary aspects—no one wants a cow farm next their suburban homes. For example in the 1800's people in downtown Toronto used to plant cabbages in their front lawns. Today the area of the city is called “Cabbage Town”, and of course today no one grows cabbages in their front or backyard. People go to the supermarket to buy them.

As discussed before this concentration of population in one area that is fed today through delivery of food by logistical networks—highly dependent on trucking and other means of transport—carries a very high degree of risk. In particular in light of the future catastrophic events that our beloved Prophet Muhammad ﷺ predicted.

The food planning strategy in the *Muslim Village* shall be done with two periods described above in mind.

The ideal situation for the *Muslim Village* is that:

- The population is concentrated in small villages over the land. (286)
- The risk of damage to the food production by natural events is minimized by the distribution of the food production over a larger area of land if possible.
- That each family have a reasonable piece of land on which to produce at least a minimal amount of food so that in a worst case scenario they can survive with it.

- That the *Khalifa* organize a system of allocation of production, so as to distribute the responsibilities for each food item. This should be done in a “mentoring” manner, as opposed to a government imposed regulation, so that people voluntarily cooperate in the process for the sake of the community.
- Intensive food production should also be carried out—such as grain production in large scale—unless events make it impossible.
- That the *Khalifa* organize a system by which on a monthly basis a certain portion of the food production is set aside and stored for future consumption. A minimum “buffer” of food and water needs to exist. This buffer shall be calculated based on the population of the *Muslim Village*, plus a growth factor.
- The necessary storage shall be constructed, maintained, and safeguarded from theft and vermin. Food shall be kept in healthy condition so that when needed it should be edible.
- When at some point electricity will not be available due to the collapse of the power grid, it will be necessary to go back to old techniques of food preservation, such as canning, salting, smoking, pickling, preserves, *etc.*
- Storage must be underground, safe from water and pollution, so that it will maintain the viability of the food. The function of the storage shall also be to keep grains for future planting. For example in caves and rock formations.

- The food storage areas shall also be significantly above current sea levels as the sea levels will rise significantly. Further they should not be in direct line of melting snow caps.
- In terms of growing grains, animals, fish, and others it is very important that the *Muslim Village* keep a number of books related to this matter. Know how is very important, and will be more important when the access to this knowledge will be made difficult by the enemies of Islam. See section on knowledge.
- Before the War of Al-Dukhan it is necessary that the *Muslim Village* stockpiles food that will allow it to survive for a period of a least one (1) year.

Food production will vary from region to region. In the initial stages of the founding of the *Muslim Village* the current food production techniques shall be used. The *Muslim Village* shall be ready to adapt immediately to wars and major catastrophe. This adaptation shall include an immediate rationing of food to all individuals except children in order to maintain stocks.

## Shelter

In principle every type of shelter shall be used in the *Muslim Village*. Each country will have different weather and different materials available for building shelter. Historically people have adapted to local conditions and used in the most appropriate ways the available building materials, so the reader must utilize the local know how.

## Security

Security is a term that has very wide meaning.

Security is defined as:

- The quality of being secure from danger, fear and anxiety.
- Measures taken to guard against external attack, espionage, sabotage, crime, or escape.
- Those organizations and member individuals who are tasked with providing security.

Security encompasses matters that go from protection against theft all the way up to matters of war (*Jihad*).

In the *Muslim Village*, security shall be the responsibility of the whole community, in particular the men.

### Security—Responsibility of the Whole Community

Under Allah's ﷻ laws, the responsibility for providing security to the community is the obligation of men. The *Khalifa* or the Community Leader is in charge of the whole security apparatus.

Security is delivered by institutions to whom such task is delegated, such as the police, intelligence services, army, navy, and air force. Under the circumstances surrounding the End of Times, most of these institutions as it relates to the *Muslim Village* will not be extensive in size and scope, but it is enough that a few individuals carry out such tasks, and that in the event of an attack on the community there is an action plan and every member of the community knows what is their job in such a situation.

In the countries around the world, the control of security is always in the hands of the “state”. The public has no say as to how security is implemented and executed. This has been structured in such a way so that it leaves people defenseless and open to oppression by the power groups. In some countries this goes to the extent that its citizens cannot arrest a criminal let alone shoot a person invading their home to commit a crime. This leaves the population under complete control of the individuals who really operate the “state”.

Under Allah’s ﷻ rules and the example of our beloved Prophet Muhammad ﷺ every Muslim participates in one way or another in the security and justice in the community by contributing to it, nevertheless the actual implementation is the responsibility of men. Only in extreme circumstances when there is risk to the whole of the community everybody is called upon to fight—men, women, and children. (291)  
Citizen’s Obligation to Communicate to Leaders Issues of Security

The obligation of the common Muslims is always to bring up to the authorities any issues that relate to the community, and in particular security and justice, as instructed by Allah ﷻ.

Allah ﷻ says in the Qur’an:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ  
إِلَى الرَّسُولِ وَالْأَوَّلَى الْأَمْرُ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ  
مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا



*... And when there comes to them information about [public] security or fear ... if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it ...*

Surah An-Nisa (4:83)

Where the army or police cannot take action—for whatever reason—it is the duty of every Muslim to arm themselves and take action to defend the community. In other words, every Muslim is obligated to have weapons in their homes, as well as to know how to use them, in order to be able to take action when necessary,

Further, if there is no authority to do justice, or the authority is incompetent or corrupt, the community has to get together and take action. Otherwise, corruption and chaos will spread.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ  
 اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ  
 اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ  
 وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ



*So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah opposing [some] people by means of others, the earth would have been corrupted, but*



*Allah is full of bounty to the worlds.*

Surah Al-Baqarah (*The Cow*) [2:251]

As a policy of the *Khalifa* every adult man and woman should have guns and rifles in their homes, as well as enough supply of ammunition, knives, and other defensive tools. They should receive training as to how to use them from members of the police and army. The training should be refreshed regularly and practice along with the police and army. Certain citizens with particular skills shall have designated tasks under the security team system proposed below. It is important to note that during the events of the End of Times there will no longer exist modern weaponry. We will go back to using bows and arrows, swords, daggers, knives, and spears. *InshaAllah*, Muslims with foresight should start leaning the skills necessary to use these, as well as how to ride horses and camels.

### **Policing and Community Security Teams**

Each *Muslim Village*, each neighborhood shall form security teams. These security teams are formed by regular members of the community and organized and managed by the police and intelligence services.

Their function is to monitor and pass on information to the government security services regarding threats to security and the activities of the enemies. These security teams should also be on guard against regular crimes such as theft, bribery, murder, *etc.*

It will be discussed below how to organize security teams and how to coordinate them.

- Each village, town, neighborhood shall have a group of individuals that shall be tasked by their community with monitoring security in the area.
- The people of those areas shall elect amongst themselves the people who will lead the security teams.
- All participation shall be on a voluntary basis. Emphasis shall be placed in giving participation to the youth so as to empower them to be model citizens and assist in securing and building the *Muslim Village*.
- The members of the security teams can be civilians as the members of the security forces are already have tasks assigned.
- The community shall coordinate fund raising of donations for the teams for the purchase of equipment and supplies.
- Advice and consultation shall be sought from the army and police in order to obtain guidance how to set up and maintain them abreast of the progress. This shall create a bond of brotherhood and mutual cooperation.
- Those community members that are not directly participating in the teams, shall have the responsibility to “keep their eyes open”, and communicate to the security teams any risks to security that they come into contact with. The security teams shall then communicate to the police or army as necessary.
- Security team members shall coordinate that there is always and one person ready to answer an inquiry from a community member no matter what time of the day. It is most likely that phone systems and radios will no longer be operational, so a

system of person-to-person communication of messages shall be set up.

- In particular the security teams shall focus their attention on movements of foreign and undercover forces whose sole objective is to create mayhem and chaos. Training shall be obtained as to how to identify these individuals, and how to contain threats from them.
- Team leaders shall also maintain contact and coordinate security with team leaders of other villages, towns, and neighborhoods.
- It is extremely important that the security teams educate themselves as to what is permissible and not permissible in *Shariah* in terms of matters of security.
- Security teams shall act as communicators of the right path to the youth and others, who may be deceived by the enemy in relation to violent acts. For example people who decide to join the Gog and Magog-operated ISIS / Daesh or any such terrorist outfit.
- The security teams shall always work with a spirit of cooperation and brotherhood with the security services and for the service of Allah ﷻ by serving the community. They are not henchmen of the elites and oppressors.
- The centers of coordination and gathering for the security teams shall be where the government offices—next to the mosques.

## Army / Armed Defense

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

O Prophet, sufficient for you is Allah and for whoever follows you of the believers. [8:64]

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ  
عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ  
يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾

O Prophet, urge the believers to **battle**. If there are among you **twenty** [who are] steadfast, they **will overcome two hundred**. And if there are among you **one hundred** [who are] steadfast, they **will overcome a thousand** of those who have disbelieved because they are a people who do not understand. [8:65]

أَكُنْ خَفَافٌ عَلَى نَفْسِكَ وَلَسْتَ مِنَ الضَّعِيفِينَ ﴿٦٦﴾  
يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ  
عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ  
يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾

Now, Allah has **lightened [the hardship]** for you, and He knows that among you is weakness. So if there are from you **one hundred** [who are] steadfast, they **will overcome two hundred**. And if there are among you a **thousand**, they will **overcome two thousand** by permission of Allah. And Allah is with the steadfast. [8:66]

## Surah Al-'Anfāl (The Spoils of War)

Allah ﷻ states the ratio—Muslim soldiers versus enemy soldiers—at which Muslims are obligated to fight. There are two ratios stated in the Qur'an Majid:

1. One Muslim for every ten non-Muslim soldiers.
2. One Muslim for every two non-Muslim soldiers.

The first ratio was abrogated by Allah ﷻ as a mercy to Muslims as it represents a high level of odds against Muslims. The second ratio represents a more favorable odds to the Muslims. At Badr, the ratio was 1/4—that is one Muslim fighter to three of the *mushrikeen* [idolaters]. There were 313 *mujahadeen* and 1200 *mushrikeen*. At the end of times the battle of Armageddon will have 210,000 *mujahadeen* and 960,000 from the people of Rum/Eastern Orthodox Christians. But 70,000 Muslims will quit the battlefield. That leaves 140,000 to 960,000—that is a ratio of 1/7.

Whatever the ratio may be a Muslim should know that it is mandatory to defend the din, people, and property—this includes defending non-Muslims from oppression.

The outcome of any battles is in Allah's ﷻ hands and that:

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنقَمْنَا  
 مِنَ الَّذِينَ أَجْرُمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾

... the victorious support of the men [and women] of faith is obligatory upon Us [Allah ﷻ] ...

The *Muslim Village* shall have a permanent army that is properly equipped and ready to fight. It can be fully professional or made of volunteers. This army shall be complemented at times of war with men of the community who volunteer to fight.

Fighting is obligatory for every men when called upon by the *Khalifa*.

Allah ﷻ states in the Qur'an:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا  
وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ  
وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

*Fighting has been prescribed upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.*

Surah Al-Baqarah (The Cow) [2:216]

The army shall follow all regulations for fighting as stated in the Qur'an and *Sunnah*.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ  
لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

*Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors.*

Surah Al-Baqarah (The Cow) [2:190]

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ رَبُّكُمْ ثَلَاثَةَ ʼأَلْفٍ  
مِّنَ الْمَلَائِكَةِ مُزْلِلِينَ ﴿١٢٤﴾

*[Remember] when you said to the believers, “Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?*

بَلَىٰ إِنَّ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمَدِّدْكُمْ رَبُّكُمْ  
بِخَمْسَةِ ʼأَلْفٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

*Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction]*

Surah ‘Āli ‘Imrān (Family of Imran) [3:124-125]

## Weapons

The community in the *Muslim Village* need to realize that the trials of the End of Times will produce a complete change in the landscape, the availability of resources, food, and everything else including military weapons.

In the first stages modern weapons will be available, including nuclear weapons. As the events develop and technology for manufacturing and materials ceases to be available people will fall back on to older type of weaponry—swords, spears, knives, bows and arrows (5) (39)

The *Muslim Village* needs to get a hold and store as many types of

weapons as possible for self-defense including traditional weapons—arrows, spears, swords, catapults, *etc.*

### Funding

Donations from the people of the *Muslim Village* shall be used to fund the army and the purchase of weaponry, in the same manner as was done at the time of our beloved Prophet Muhammad ﷺ.







## Chapter 12

# Education and Knowledge

Since the “conquest” of the Muslim lands by the forces of Gog and Magog—starting with the defeat of Andalusia—the enemy has systematically ensured that the education system of the Muslims was degraded and destroyed.

Their particular focus has been the elimination of the education of the people in regards to their obligations towards Allah ﷻ—the *Shariah*. In India, the killing of thousands of Imams by the British. In Turkey the crypto-Jew Kemal Ataturk also slaughtered thousands of imams and led an anti-Islam war. In North Africa, the same. In Arabia, the British—in cooperation with the Saud family—built a new brand of Islam, just like they did in India with the Ahmedias and Sikhs, in Arabia they created Wahabism. Wahabism is another tool of the enemies of Islam used to eliminate the real spirit of Islam and make people into harsh dictatorial individuals, devoid of the mercy that is necessary for human progress to Allah ﷻ.

The end result today is that the large majority of two billion Muslims, have very poor knowledge and understanding of Allah ﷻ and his Prophet ﷺ and Islam. The resulting product is people who have little logical sense, are able to be manipulated easily, and have no cohesion as a human group distinguished by their unique religion.

Not all fault can be placed on the enemies of Islam. In fact the majority of the responsibility is of the Muslims for having turned their back on Allah ﷻ and the Prophet ﷺ and sought other gods to solve their woes—communism, capitalism, feminism, *etc.* As a first measure Muslims need to liberate themselves from their own self, and self-oppression before moving forward to help others.

The worst consequence of the current condition is the inability to bring to the rest of the world the word of Allah ﷻ and the Prophet ﷺ and liberate people from the today's state of worldwide oppression. The Prophet ﷺ has been sent as a mercy to the worlds, and by default Muslims—as inheritors of his Prophethood—must act in the same way towards the rest of humanity.

In order to achieve the golden target of disseminating Islam through example and action, Muslims need to reeducate themselves—from scratch. The reeducation must have two components—Islam matters and *Duniya* matters.

It is not possible to bring Islam to the world if Muslims are lacking one or the other. Both need to work together. An imam who was raised in a madrassa in Pakistan and who has very little idea of what is happening around the world, in terms of economy, business, and science cannot be an imam. He cannot lead. He may be able to teach Qur'an or other basic Islamic sciences, but placing such people in positions of

power is dangerous. These people cannot cope with the complexity of the real world. A person educated strictly in *Duniya* such as in sciences, business, politic, *etc.*, cannot lead the Muslims because he will fall into errors in important matters that Allah ﷻ has prohibited or permitted. For example people who study economics and implement *riba* systems all across the Muslim world, including “*Shariah* Compliant Financing”. Not only they lead themselves astray but with them goes the flock.

Equally important is the fact that it is not necessary for Muslims to “wait until they are perfect” to start acting in the path of Allah ﷻ. With some basic proper understanding, and relying also on people of knowledge for matters that they do not know, actions can start immediately. This is the way the Prophet ﷺ acted when he organized Madina. The Prophet ﷺ did not wait until the people were “perfect” to establish the Caliphate. That is, a true Caliphate of Islam, and not the fake Caliphate of ISIS / Daesh.

The Prophet ﷺ stated in his Hadith that “Allah ﷻ will bring help to his religion through the *fasiq* (wrong doers)”. These *fasiqs* are people who have “*La ilaha illa Allah*” stamped on their hearts but due to the stage of faith they are at, they may be doing some things that contradict Allah’s laws. With the proper environment set up under the rules of Islam, Allah ﷻ—*InshaAllah*—will clean hearts and move the whole community forward to better and better station.

We have to assume that we are starting all over again. Alhamdulillah we have 1400 years of knowledge and experience to draw from.

The beginning is education in parallel with the application of the matters learnt.

## Education System

The education system needs to have a proper balance of education about Islam and education about worldly knowledge.

Today the systems of mass education produce individuals that have been “standardized” through years of boredom in grade school and high school, plus a further years at university. The “governments” have felt the need to do this in order to obtain compliant citizens that will not question the status quo as well as mass consume. (287)

Under Allah’s ﷻ laws there is no need for such education system as Allah’s ﷻ laws are sufficient as parameter for the behaviour of people.

In particular when young men and women move from the stage of childhood to the stage of adulthood—due to puberty—in the western education system these individuals are classified as “teenagers”—a sort of hybrid between children and adults. The “caging” of these people into high schools—whose objective is to contain their natural interests and subjugate all to a standardized education system—produces a counter reaction in these people called “teen rebellion”. By the age of adulthood people are ready to start their own lives, do what Allah ﷻ has put into their hearts in terms of seeking a career, traveling, learning, marrying, *etc.* Today’s education system does not allow people to do that, producing a huge amount of waste in terms of talent and potential progress and productivity for the community, and is detrimental to the happiness of the person themselves.

As a simple example of what is meant here one can read the biographies of Alexander Graham Bell, inventor of the telephone, and Thomas Edison, the inventor of the light bulb. Both men focused on

their natural interests since puberty young age. None wasted years and years obtaining degrees at high schools and universities in order to “then” do something with their lives. From the Muslims we have many such people, including Tariq Ibn Ziyad—may Allah ﷻ grant him peace and success.

In the *Muslim Village* the individual needs to be nurtured in a manner that will strengthen the natural talents of the individual from an early age. There must be a basic education that must cover Islam and *Duniya* knowledge. In particular before people reach puberty. After that people should be allowed to pursue their interests. This means that by the age of puberty people should be able to marry, choose a career, and start their own life without having to wait until they are 24 years old to move on with their life.

The education system needs to also change from a mass education system to a more traditional mentoring system. Professions can be learnt as a combination of education plus on the job training, as new employees can participate in trainee programs that provide know how, enable people to grow in the job, and ease manufacturing costs as trainees would be paid at a lower rate.

It is most important to remember that knowledge is transmitted through the books but also from the heart of the teacher to the heart of the student. The connection between hearts has been lost today. *InshaAllah* it needs to be restored to build a better society. The lifelong attachment to a Sheikh is key in this matter.

## Religious Education

Learning Islam traditionally was not done in large universities or large madrasas, but people used to go around and study with various scholars their particular specialty. Students stayed with the sheikh until they died.

Over the past few hundred years the study of Islam has been compartmentalized into large institutions such as the Al-Azhar University, Madina University and others. This conglomeration of students into these institutions has provided power groups—enemies of Islam—the opportunity to manage the discourse of Islam. Wahabi Islam is one of them...

This is similar to what was done to Christians with the Catholic Church and the Pope. Shias have themselves fallen into this. The concept is simple—have a few men, who pretend to be righteous, completely direct people's religion—hence obtaining full control of a population. Our beloved Prophet Muhammad ﷺ has warned us that at the End of Times there will be those who will swindle people with religion. (29)

In general it can be said that a large number of these “scholars” who teach and come out of these institutions tow the government lines. They have become simply parrots that memorize and repeat but they only stop at stories and rituals. Action does not follow knowledge.

Further decentralized religious teaching and learning in the past allowed for people of knowledge to enlighten the Muslims of their time in regards to the problems they faced through re analyzing the Qur'an and the *Sunnah* and applying them to solve issues of the time. Centralized Islamic teaching has stagnated that process, even to the point

of controlling the process to ensure that no enlightenment comes out to Muslims. Without enlightenment people can be controlled easily. Wahabism is one such apparatus—it stripped Islam of its heart and only left the ritual shell, while never looking at the atrocities and treason of the Wahabi mentors, the Saudis.

### **Re Analyze Qur'an and Sunnah to Apply to Modern Age**

The enemy says that Islam has to be “modernized” and “rewritten”. That it is backward.

Allah ﷻ has made the Qur'an and *Sunnah* of the Prophet ﷺ to have many meanings, as well as to be applicable at any time.

For issues that are current and no clear answer is clearly available from the Qur'an and *Sunnah*, Muslim scholars need to study and analyze, and come to the right conclusions in the light of the Quran and *Sunnah*. This task has been left behind for the past 100 years. Alhamdulillah people like Sheikh Imran Hosein and others are picking up the baton and running with it. It is time that Muslims commence again to use the Quran for everything that they need in their lives. This will only happen when people go back to study the Holy Book—*InshaAllah*.

### **Books**

Today around the world people rely mainly on information available electronically to preserve knowledge. Books, notes, research papers, patents and many others are saved in electronic files.

As we progress through the End of Times periods that are coming



up, events—in particular catastrophic events—will eliminate the availability of electricity or restrict it severely. Knowledge that is stored electronically will not be available.

The *Muslim Village* must make the utmost effort to collect books—in printed format—in all areas of knowledge:

- Islam
- Science
- Engineering
- Manufacturing
- Food Production—Agriculture and Farming
- Water and Sewage Treatment
- Weaponry and Warfare
- Food Storage and Preservation
- Any other necessary

It is extremely important that these books are safeguarded extremely well. They will be a source of knowledge for the community for the years to come.

It should be noted that the Vatican has many books that belong to Muslims stored in their vaults. For example the Makkan Revelations by Sheikh Ibn Al-Arabi, may Allah ﷻ elevate him infinitely. Many books are in what used to be intellectual centers of Islam like Timbuktu. Today these places have invaluable copies of books that are dilapidating on warehoused. *InshaAllah*, Muslims must make the utmost effort to retrieve and safeguard these books.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ  
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا



*And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell—what an evil destination.*

Surah An-Nisā' (The Women) [4:115]





## Chapter 13

# Tools and Instruments

One of the biggest challenges that will be faced by the *Muslim Village* is the availability of tools and equipment, in particular after the War of Al-Dukhan. This situation will present a challenge as we progress through the many natural disasters and wars that will affect the whole earth.

Tools, equipment, and instruments are extremely important to carry out many tasks such as medical procedures, building, manufacturing, and even daily activities. Most people today do not realize how many blessings Allah ﷻ has given us in terms of things that facilitate our lives.

Anyone who has had an electric black out in their homes for a few days has realized how dependent we are on electricity. Tools, instruments, and machinery are equally extremely important.

### **Predictions on the Future of Technology Availability**

Our Prophet ﷺ stated in a hadith that at the end of time battles will be

fought by swords. (39)

This indicates that at some point there will not be any availability mechanical weapons such as assault rifles, machine guns, *etc.* We can assume then that other types of tools and mechanical instruments that work on electricity will not be available either.

The main reason for the disappearance of such items will be the lack of electricity and also gasoline. The War of Al-Dukhan and the natural disasters will destroy the capacity to manufacture in scale.

There will be exceptions, and that will be those who secure electricity producing devices that are stand alone and do not require gasoline, for example solar power. Although due to the need for maintaining these devices at some point if they break down it will not be possible to repair them.

### **Tools for Agriculture and Mechanical Tools**

It is extremely important that the community in the *Muslim Village* engages in collecting and safekeeping as many tools of different varieties as possible – in particular devices that work mechanically —as opposed to electrically. The wider the spectrum of tools the better. Books and know how to build and operate these tools need to be secured. Seek out trained people who have technical knowledge in these matters.

The tools and instruments that a *Muslim Village* can be classified in the following groups:

- Agriculture
- Woodworking

- Steel/Iron working—in particular Muslims should learn the art of metal forging with fire and anvil, and knife, sword, and spear making.
- Medical/Surgical tools and instruments.
- Instrumentation for measuring, such as rulers, compass, gages, *etc.*
- Instrumentation for navigating in land or sea.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ  
 الْوَيْلُ مِمَّا نَصِفُونَ ﴿١٨﴾

... We strike falsehood with the truth, and it destroys it, and thereupon it  
 departs ...

Surah Al-Anbiya (21:18)





## Chapter 14

# Media

### Positive and Negative Social Control Mechanisms

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا  
بِجَهْلَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

*O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.*

Surah Al-Hujurāt (The Rooms) [49:6]



“The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country.”

-- Edward Bernays, *Propaganda* (1928)

This section is destined to enlighten the reader as to the importance of the media in the manipulation of opinions. After the War of Al-Dukhan all of the technology that permits today's television and internet will be destroyed. Despite of this 'propaganda' will continue to be used by the enemies of Islam to affect the 'hearts and minds' of individuals and move them into action to the detriment of their own souls, and of those of their victims.

We must be aware of these tools and avoid falling into the propaganda trap laid by the media.

The term “media” is generally used to describe all means of mass communication and mass information. The “means” include television, cinema, radio, internet, printed newspapers and magazines. It is also described as “mass media” because it reaches the masses of populations. The information distributed reaches millions of people across the world.

In particular the government of the *Muslim Village* needs to be concerned with a sub sector of the mass media called “news media”. News media includes all the means to disseminate news and political

opinion. Another area of concern is the entertainment media, which includes movies, television, music, and other internet based entertainment.

## Role

The public in general has misconceived notion of how the news media works. In general the public perceives the media as if working for the welfare of the general public—a sort of public service.

The media has been presented to the public over the past century as a “third party” whose function is to inform the public of the actions of their governments, acting as a sort of auditor on behalf of the population. Secondly, the public in general has a natural trust in the news media that whatever news are presented by the media, the public sees it as factual and true.

Media outlets such as BBC, NBC, Al Jazeera have a strong position in relation to the general public in regards to their credibility. The public trusts the information given to them by these media outlets.

In actual reality news media outlets are a business enterprise owned by private individuals. They generate their income from companies who advertise products and services in their media outlets. Their strong position in regards to the trust the public has in them makes the media outlets the ideal tool to pursue a political agendas.

The cohesion between the media and power groups have the objective to control and manipulate the opinion and actions of populations. This is an extremely dangerous tool.

Lastly, the reader can independently investigate all media outlets

around the world and will come to the conclusion that they are overwhelmedly owned by the people of Gog and Magog.

## Control

In today's world, mass media is controlled by a few who utilize the influence media has, to shape the opinion of the public. With that opinion shaped, power groups can implement policies that suit their agendas. For example the use of false flag operations by power groups in coordination with powerful media blasts of untrue facts about such false flags operations, has allowed western countries to launch massive wars against Muslims. The events of 9/11 is one such example. Islamic State is another example—a group founded and operated by CIA, Mossad, Saudi intelligence, and others. The truth of ISIS will never be spoken about in mass media. (5)

Mass news media controls public opinion via news, and via political opinion given in such news programs. Often political opinion is masqueraded as news. This is combined with the repetition of the same “story lines” on an ongoing basis without allowing any kind of third party to challenge such “story lines”. One common strategy used is the enlisting of “experts” who come on news shows to give their “expert opinion”. These experts all push the same ideas and more often than not are from the people of Gog and Magog. Now and then, they will have an expert that seems to oppose the mainstream ideas, but will be beaten back by the experts who hold the main concept that wants to be pushed on to the masses. Upon investigation it will be noted that most of such experts are of the people of Gog and Magog. Only a facial study of these individuals will make possible their identification. See Appendix section and my prior book *The Sequence of Events at the End of Times*. .

A common technique used in the media to push certain ideas is called “double-speak”. For example: “We are not at war with Islam, but we are at war with Islamic State”. For the common folk “Islamic State” is an entity trying to establish Islam, so they would approve of war on any Muslim trying to set up their own country an ‘Islamic State’ because their government is effectively at war with any “Islamic State”.

“We are not at war with Muslims, but we are at war with the extremist ideology”. And what is extremism? The *burqa*, a man with a long beard, a young man or woman going for *fajr* prayers at the mosque? These type of statements are coordinated with programs that show Muslims as extremist, and by implication “extremists”. So in the mind of the general public all Muslims are extremists, no matter how mild and moderate, no matter if they drink or not, no matter how “loyal to the Queen”. Further the fact that more than a million Muslims have been slaughtered contradicts their own statements making them – the perpetrator – the extremist. But these facts are never mentioned in main stream media, and do not enter the logical mind of the public as fear overrides logic. Mainstream media will never present a balanced point of view, and this is done with a purpose.

Most individuals—even intelligent people—are not able to discern what is true, and what is propaganda. The quality of today’s propaganda is very sophisticated. The techniques that were taught by the Nazi propaganda minister, Mr. Goebbels, are implemented daily in mass news media, and multiplied by the many means that now exist to propagate lies—internet, television, mobile phones, twitter, Facebook, *etc.* None of these means were available back then, but a Muslim should recall what effect propaganda had on Germans and how they were driven to war and

massacre of millions of innocent people.

The real objectives of the news sent out to the population can be measured by the actual facts that occur in the ground and who benefits from those events. So if the media says that “we are not at war with Islam” but since 2001 there are more than one million Muslims who have died, and a large number of Muslim countries destroyed, it is safe to assume that this is false information and deception being spread is to the detriment of Muslims and non-Muslims.

The only way in which today people can obtain the truth in regards to any event or situation, is through independently owned web sites where the truth comes out. None of this information is ever made public in mainstream media. Nevertheless the reader must carefully separate the ‘wheat from the chaff’ as even these type of ‘independent’ media outlets are operated by the people of Gog and Magog to draw in a certain type of crowd and manipulation that suits it.

### **Enemy Infiltration and Foreign Funding**

In non-western countries the Gog and Magog Alliance controls the media by providing foreign funding to the media outlets and directs their activities. Reporters are bought out and bribed, complete television channels are bought, and even channels are set up outside the target country but to provide news and information inside the target country via satellite. For example Al Arabiya, Geo TV, Al Jazeera, *etc.*

Another manner in which the Gog and Magog Alliance seeks to influence people is through corrupting their local culture and principles with movies, music, pornography, and useless entertainment. For example in Pakistan, Indian movies and music have been allowed since

the time of the traitor General Musharraf. These influence the moral character of the people viewing or listening. The objective is to degrade the moral standing of people so as to incline them to vices, make them useless enemies and in turn facilitate their control.

A second objective sought through the control of foreign media is to create a constant feeling of confusion and despair in the local population. Contradictory news information, defamation of individuals in government, and concentrating all news on negative aspects of the target society are all strategies used. Media outlets disperse uncertainty and “mental insecurity” amongst the population. This can be seen by comparing news broadcasts from USA versus broadcasts from Pakistan. US news will have 2 to 3 negative news and always will have at least one positive new at the end of the broadcast. The idea being to keep the population motivated and in good spirits.

This type of strategy is tied to the economic destabilization of a country to produce capital flight and make available for purchase key local assets by foreign power groups at discounted prices. This issue of capital flight through destabilization is discussed in the chapter on the economy.

Mass media has been instrumental since the beginning of the “Arab Spring” to incite local populations to revolt. The central control of the concepts pushed to the public by the mass media can be observed by the characteristic names given to revolutions in each of these countries—the “Umbrella Revolution” in Hong Kong, the “Arab Spring” in Tunisia and Libya, the “Orange Revolution” and later the “Maidan Revolution” in Ukraine, *etc.* Different countries, same revolution-manufacturing source.

### Media in the *Muslim Village*

It should be said that on the positive side mass media outlets that provide truthful information are a valuable instrument for society. It is a tool that needs to be used in balance and controlled closely by those responsible for governing the community. For the *Muslim Village*—trying its utmost best to maintain its Islam—the danger that mass news media present is quite high.

A balance needs to be maintained. Not a full censorship, neither complete openness that will corrupt the member of the community.

There are two aspects:

1. Internal mass news media and other media: these are news, and other media productions produced from within the *Muslim Village*.
2. External mass news media and other media: these are mass media productions and news coming from outside the *Muslim Village*.

In regards to the internal mass media, it should be encouraged that local productions be truthful, and with the aim to incline people to Islam. All types of propaganda, pornography, music, and others must be prohibited. Internal media has also the responsibility to produce material targeting the populations of non-Muslims. The objective is to present the non-Muslim populations and even Muslims who do not live within the *Muslim Village*—and may have a skewed point of view due to propaganda—a different point of view of the world. In particular Islam. A significant effort should be spent on turning the hearts of people to Allah ﷻ by showing with example what Islam will give them if they were

to implement it in their lives. In terms of war, it is a must to use mass media for deception and demoralization of the enemy.

In regards to external media, there has to be a balance, neither to completely censor it all, nor to allow all material. It is most important that people within the *Muslim Village* are able to receive information of about scientific innovations, economic conditions, and many other useful information. At the same time propaganda against the community, the government, and Islam should not be allowed to penetrate and corrupt the minds of the community. Intelligence services must maintain an eye out to see what type of propaganda is being pushed by the enemy powers in order to be able to counter act and safeguard the community.

The *Khalifa* / Community Leader must encourage the founding of *Waqf* institutions that will finance and facilitate local talent the production of mass media.

In terms of controlling the content produced by internal mass media, this shall be the task of the *Hisba*.

### **Defense Through The Use of Media**

While living in Dubai, one day a local TV channel showed an ad of a Muslim man praying. The message was basically “Muslims, return to your prayers”. As expected the ad was on air only once, as the enemy requested the ad to be pulled off air. In the same manner the same enemies of Islam requested that the *adhan* not be called loudly in the mosques because it wakes them up!



Nevertheless one single ad left a lasting impression.

Mass media has the power to corrupt and control people, but it also has the power to help people return to Islam and justice!

Mass media shall be used by the members of the community of the *Muslim Village* to try to influence in a positive manner the members of the community as well as people who live outside the *Muslim Village*, *InshaAllah*. The tools to be used will be whatever is left standing after the War of Al-Dukhan, be it internet, television, radio, billboards, and print media, *etc.*

The principle from commercial marketing that needs to be applied to our urgent case:

- Reach as many people as possible,
- In the shortest time possible,
- spending the least amount of money,
- With a message that is clear,
- And motivates to action.

Efforts need to be undertaken to reach out with the “message” to the rest of the world population.

Allah ﷻ says in the Qur'an:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ  
 الْوَيْلُ مِمَّا نَصِفُونَ

*Rather, We send the truth upon falsehood, and it destroys it, and*

*thereupon it departs. And for you is destruction from that which you describe.*

Surah Al-'Anbyā' [21:18]

The messages that need to be delivered to the Muslims and the rest of the world can be grouped in these sectors:

### **On The Plans of the Enemy and their Khawarij Allies**

The Khawarij are people from amongst the Muslims who have been described by the Prophet ﷺ in this manner:

It was narrated that Anas bin Malik said:

“The Messenger of Allah ﷺ said: ‘At the end of time or among this nation (*Ummah*) there will appear people who recite the Qur’an but it will not go any deeper than their collarbones or their throats. Their distinguishing feature will be their shaved heads. If you see them, or meet them, then kill them.’” (5) (276)

These individuals are Muslims in appearance but who have no heart and do not follow the Qur’an and *Sunnah*—hence they recite the Qur’an but it does not go deep into their hearts.

Today the Khawarij have come out in the form of ‘ISIS’, ‘Daesh’, or ‘Islamic State’ as they are known. They kill mainly Muslims, and declare Muslims non-believers. They also do not attack the main enemy of the Muslims—Israel. In fact they work with Israel and the Gog and Magog Alliance against the Muslims. We have explained this in our prior book *The Sequence of Events at the End of Times*. (5)

It is extremely important that the Muslim youth—who are naïve in

their understanding of world affairs—do not fall for their propaganda trap and do not assist any of these groups in any manner.

The message of the *Muslim Village* must be clear and communicate the following:

1. Confirm the existence of a worldwide war against Islam and Muslims.
2. That the time we live is the time of Dajjal.
3. Explain the need to return to Islam.
4. That the management of the war on Islam and Muslims is managed from Israel and its Gog and Magog Alliance with the objective to solidify the Dajjal System.
5. Regarding the truth about the Khawarij deployment by the *kuffar* forces against the Muslims and how it is organized and funded.
6. How to counter these forces.
7. The use of false flag operations by the enemy in order to defame Islam and Muslims and justify the wars on Muslims.
8. The need to close ranks and work as one community, regardless of the Madhab we belong to.
9. Counter the Gog and Magog media infiltration that has the intent of destroying the Muslim personality. In particular support the ban on Hollywood/Indian movies, dramas, and music. Encourage the development of local Islamic productions.

## On the Return to the True Islam

Communicate the following:

1. Aid in bringing back Muslims to the practice of Islam—practically and spiritually. This should include the need to first return to daily prayers.
2. Inculcate the need to return to practice justice and honesty. First to implement economic justice.
3. Inculcate in all Muslims a sense of community and mutual duty of care for all Muslims.
4. Inculcate in all Muslims a sense of care for non-Muslims.
5. Bring awareness to Muslims of the corrupt nature of some “*Mullahs*” who use Islam for power and manipulation. Also their treacherous nature in working with the enemy the Gog and Magog Alliance. (29)
6. To inform the youth who want to fight for Islam that joining the Khawarij is an error and they should be wary of who is behind manipulating their innocence.

Muslims wanting to join ISIS should be weary of Allah’s ﷻ punishment.

It was narrated from Bara’ bin Azib that the Messenger of Allah ﷺ said:

“If this world were to be destroyed, that would be less significant before Allah ﷻ than the unlawful killing of a believer.”

Hadith of our beloved Prophet Muhammad ﷺ (277)

## On Closing Ranks and Coming Together as a Muslim Community

Communicate the following:

1. Communicate the urgency with which Muslims needs to change and the level of risk that exists for the whole community.
2. Inculcate to Muslims the sense of destiny that Allah ﷻ has granted Muslims and their responsibility to liberate the whole world from the oppression of *kuffar* and the Gog and Magog enemy.
3. Inculcate total loyalty to Islam and Muslims in general.
4. Inculcate a sense of responsibility for the implementation of Justice worldwide, *InshaAllah, BismiAllah!*

All of these can be practically implemented in one degree or another. *Alhamdulillah*, Allah ﷻ has put amongst us many talented people.

But, at the end of the day nothing communicates better than living and acting as a Muslim – teaching by example.

*InshaAllah* we need to seek Allah's strength to carry out our duties for Allah's ﷻ and His Prophet's ﷺ sake. *Amen*.

May Allah ﷻ grant us strength! *Amen!*

And only in Allah's ﷻ Hands is success.



## Physical and Geographical Characteristics of the *Muslim Village*

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ  
لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا  
لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ  
فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ  
وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

*And similarly, We awakened them that they might question one another. Said a speaker from among them, "How long have you remained [here]?" They said, "We have remained a day or part of a day." They said, "Your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the city and let him look to which is the best of*

*food and bring you provision from it and let him be cautious. And let no one be aware of you.*

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ

وَلَنْ تَفْلِحُوا إِذَا أَبَدًا

*Indeed, if they come to know of you, they will stone you or return you to their religion. And never would you succeed, then—ever.”*

Surah Al-Kahf (The Cave) [18:19-20]

Our Lord, Allah ﷻ clearly states in the Holy and Magnificent Quran that those who seek refuge for their faith, and retreat from this world to the remote places on this earth, must do so in a quiet and discreet manner. ‘Secrecy’ is the key to the survival of the *Muslim Village*.

As discussed before, the term “*Muslim Village*” is used as a generic term for a place where Islam will be implemented, and flourish. It may be two huts in the mountain areas of the Amazon jungle, or it may be a whole country like Pakistan or Afghanistan. It is a place where persecuted Muslims—and people of any religion as well—have gathered in order to safeguard their faith.

The *Muslim Village* is NOT an utopian place—it’s a real place.

In all cases it is a physical location and as such needs boundaries, safeguarding, source of food, source of water, and all other requirements needed by humans to live in.

As we progress through all the events of the End of Times—as predicted by our Habib Muhammad ﷺ—the *Muslim Village* will require adaptation to an evolving situation. For example the *Malhama*—a great

war, which we call the War of Al-Dukhan in our prior book—will erupt. It is most certain that it will include the use nuclear weapons. Nuclear weapons leave nuclear particles in the environment, and this being a worldwide atomic war, it will leave atomic fallout across the world.

Muslims located in any region of the world will have to adapt their shelter, food collection and storage, and water storage to these events. For example, people may have to live underground or in caves. Water may have to be filtered using available local means so as to purify them of radioactive particles—one such mean being the use of charcoal to trap atomic particles. (274)

This section is meant to give some ideas to the reader, but at all times each person must seek Allah's ﷻ guidance. A simple *dua*' such as this one will suffice in between two *Salawat* to our beloved Prophet Muhammad ﷺ.

“Oh Allah ﷻ, please give me (us) knowledge and understanding as to how to do this (whatever you need guidance about). Thank you for everything my Lord.”

### Potential Locations For the *Muslim Village*

The location of the *Muslim Village* is directly related to the feasibility of obtaining water, growing food, shelter, and organizing security for the community.

Our beloved Prophet Muhammad ﷺ gave us clear instructions as to where these villages must be organized:

“There will come a time when the best property of a man will be sheep which he will graze on the **tops of mountains** and the places



**where rain falls** (*i.e.* pastures) **escaping to protect his religion from afflictions.”**

Hadith of our beloved Prophet Muhammad ﷺ (38)

The locations suggested here are from our own intellectual conclusions, based on the Hadith of our beloved Prophet Muhammad ﷺ, and so we advise each member of the *Muslim Village* to do their own assessment, and ask Allah ﷻ for guidance.

In general it can be said that locations for the *Muslim Village*:

- Should not be located close to the sea or close to the edge of rivers in lower lands close to the sea, as the waters will rise significantly and back up into major water ways. The melting of water and resulting increase in sea and river levels is already being experienced across the world. This is being activated by the tilting in the earth axis which places the solar cap at a more direct angle than it used to be, producing the melting of the ice cap. Eventually when this tilting accelerates and produces the flipping of the earth, the sun will start raising from the west as predicted by our beloved Prophet Muhammad ﷺ. (5)
- The sea and waterways will be all flooded with dead sea-life who will not be able to survive the dumping of ashes from nuclear fallout.
- A study of currently known maps that depict major areas of fault lines on the earth crust need to be studied and preserved. A *Muslim Village* should not be placed on or near these fault lines. These fault lines will open up, allow water in between land masses and also volcanic activity will happen there. Our

beloved Prophet Muhammad ﷺ predicted that at the End of Times, the earth will sink in three places. (275)

- Anywhere where there is currently a dormant or active volcano shall be avoided. With land masses moving these will explode and cover the whole sky in those areas with black smoke and ash.
- If a *Muslim Village* has no choice—due to location, such as an archipelago—to be close to water, the *Muslim Village* shall be designed in such a manner that the homes will float once the water level rises. In this case drinking water source needs to be considered, otherwise must move to another location.
- Major urban centers must be completely avoided. Food and water supply to major urban centers today is only possible due to huge logistical systems that allow for food and water to be delivered to these centers. Upon the collapse of these systems it will be only a matter of days before complete chaos overtakes the lives of people with starvation, violence, and a dire situation which is best to be avoided to preserve one's faith. It has been estimated that the city of Toronto, Canada, will only have food supply for 3 days if food shipments stop from being trucked into the city from food production locations, mostly located in the USA. Who will give food and water to 5 million people under catastrophic circumstances?
- Food will need to be grown at the location of the *Muslim Village* if possible, or nearby. As events develop it will not be possible to transport food for long distances. Food production

needs to be streamlined and incorporated into surrounding areas of the Muslim Village.

- The *Muslim Village* will need to be located near fresh water sufficient for the population of the *Muslim Village*. Ideally obtaining the water from underground aquifers which has been filtered by natural action or from high-ground mountain peaks where snow melts and produces clean water steams. The high altitude origin of the water will be important so that the nuclear fallout contamination is limited. Water ways will be contaminated with nuclear waste. The fall out will land in water ways and through rain affect the quality of water. Filtering and storage of such water needs to be considered.
- Reduce the size of towns to:
  - Avoid bringing attention to the community
  - Simplify its management
  - Use the least means of transportation. Cars will no longer be operable.
- Large population centers need to be decentralized and the population dispersed over the land. *Muslim Villages* need to be formed for such purposes. Concentrated population centers will be attacked with atomic weapons.
- Relocation of populations to higher grounds is necessary due to water levels increasing.

- Prepare storage facilities for food, water and basic necessities that will allow storage of food for the whole population for a period of at least 1 year.
- Storage of equipment, tools, weapons, manufacturing machines, construction equipment in underground or cave settings to protect from enemy attack.
- Water sources controlled and storage facilities built.

### **The Mosque—Center of Society**

Under all circumstances the Mosque shall be the center of the community in the *Muslim Village*. Not only for prayers, Qur'an study, and education but also for government.

It must be ensured that each Mosque has buildings attached to them where the *Khalifa*, *Shurah*, and member of the community can attend in order to have their issues addressed expeditedly.

When the Prophet ﷺ moved to Medina the first thing he did is to establish the Mosque. He also destroyed a Mosque being built by a subversive group that wanted to fractionate the community. (264)

At all cost the Mosque shall represent the unity of the community. Of course as the community grows, there will be more than one Mosque, but there must be only one Central Mosque which is the seat of government.

It should be pointed out that the *Khalifa* / Leader of the Community has the responsibility to give *Khutba* every Friday at *Juma'* to the whole community at the Central Mosque and other mosques on a rotating basis. This is crucial so that the community obtains guidance on

important matters that are affecting the people currently. Also so that individuals from the community have the opportunity to stand up and address the *Khalifa* with pressing questions if needed as it used to happen at the time of the Prophet ﷺ and the Khulifa Al-Rashidun ؓ. It is a means to keep the contact between the ruled and the ruler. There should be no separation of the ruler and ruled as it has been the custom of kings and emperors. This detachment produces communal failure. The example of the Prophet ﷺ must be followed, where he sat with the people and he could not be distinguished from the general public. Loyalty and love will grow in this manner.

### Planning for a Well-Functioning Community

There is no hard rule for planning the physical structure and functioning of the *Muslim Village*, but the leadership must ensure that all aspects of a properly functioning community are considered. It is also important to consider growth and how the community will cope with it. First things first, the focus is on survival of the community.

One of the main features of the *Muslim Village* is that it should be conglomerated, that is, the people of the community must stay together in the same village and not disperse throughout the land. (286)

The main components of a community are:

- Central Mosque
- Seat of government
- Local Mosques
- Seat of *Kalifa*

- Seat of Shurah
- Hisba office
- Bait Ul-Maal treasury and administration
- Police stations
- Military areas and armories
- Underground weapon storage
- Schools—girls and boys
- Universities—Islam plus *Duniya* knowledge
- Libraries and knowledge databases
- Food Market
- Food production areas
- Food reservoir/storage
- Market for other items than food—Stock market, gold, tools, machines, *etc.*
- Manufacturing, storage, and business trade areas
- Dumping areas for industrial waste—far from water sources
- Garbage disposal and dumping areas—far from water sources
- Sewage systems
- Sewage processing
- Roadways

- Public and private transportation
- Drinkable water systems
- Seaports
- Communications systems— although telephone, internet, radio, and other communication systems will not operate any longer, the community must establish other types of communication systems, in particular in case of emergencies and/or attacks
- Natural resource locations and extraction—routes to manufacturing center.
- Defensive systems—walls, bunkers, underground tunnels, *etc.*

Below is a model of a *Muslim Village*, where the *Muslim Village* structure has been preplanned. This model is only one option. Many other options exist and the application will be dependent on the geographical location—woods, mountains, desert, planes, *etc.*

Underground Security  
Tunnels



Roads



Drinkable Water Pipes



Water Reservoirs  
– Tops covered to protect  
from contaminants



Sewage Treatment Plant  
– Treatment Via Swampy Areas  
– Top covered to avoid  
environmental contamination



Sewage Pipes  
– From City to Sewage  
Treatment Plant



Fertilizer and Clean Water  
Return to Farming Areas



Garbage Dump For All Cities



Khalifa City Center  
– Mosque & Government Offices



Regular City Center  
– Mosque & Government Offices



Security Perimeter of the City  
– Defensive Position: wall,  
ditch, etc.



Neighborhood Divisions  
– Residential, Markets, Industrial,  
Business, Education



Food Producing Areas  
– Grains, vegetables,  
fruits, animals

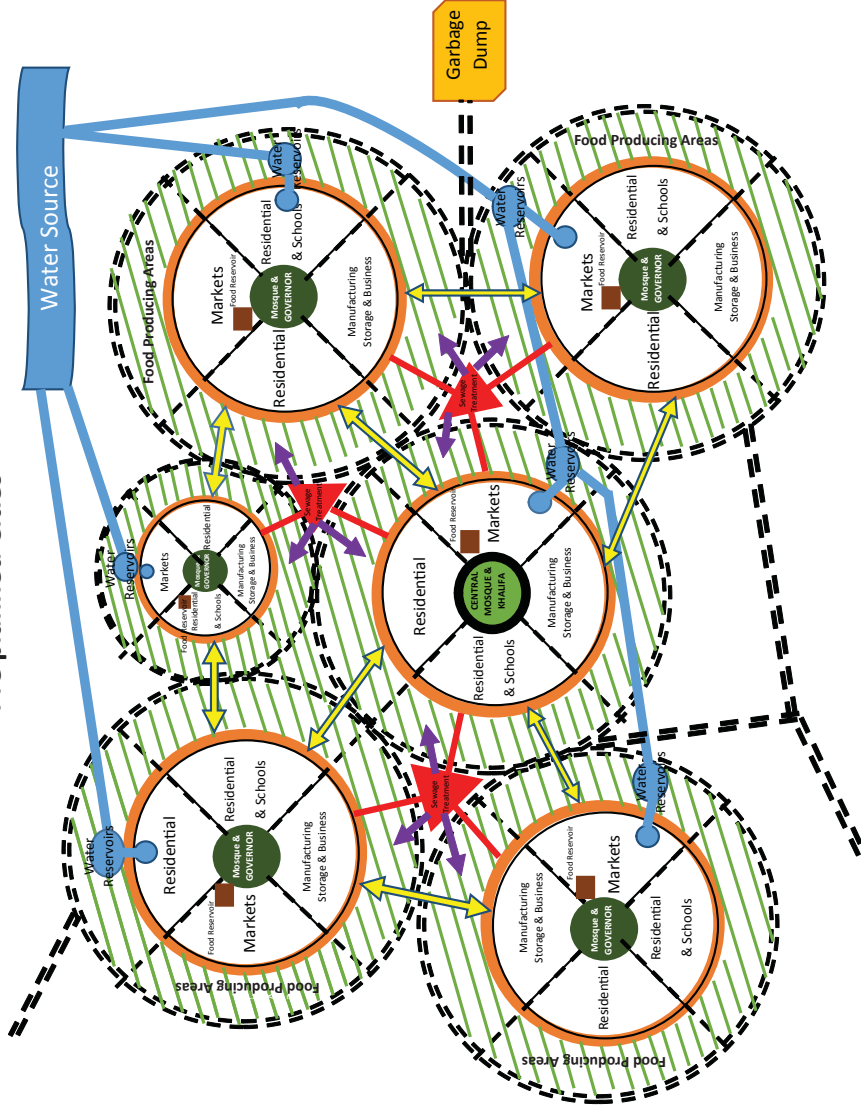


Food Reservoir  
– Close to the markets



# MODEL OF A MUSLIM VILLAGE

## Pre planned Cities





In this *Muslim Village* model the characteristics are:

- If at all possible these *Muslim Villages* should be located in mountain areas, overlooking lower lands. This provides protection from intruders/attackers, as well as visibility. This also complies with the instructions of our beloved Prophet Muhammad ﷺ. (38)
- Circular shape of various villages. They may not necessarily need to be circular. They can be square. Will depend on local physical location. The idea is to fragment the population density and facilitate defensive positions.
- Food production must occur in the proximity of the village. Food will not be able to be imported from far distances. Food production areas include vegetables, fruits, and animals. By placing a food production area around each village, people will have immediate access to food.
- Ideally the village where the *Khalifa*/Community Leader resides shall be surrounded by other villages forming a security perimeter.
- Inside each village the center of the village shall be constituted by the Mosque. There may be other Mosques also in various neighborhoods.
- Next and attached to the central mosque the government building shall be erected. The nexus between the mosque /Islam/government must be maintained so that Allah ﷻ will guide the leaders and the whole community.

- The village shall be divided into areas, and each area shall have specific activities allowed. This is similar to policies implemented now a days in major western urban centers. There should not be mixing of activities due to health hazards, noise levels of some activities, to reduce visual pollution, and to maintain peace. For example a student will not be able to concentrate if they have next to their school a large noisy factory.
- The main areas inside the perimeter are residential, residential with schools, markets, and industrial and storage facilities. Within these areas sub sections can be organized, such as for example, within the markets there will be a section for stock market, commodities market, offices for the administration of these trading facilities, *etc.* Schools and universities must be located in a quiet area so as to create an environment for intellectual development.
- A food reservoir/storage is to be located inside the perimeter walls. The *Khalifa*/Community Leader shall ensure that sufficient food for at least one year be stored.
- The water source needs to be protected as much as possible. Water reservoirs are to be placed outside the perimeter and inside the perimeter. If possible water should be pumped from underground water layers. This will provide the cleanest type of water. Water storage tanks inside the perimeter shall have water for the whole population for a period of at least one year.
- Rain water needs to be channeled from the perimeter out to the food producing areas for irrigation.

- Sewage shall be either sent to holes in the ground or sent out from inside the perimeter into swamp areas. Swamp areas are natural sewage-treating environments where the dirty water is processed by the plants into clean water. The swamp treatment areas shall be placed in between the various villages, so as to facilitate treatment. Clean water that runs off from these swampy areas shall be used for irrigating crops. Dried residue is to be composted with soil and used for fertilizing the soil.
- For security each village shall have a bunker, armory, and tunnels connecting the other villages.

All of these are pointers and simply included here to kick start ideas. People should implement whatever works for them at their location. For example in Bangladesh—considering the raise in sea water—a floating village may be appropriate.

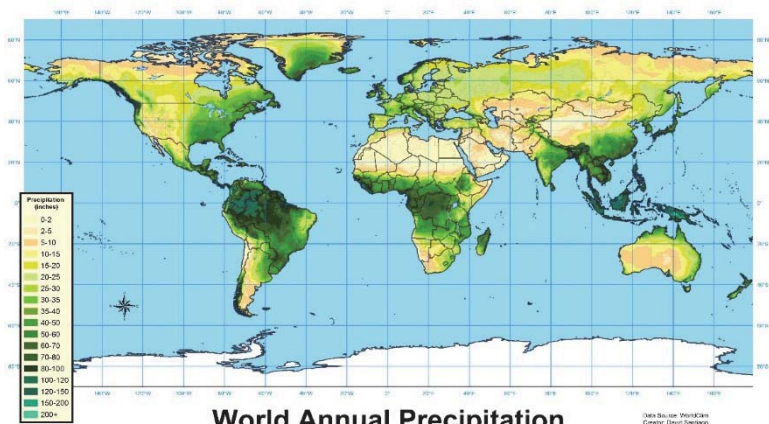
#### Mountains and Places Where Rain Falls (38)

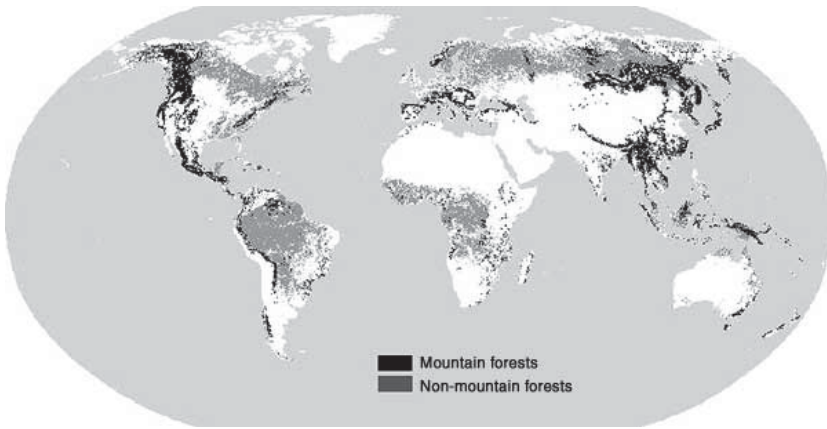
The map below shows the worldwide locations where that comply with the two main physical features our beloved Prophet Muhammad ﷺ advised us to seek for a *Muslim Village*:

- Mountains
- Rain fall



The world distribution of young fold mountains, active volcanoes and earthquake zones.





If we cross reference the information in the Hadith and on the maps above we come to the conclusion that Muslims should seek refuge in the following cities and regions:

1. Mecca and Madinah: although not in a rainy region our beloved Prophet ﷺ stated that the Dajjal will not enter these cities. (279)
2. Constantinople (Istanbul): This is one of the cities that will not be destroyed by the war of Al-Dukhan. (5)
3. North West North America
  - a. British Columbia, NWT, Canada
  - b. Washington State, Alaska, USA
4. Venezuela, Colombia, and Western Brazil, in the Amazon mountain areas.
5. Central America
6. Sudan, Ethiopia, Kenya, Djibouti, and Eritrea region.

**NOTE:** This is one of the closest regions to Makkah for those Muslims who want to join Imam Mahdi ﷺ.

7. Central east Africa
8. Malaysia, Indonesia, Vietnam, Cambodia, Borneo region.
9. New Zealand
10. South China/Korea – only in mountain areas.
11. With the people of Rum (Russia and other Eastern Orthodox Christians) but not in the cities and towns. Russia has mountain regions in the north east of the contry. (5)

And Allah ﷻ Knows Best!





## Appendix I

# Gog and Magog, The Dajjal, and The ‘One Eye’

## The Physical Identification of the People of Gog and Magog, and the Dajjal

**IMPORTANT:** We categorize people as believers, hypocrites, or non believers based on their actions at a particular moment in time, and strictly based on Allah’s ﷻ Shariah. We do not at any time judge their end destination—Heave or Hell. This only Allah ﷻ knows.

This section is an expansion on the knowledge of Akhiru Al-Zaman (End of Times) beyond what we learnt in our prior book *The Sequence of Events at the End of Times* in terms of the physical identification of the people of Gog and Magog.



By Allah's ﷻ grace He continues to expand our knowledge and understanding of this matter, so as to make us prepared for the times that are ahead of us. *Alhamdulillah!*

Before we proceed we want to say that when we talk about certain people who are involved in opposition to Allah ﷻ, we only refer to those who act in this manner. We do not refer to those who are unaware. Also we judge people by their actions, and we do not discriminate or mistreat with injustice anyone regardless of what socio-ethnic-religious group they belong to. And we hope—*InshaAllah*—that those who are in this state come to realize their error and ask Allah ﷻ for forgiveness and change. *Amen.*

Our objective for this chapter is to give the reader insight as to how to physically identify the people of Gog and Magog, to establish the relationship of Gog and Magog with the Dajjal, and the Gog and Magog Alliance (*i.e.* all its operational forces such as Israel, Zionism, democracy, feminism, *etc.*)

As we stated in our book *The Sequence of Events at the End of Times*, Gog and Magog are human beings, and this is supported by the Qur'an Majid and the Hadith. Allah ﷻ created these people with a particular function for the period of the End of Times. They are people with a particularly evil nature, and for this reason only one out of every thousand people of Gog and Magog will enter Paradise. (5) (6) (191) (189)

Allah ﷻ initially contained their evil by land locking Gog and Magog in between mountains with an iron and copper wall. The wall was built by a Prophet of Allah—Dhul Qarnain ﷺ. The wall that contained Gog and Magog was made open by Allah ﷻ during the

lifetime of our beloved Prophet Muhammad ﷺ, and this event indicates one of the major signs of the commencement of the wrapping up of time leading to the Last Day of this known world, followed by the Day of Resurrection and the Day of Judgment. (193) (194)

The interpretation of the Qur'anic *ayats* by Sheikh Imran Hosein رحمه الله through *Ta'weel* indicate that Gog and Magog have spread around the world and take up positions of power, by which they consume the wealth of the world and spread corruption (*fasaad*). Since the Qur'an is the absolute Truth, all we need to do is look at who is in a position of power in the world today and try to physically identify the people of Gog and Magog by looking for some of the physical characteristic that define them, aside from the fact that they hold positions of power. (6)

Gog and Magog not only spearhead the coming of the Dajjal, but they also have the function to dupe the Jews into assisting them in their tasks, and we have explained why this is so in our book *The Sequence of Events at the End of Times*. (5)

### Our argument

We argue in this book that:

- Sheikh Imran Hosein رحمه الله—and other scholars as well—have identified the people of Gog and Magog as being the Khazars, who around the year 700 AD embraced Judaism. In particular they follow Talmudic Judaism from Babylon, as opposed to Torah Judaism, which originates in the Holy Land. Their geographical origin is in between the Black Sea and the Caspian Sea, in the Caucasus region. (234) (272)

- The principal objective of the people of Gog and Magog is to prepare the world for the coming of the Dajjal (Anti-Christ). They worship the Dajjal, who has one eye. This is the reason for them utilizing the 'one eye' in their symbology. (196)
- The Dajjal (Anti-Christ) is outwardly a 'Jew' and a descendant of the people of Gog and Magog. This is confirmed in the Hadith. (236)
- Having the people of Gog and Magog embraced Judaism it is reasonable to assume that some of the people Bani Israel migrated to the Khazarian region, and it is there where they influenced the Khazars to convert, and further that the migration must have been in reasonable numbers to produce such a change on the Khazars. Nevertheless the people of Gog and Magog follow the Talmud, as opposed to the Torah. (6) (234)
- The manner in which Gog and Magog have duped the Jews into assisting them in their task of bringing about the Dajjal has been done by Gog and Magog accepting 'Judaism' as their religion. By intermarrying with the Jews an elite of Gog and Magog 'Jews' was created that would spread around the world taking up positions of power that would enable them to re arrange the world for the coming of the Dajjal.
- Not all Jews are mixed with the people of Gog and Magog, such as some of the Sephardic Jews and Oriental Jews, nevertheless they are pawns and dupes in the game of Gog and Magog, mainly through Zionism and socio-economic benefits that

accrue from these Jews being aligned with Gog and Magog. (217) (218) (219) (220)

- Allah ﷻ has allowed the duping of the Jews by Gog and Magog due to their refusal to believe in His ﷻ Prophets ﷺ, and a means of punishment. For the Christians, Muslims, and the rest of the world population Gog and Magog utilizes other means, although both have been infiltrated through intermarrying also. (5) (238) (194)
- The people of Gog and Magog have no real interest in Judaism or the people of Bani Israel per-se. Their massacre of more than a million Pashtuns (Bani Israel) is proof of this. Their interest is solely to have them carry out their plans and ensure Jerusalem and the Holy Land is in their hands in order for the false Messiah to come. If they had an interest in Bani Israel they would not have spent the best part of the last thirty seven (37) years trying to exterminate Muslim Bani Israel in the Khurasan—the Pashtuns. (5) (43)
- The Gog and Magog ‘Jews’ that have spread around the world, and today control the world. Because of the racial mix between Gog and Magog and people of Bani Israel, their facial characteristics demonstrate that, except in cases where they are ‘pure’ Bani Israel without mix. Regardless, the vast majority are at the service of Gog and Magog given their common ‘religion’—whether knowingly or unknowingly. (221) (228) (188)
- The degree of mixture between the people of Gog and Magog and the people of Bani Israel can be gaged by the skin, hair, and

eye color. That is, the white-looking they are, the more Gog and Magog admixture they have. This is because Bani Israel in its origins is a Semitic nation with olive to dark olive skin tones who lived mainly in the Sham, and desert areas. The Khazars originate from the mountain region in between the Black Sea and the Caspian Sea and tend to be more European-looking, although not to the degree of the Germans or Danish, for example. Further as they moved into Western Europe these Gog and Magog Jews mixed with other Europeans. This has given them further a lighter skin tone and lighter eye color, to the point that some are very hard to identify as Gog and Magog Jews—that is they look mostly completely European. In addition they moved west towards North and South America, and other regions of the world as well. In their spread around the world they ‘picked up’ some of the facial features of other nations. Nevertheless—as we will see—one gene has a significant strength and by Allah’s Permission keeps on producing the characteristic ‘*one eye*’. (196)

**IMPORTANT:** In relation to what has been stated above, the reader must be aware of exceptions to this: the light skin Pashtuns of Afghanistan. Sheikh Muhammad Jonelya ﷺ has proven beyond a doubt that the Pashtuns of Afghanistan are Bani Israel Muslims. Now, some of them have light skin color and light eyes and they look very similar to European Gog and Magog Jews. We argue here that this originates not in the mixture of the Pashtuns with Gog and Magog, but of the mixture of the Pashtuns with the invading forces of Alexander the Great, Russian from the North, and other ethnic groups such as the Kalash people, Uzbeks and Tajiks. There is also

the possibility of being mixed with the Aryan nation that was located in that region. This has produced in some of the Pashtuns a similar look to those of the people of Gog and Magog Jews. (43) (229) (239) (240)

Further there are people of Bani Israel (whichever of the twelve tribes they originate from) that live today in regions other than Afghanistan, who have very little or no admixture with the people of Gog and Magog. For example the Jews of Yemen. When making a facial study of these people one can identify certain characteristics that would be considered '*original facial traits*'. These same original facial traits exist amongst the Pashtuns of Afghanistan, and the match is exact with some of the people of Yemen. What is more important is that these '*original facial traits*' show up amongst the Gog and Magog Jews, indicating the intermarrying of the people of Gog and Magog with Bani Israel.

There are other groups of the people of Bani Israel that have a lesser admixture with the people of Gog and Magog—the Sephardic Jews and Oriental Jews.

Sephardic Jews originate from Spain. The term 'originate' is misleading because Jews immigrated to Spain when the Muslims conquered the Iberian Peninsula. After 800 years of Muslims ruling the area, Jews who lived there took on a particular physical appearance. Homogeneous physical appearance in a social group comes from intermarrying. These Jews were expelled or forcibly converted to by Western Christians when Muslims were defeated in the Iberian Peninsula. Of those who stayed in Spain most maintained their Judaism, although pretended to be Christians, and were called Marranos. Cristobal Columbus was said to be one of them. Fidel Castro and Raul

Castro are both Sephardic Marrano Jews. These tend to have a similar look to the original Bani Israel, but with a significant influence from the people of North Africa. Of the Jews who left Spain most went to North Africa—in particular Morocco—and to Turkey. In Turkey they also pretended to be non-Jews, and are called ‘Donmeh Jews’. Donmeh Jews are a mix of Sephardic Jews and Gog and Magog Jews who have a lesser white European influence. It can be said they have more of the original Gog and Magog look from Khazaria—just north of Turkey. We will see later how the Ottoman Empire was slowly infiltrated by Gog and Magog over time. (5) (234) (241) (242)

So, under the Sephardic and Donmeh Jews we have people like Abdel Fattah Al-Sisi, current president of Egypt, and Tayyip Erdogan and his wife, and former Prime Minister of Turkey, Ahmet Davutoglu (translated as ‘son of David’). We also have the whole of the leadership of the Armed forces of Turkey, and Yasser Arafat, the ‘Champion of the People of Palestine’. South America is mainly ruled by them: Nicolas Maduro in Venezuela, Alvaro Garcia Linera in Bolivia, Lula Da Silva of Brazil. By contrast we can see the Jews of Gog and Magog origin ruling other South American countries: Pedro Pablo Kuczynsky Godard in Peru, and Mauricio Macri in Argentina. Mr. Macri being of Jewish-Italian origin. These are Jews who went to Rome during the Roman Empire. The white complexion of Mr. Kuczynsky, and Mr. Macri tells us that these people have significant European Gog and Magog genetic background. (5) (208) (223) (243)

It must be said that these Marrano, Sephardic, or North African Jews, are still part of the Gog and Magog system, regardless of the degree of genetic admixture. They mutually benefit from each other,

economically, with power positions, socially, *etc.*

Overall the reader has to imagine the amount of migration of people over the ages, with people intermarrying and having descendants with certain facial characteristics that are a mixture of both parents. We are talking of hundreds of years, and many, many generations. We are working today with a ‘snapshot’ of these social movements trying to determine the genetic background of a person based on the facial characteristics of people—and of course their actions—as these are the conclusive proof.



**Yasser Arafat**, founder of the PLO (Palestinian Liberation Movement). Similar to ISIS, the PLO ensured it committed as many acts of terrorism that put the public opinion against it, thwarting a solution to the real plight of the Palestinians. Eventually Mr. Arafat acknowledged the False State of Israel. (208)





**Alvaro Garcia Linera**  
**President of Bolivia**



**Nestor Kirshner**  
**Ex-president of Argentina.**

- Under the guise of Judaism, Gog and Magog centrally control and manage all of the most important social forces that need to be actuated upon in order to achieve their goals and these include the financial system of the world, economy, media, business, science, arts, religious, military, *etc.* Gog and Magog have also infiltrated all other religions, and most importantly Christianity and Islam, although in a lesser degree. Because of Allah's ﷻ promise of the preservation of Islam, this is one religion they have not been able to dominate, and therefore it constitutes the most danger to the plans of Gog and Magog. Alhamdulillah. For this reason the perpetual barrage of false flag operations aimed at demonizing Islam and Muslims. For example they have continued to allow the Hajj to be performed despite them being in charge of the Arabian Peninsula for more than one hundred years. (194)

- Gog and Magog cannot be defeated by the Muslims. Only Allah ﷻ will destroy them after the execution of the Dajjal by our beloved Prophet Jesus ﷺ. (192)
- The people of Gog and Magog have distorted Judaism and have come up with a completely corrupted version which has devil-worship, idolatry, black magic, and a messianic outlook, although they have done it in a hidden way which does not allow the Jews in general to identify such infiltration. The messiah that was promised to the Jews is Prophet Jesus ﷺ. The messiah that Gog and Magog are waiting for is the one eyed Anti-Christ. Gog and Magog are very aware of their function and their leader. The people of Gog and Magog are well aware that the Anti-Christ has one eye, and this is the reason for them using this symbology.

This distorted Judaism is mainly consolidated in written format in what is the Talmud. Gog and Magog have also managed to distort the Torah, and the Bible. We should clarify that the people of Gog and Magog converted to Judaism but as they spread around the world they adapted various other religions. Nevertheless we here argue that the elite of them are Talmudic Jews. The Talmud is in theory the oral explanation of the Torah, which over the centuries was transferred between rabbis orally. Eventually it was written down many hundreds of years after. The end book is clearly of satanic inspiration as any reader can ascertain by taking a quick read of it. Talmudic Jews merged their beliefs with the people of Babylon who were devil worshipers and heavily involved in black magic. The end result

is that the elite of Gog and Magog are actually devil worshipers and heavily involved in the black arts and black magic. (227) (233) (236) (237) (241) (244)

- Our beloved Prophet Muhammad ﷺ gave us a characteristic description of this individual: “*his right eye is as if it is a floating grape*”, and that further his right eye is ‘*blind*’. Sheikh Imran Hosein ﷺ has given us a clear *Ta’weel* (interpretation hidden meanings) that this blindness means spiritual blindness. We agree and also argue that this blindness of the Dajjal (Anti-Christ) will also be physical. (196) (197) (217) (220) (233) (236)
- Because of the intermarrying between the people of Gog and Magog, there are certain physical traits/characteristics that are passed on from generation to generation. Some of these characteristics are genetically strong and override other characteristics, so they become present from generation to generation. The ‘*one eye*’ genetic trait is one of them. There are others that can be visually ascertained such as the ear shapes, eyebrow shapes, *etc.* (226) (238)
- Because of the interbreeding of the Gog and Magog Jews, as well as the interbreeding of Jews themselves, this characteristic of the ‘*one eye*’ has become a quite common genetic trait amongst the Jews and the people of Gog and Magog. We argue that this physical trait originates in the people of Bani Israel (amongst all of its twelve tribes), and shows up amongst the people of Gog and Magog who are mixed with Bani Israel. We do not have conclusive evidence if this physical trait is also common amongst

the people of Gog and Magog, and we take the position in this book that it is not. Nevertheless the reader can see at the end of this section a picture of a statue portraying Gog and Magog located in London, UK. One of the individuals has a characteristic ‘one eye’ like a ‘swollen grape’. So, if it was also a characteristic physical trait of Gog and Magog the addition of the same trait in both lineages would explain why it shows up so frequently and strongly amongst Gog and Magog Jews who are in power. If it is not a physical trait of Gog and Magog and only of the Jews, then it is a very strong physical trait, hence it keeps on appearing extremely frequently. Either way it indicates that certainly the Dajjal will have Bani Israel and Gog and Magog ancestry in him.

Further we argue that the elite of the people of Gog and Magog are all family-related in one way or the other. For example we have pointed in our prior book, *The Sequence of Events at the End of Times*, the similarities between George Bush Jr., and Prince Phillip of England, who is the husband of Queen Elizabeth II. The reader can conduct their own studies and will find that this occurs unusually frequent, indicating the presence of an elite amongst the people of Gog and Magog who coordinate all their worldwide activities. This elite is the one who centrally controls the expansion of Gog and Magog around the world, with all its implications (economic, military, political, media, scientific, etc.)

Interesting enough, Allah ﷻ sends Prophets amongst their own people, so the Dajjal will be of those Jews who deny a Prophet from the Jews—Prophet Jesus ﷺ—when he returns. This will make the Dajjal a

*Kafir*—i.e. of those who cover the truth.

And Allah ﷻ Knows Best! (196) (197) (217) (220) (245)

### **Action plan.**

So, in order to identify Gog and Magog in the world today we will seek for individuals who:

1. Hold positions of power.
2. Have the right eye like a floating grape and/or the right eye is deviated. We argue here that the phrase '*swollen grape*' can be interpreted to mean a deviated eye only, since those who have the '*swollen grape*' eye also have a deviated eye, but those who do not have the '*swollen grape*' eye still have a deviated eye.

**NOTE:** Not all of the people of Gog and Magog have this genetic trait, but it is significantly present amongst the ruling elite of them being a particular closed social group that intermarries.

3. Are located around the world, regardless of religion, name, or any other characteristic. In other words they will appear as Jews, Christians, Muslims, Buddhists, Atheists, *etc.*
4. Spread *fusaad* (evil and oppression). This *fusaad* encompasses everything in human life, from the economy and finance, environment, family, sexuality, religion, business, *etc.* This spreading of evil is done despite the upfront claim by these individuals of being righteous believers or doing their actions for God's sake. In particular

those who claim to be acting for Islam. ISIS is one such clear example.

This prior point leads us to the study of the physical appearance of people, as our objective is to physically identify the people of Gog and Magog based on the criteria above—*i.e.* by looking at pictures—as opposed to using a genetic test for example or historical accounts of migration.

### **Some basic points on genealogy.**

When a child is born, one can observe that the child will have some of the facial and physical features of the mother, some of the father, and some of other relatives, such as grandparents, great grandparents and uncles. This also apply to mannerisms, speech style, wrinkles, and many other characteristics of the person.

Now, the fact is that each particular facial and body feature—nose, eyes, eyebrows, forehead shape, cheeks, hair, skin color, finger nail shape, hips, breast, body shape, *etc.*—is exactly like one of the child's. That is they present in the same physical appearance but delimited to that particular body part. This can be simply observed, and there is no need for genetic tests of other type of study.

There is no 'merging' of the body features when humans procreate. By this we mean for example, if the mother has blue eyes and the father has green eyes, the child will not have cyan eyes. The child will have either blue or green eyes, or the eye color of some relative with genetic link to the family. This genetic rule also applies for other body parts. For example noses. If the father has a long nose, and the mother is Chinese with a 'button nose', the child's nose will not be an 'intermediate size'

nose resulting from the merging of both sizes. The nose will either be the father's long nose, or the mother's small nose, or the nose shape of some relative with genetic link such as the grandfather's nose, or any other relative's type of nose. But, at no time there is an 'averaging' of sizes or colors. The same goes for hands, hips, breasts, arms, *etc.* The only observable exception to this are hair color and shape, and skin color. If an African lady marries a North European man, the child will have a tan skin color, and the hair will be less curly as the mother, with a dark brown or even reddish hair color. But the other features will be the same coming from either parent, or other relatives.

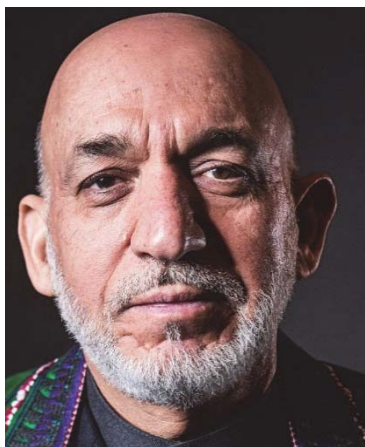
Now, when a social group intermarries—that is they marry within the same social group—over the centuries, particular physical features will tend to 'standardize'. So for example, a certain type of African nose will be present in a certain African tribes—the Somalis are an example. People of China will all have similar type of eyes, *etc.*

The proof of what is stated in the prior paragraphs comes from forensic science. When police investigate a crime and they have a witness who has seen the perpetrator, they will have a forensic artist make a composite sketch or utilize what is called a '*facial identification catalog*'. Both utilize a collection of 'common' facial features to come up with an approximate image of the individual. So in general it can be said that 'distinct' facial features result from the collection of body parts with shapes that by themselves are 'generic'. The more a community intermarries, the more they look similar, the more the individual body parts tend to have the same shapes in relation to other people of the same community. Chinese people are one example, Arabs of Egypt are another, *etc.* This can be seen worldwide. (195)

Going back to the Khazars and their Hebrew/Bani Israel influence we can expect that they have certain facial features that are characteristic of the Khazars, and other features that are from the Hebrews/Bani Israel. Over time the interbreeding would have standardized their physical appearance. To find out what are the standard facial features of the Hebrews/Bani Israel one can look at the facial features of the Pashtuns in Afghanistan, who are Hebrew/Bani Israel people and due to geographical isolation have had less mix in their genetic pool. We can also look at the Jews from Yemen. As we will see, many of these features are carried over by the Gog and Magog Jews who intermarried Bani Israel. (5) (217) (220)

### Pashtuns

Please note right eye deviation and other facial characteristics, such as ear shape.



Hamid Karzai, Pashtun,  
ex-President of Afghanistan. CIA operator. (218)





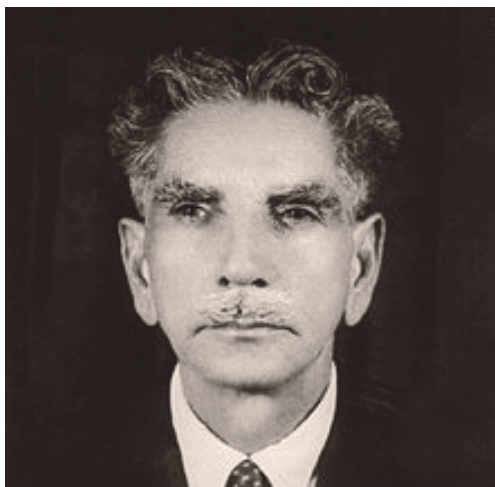
Abdullah Abdullah, Pashtun  
Chief Executive of the Government of Afghanistan. (219)



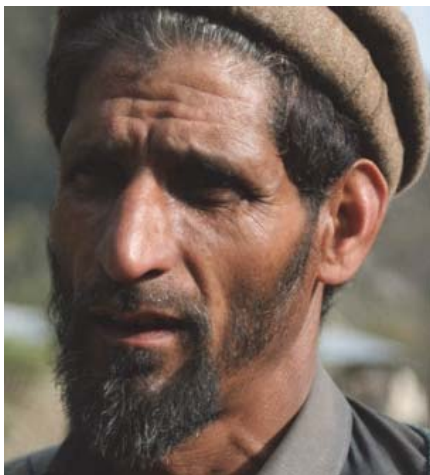
Amanullah Khan  
Pashtun King



Amir Abd al-Rahman  
Pashtun Ruler



Khan Habibullah Khan  
Pashtun—Ex interior minister Pakistan. (217)



Various Pashtun people



Various Pashtun people



Various Pashtun people



### Jews of Yemen



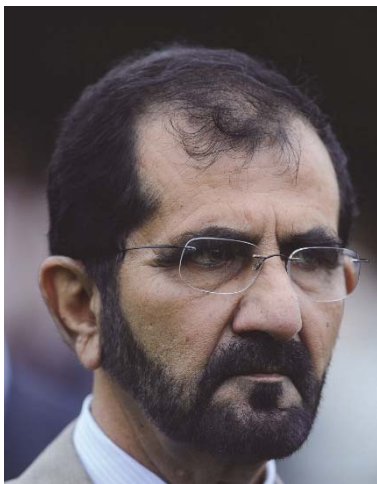
Various Yemeni Jews.



Again the reader should note eyes and other facial features.



When the people of Gog and Magog, headed by the British, split up the Muslim world, they ensured that each and every ruler of the Muslims was either one of them—*i.e.* Gog and Magog Jew—or a Jew. This applies to the whole of the Arabian Peninsula—in particular the heart of Islam—which needed to be fully controlled when the British Armies left. Sheikh Maktoum, ruler of the Emirate of Dubai in the Arabian Penninsula, on the left. A Yemeni Jew, on the right. There is a logical explanation as to why all these rulers are cooperators with the enemies of Islam, while claiming to be Muslims. Mr. Maktoum is married to another Gog and Magog family—the Abdullah family from Jordan. Other than the bulging eyes, the cranial shape and nose are the same as the Yemeni Jew next to his picture.



Typical Jewish ears.



This gentleman could be in Afghanistan if it wasn't for the hair locks.



Common Jewish nose, although now a days the bridge is eliminated with plastic surgery.



People of Azerbaijan—What use to be Khazaria.



An important tool in identifying the ancestral origin of people consists in comparing the facial features of apparently unrelated individuals who claim to have a different socio-ethnic-religious origin than what they really are. We have used this in our prior book *The Sequence of Events at the End of Times* for example to identify the ex-Prime Minister of Canada, Stephen Harper as a Jew, while he claims to be English and Christian, as an example. (5)

Fortunate for us, Allah ﷻ has left a particular physical trait ‘standing’ in the faces of some of the people of Gog and Magog. And, He ﷻ has brought forward and made it clear through our beloved Prophet Muhammad ﷺ. This trait is:

“...Ad-Dajjal is blind in the right eye  
which looks like a swollen grape...”

This is a physical trait present in the face of the Dajjal (Anti-



Christ). We argue here therefore that Dajjal (Anti-Christ) is a descendant of the people of Gog and Magog as well as being intermixed with the people of Bani Israel.

Besides this genetic mark of the right eye, the people of Gog and Magog have other facial characteristics that identify them. We have made a full study in our book *The Sequence of Events at the End of Times*, but in general the reader must observe their ears which have particular shapes, and their eyes, which tend to have an oriental-type shape, but now quite like the Chinese. Some people focus on their noses, and they do have certain types of noses, but because of their mix with other ethnic groups the variety is too large to classify.

Aside from this they expose a particular character and mode of behaviour. One of the characteristics of the people of Gog and Magog is that they can hide very well their real identity and what they are really thinking and doing. Allah ﷻ has given them a talent for deception and eloquent speech. They are able to live a whole life pretending they are from another religion, or intermarry into other ethnic/religious groups, have children, and be able to carry out their mission. In this way they have infiltrated every religion in the world and have created new sects within those religions. One example of such infiltration is the intermarrying of Pakistani politician Imran Khan with one a high ranking Jewess of the Gog and Magog Goldstein/Rothschild family, Jemima Khan (Goldsmith). It is also highly likely that Ismaili Muslims have been infiltrated in the same manner. (5) (209) (238)

SOME TECHNICAL ISSUES: When sourcing the images from the Internet that are used in this next section, I have come across pictures of Gog and Magog individuals where the “*right eye like a floating grape*” is

on the left side of the face. This may occur due to two reasons:

- i. The use of modern photo editing software that allows for the reversal of an image. It may also be due to the process of photo development where the image is reversed by the lens while taking the picture.
- ii. The technical medical name for this genetic defect is called '*exotropia*'. In some individuals the deviation may alternate on the right and on the left eye, if they still have vision on both eyes, when one of the eyes focuses on an object. Some technical details can be read in the note section. (197)

#### Sample of Reversed Image



Deviated eye on the RIGHT side.  
(Original image)



Deviated eye on the LEFT side  
(Reversed image)

In any case we go back to our beloved Prophet Muhammad's ﷺ words which confirm that the “*eye like a floating grape*” is “...*blind*...” and always located on the “...*right*...” side.

Further we also use the surrounding information related to that

person, as well as their actions to confirm them belonging to the people of Gog and Magog.

And Allah ﷻ Knows Best!

**NOTE:** In this coming section we will only focus on the '*floating eye*'. We have made a full facial study of the people of Gog and Magog in our book *The Sequence of Events at the End of Times* where we discuss all other type of common facial features such as eyebrows, eye shapes, ear shapes, *etc.*

Also, not all of the people of Gog and Magog have this peculiar characteristic of the deviated eye, but it is enough present to indicate a genetic trait within a certain social group. This does not mean that those who do not have the '*floating eye*' are not part of Gog and Magog. We argue that those in power who are Gog and Magog only surround themselves by people of Gog and Magog.

The reader needs to observe carefully the deviation of the right eye. The right eye in all of the individuals below as it is not in line with the left eye, and for the most part has a protruding characteristic. The degree of deviation and protrusion varies from person to person, and in some cases it is more accentuated than others.

In general the portraits of these individuals have their faces facing off to the side to hide this defect, as their image is carefully managed. Photographs of the person in a casual pose need to be sourced to be able to see the eyes properly, nevertheless it is clearly visible with some detailed study.

The following are just a sample set of known individuals in positions of power around the world with this characteristic trait. The

reader can investigate and see how widespread is the presence of Gog and Magog in all types of positions of authority around the world, which are not only in government and army, but includes the arts, sciences, media, *etc.*

Allah ﷻ and His Prophet ﷺ always speak the Truth!

**“...right eye...” ... like a swollen grape...” “...blind...” (196)**

We commence with the president of Azerbaijan, Ilham Aliyev, a Muslim of the Shia sect, located in the area what it used to be Khazaria. This the region from where Gog and Magog originate. This individual has a heavy Bani Israel mix in him as can be seen from his eyes.

**Ilham Aliyev, President of Azerbaijan**





Queen Elizabeth II, Queen of England



King Abdullah bin Al Hussein of Jordan. (124)



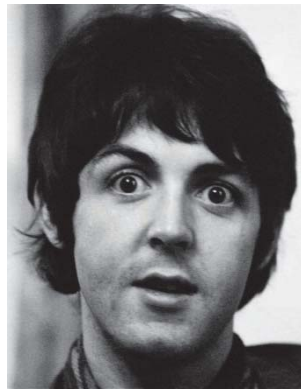
Singer Mick Jaeger from the group the 'Rolling Stones'.



No one 'makes it' in the music and movie industries unless they belong to Gog and Magog or they are Jews.

The picture on the right side, Mr. Mc Cartney is forcibly focusing his eyes. Under these conditions the exotropia disappears momentarily until the eyes are relaxed again.

**Singer Paul Mc Cartney from the musical group 'The Beatles'.**



**John Lennon, from the musical group 'The Beatles'.**





**King Fahd bin Abdul-Aziz Al Saud  
of ‘Saudi’ Arabia.**



Descendant of Abdul-Aziz Al Saud, the founder of “Saudi” Arabia. Khaibar Jews who were expelled from Madinah and settled in Yamamah (Riyadh). Later recruited by the Gog and Magog agents from the United Kingdom—T. E Lawrence or ‘Lawrence of Arabia’. (5) (43)



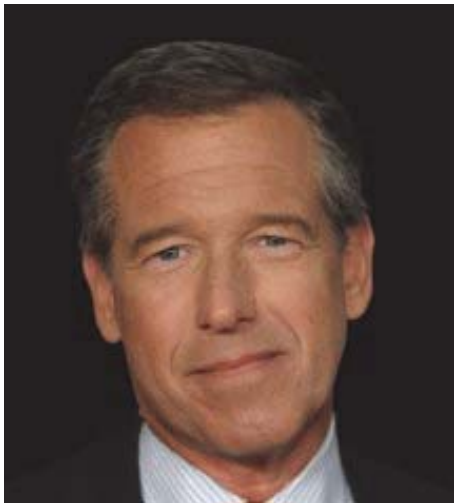
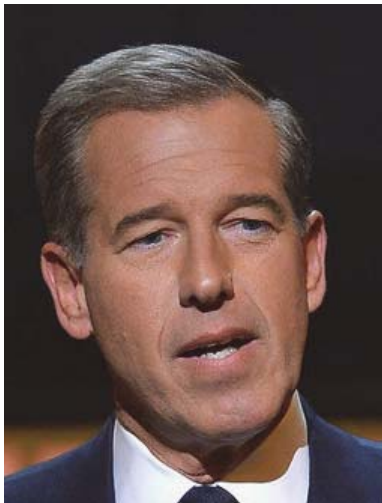
Angela Merkel, Chancellor of Germany. (247)



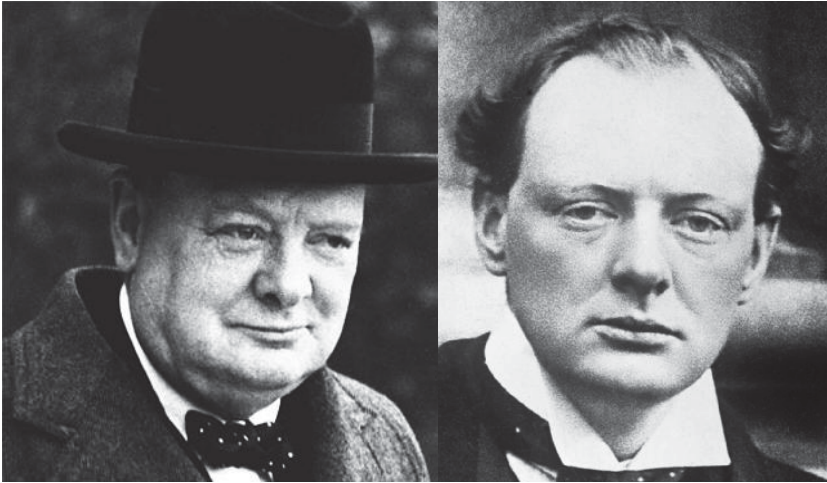
**Betty Friedan, Founder of ‘Feminism’**



**Brian Williams, news anchor**



Winston Churchill, ex-Prime Minister of the UK.



Dmitry Medvedev, Prime Minister of Russia



Hitler, 'German' leader.



Joseph Goebbels, Hitler's propaganda minister.



Next to Adolf Hitler ( who already became the "Fuehrer" in the twenties) stands half - Jewish Julius Streicher. Streicher's main job was to fight the Jews. Behind him stands a man with beard, the full Jew Moses Pinkeles alias Trebitsch-Lincoln who financed the "People's Observer" and Hitler's Party as well.



Hitler was a Gog and Magog 'Jew' with the mission of demolishing Germany from inside first, and second to ensnare Jews from around the world into assisting Gog and Magog in the establishment of the False State of Israel.

Although it is uncertain the actual number, Gog and Magog had to dispose of some of the Jews in gas chambers—or whatever other means—in order to further its plans, as the 'victim strategy' is part of drawing the Jews into the Zionist game, and duping them into assisting Gog and Magog to re arrange the world for the coming of the False Messiah—the Dajjal.

The reckless expansion of Germany all over Europe, North Africa, and Russia during WWII was its own undoing. Purposely executed. Today Gog and Magog is in full control of a subjugated and raped Germany, relegated to building fancy cars. Not what it used to be.

It must be said that, it does not matter whether six million Jews

died or one Jew died in the Nazi massacres. We as Muslims stand for Justice. These crimes are not a 'historical event' of a stronger nation 'conquering' or 'colonizing' a weaker nation. We do not sterilize the truth by applying to injustice terms that make people indifferent to them. Even if one person is killed we—*InshaAllah*—stand with the oppressed and not the oppressor—even if the oppressor is a Muslim or one of our friends or family member. The same applies to any of the many injustices perpetrated around the world, in particular over the past two hundred years, the slavery of the African people, the massacres perpetrated by Gog and Magog on the Orthodox Christians in Russia, the extermination of aborigines in the Americas, and the list goes on and on.

Every Muslim must realize that our beloved Prophet Muhammad ﷺ did not spend his time singing Quwalis, but he stood up and fought against oppression and injustice. After the five daily prayers, and other mandatory acts of worship, the establishment of justice is the first priority. Social justice, economic justice, criminal justice, *etc.*

May Allah ﷻ make us of those who stand up for Justice. *Amen!*

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

*And among those [humanity] We [Allah ﷻ] created is a community which guides by truth and thereby establishes justice [Muslims].*

Surah Al-A'rāf (The Heights) [7:181]

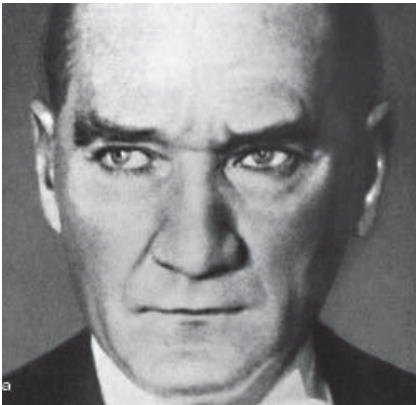
(282) (283)





Piles of Dead Germans in Stalingrad.

Kemal Ataturk, 'Founder' of Turkey. A very satanic looking person.





The 'Young Turks' posing with the typical 'poker face' that characterizes Gog and Magog 'color revolutions' around the world. All



Donmeh (crypto) Jews of Turkey. They were responsible for the massacre of hundreds of thousands of Armenians, while the whole world sees the Muslims as the perpetrators. The objective—to create a rift between Muslims and Orthodox Christians, and undermine the End of Time alliance. (5) (6) (44) (222)

**Tayyip Erdogan,  
President of Turkey**



Today Gog and Magog controls Turkey under the 'Islamic' guise. All they have to do is have their women wear a hijab and claim to be 'Islamic' and remove some of the restrictions that the prior Gog and Magog governments imposed—the crowds will follow. Co-sponsor of ISIS with Israel, USA, UK, France, KSA, Jordan, and the rest of the Gog and Magog Alliance. Turkey is currently undergoing false flag coups and terrorism to drive the country into chaos, economic failure and eventual civil war. One less Muslim country to have to deal with once they are done with it. All internally managed.

Most of Emine Erdogan's online pictures are well managed and only show her looking sideways. Nevertheless with detailed examination the reader can see a significant eye deviation on her right eye. (5) (223) (231) (232)

The same applies to his wife Emine Erdogan. The white part of the right eye is larger than the left eye. Side photo shots are used to hide the eye deviation.



Margaret Thatcher, ex-Prime Minister of the UK



Margaret Thatcher with Golda Meir, ex-Prime Minister of Israel



**Golda Meir, ex-Prime Minister of Israel**



**Donald Trump's mother, Mary Anne Trump**



**Ariel Sharon, ex-Prime Minister of Israel and war criminal**



Ted Cruz, presidential candidate for the USA. Marrano (Spanish crypto Jew pretending to be Christian) with Gog and Magog background. Note typical ear shape.



Paul Ryan, Speaker of the US House of Representatives

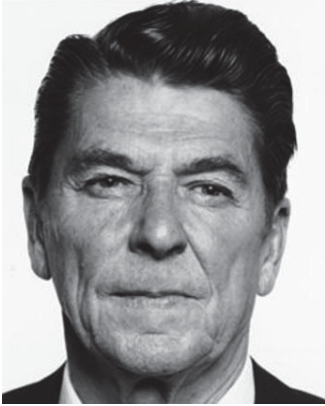




**Thomas Edward Lawrence**, also known as 'Lawrence of Arabia'. British MI5 (Her 'Majesty's' Intelligence Services) agent responsible for aiding the subversion of the Gog and Magog Saudis against the Ottoman Khalifa.



**Ronald Reagan, ex-President of the USA.** (Deceased). Gog and Magog take on all types of religions outwardly. Inwardly they are Talmudic Jews, and Satan worshippers.



**Jimmy Carter, ex-President of the USA**



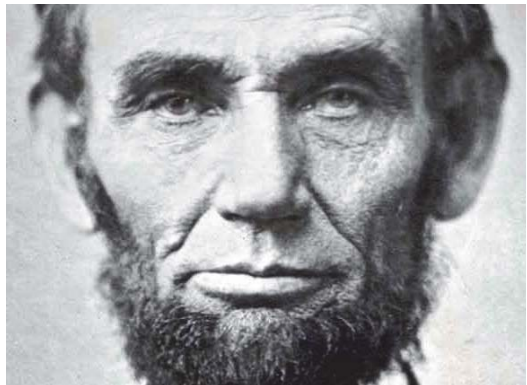
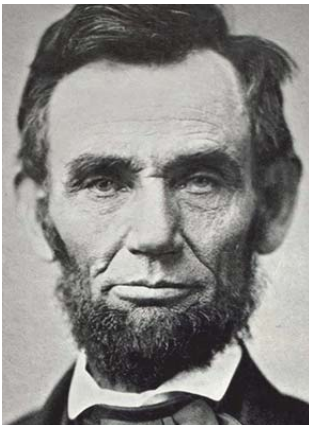


**John F. Kennedy, ex-President of the USA.** Gog and Magog member assassinated due to having attempted to breach the control of Gog and Magog on the *riba*-based paper-money financial system of the world, which they control. Not all of the people of Gog and Magog tow-the-line. Note that the ear type is the same as Jimmy Carter above.

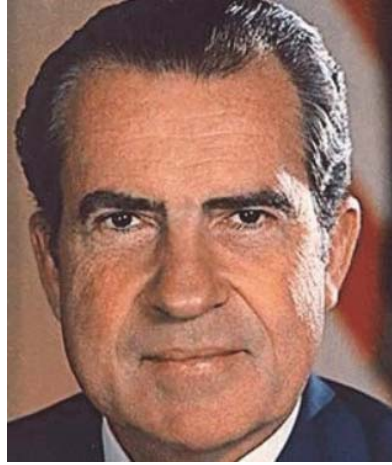
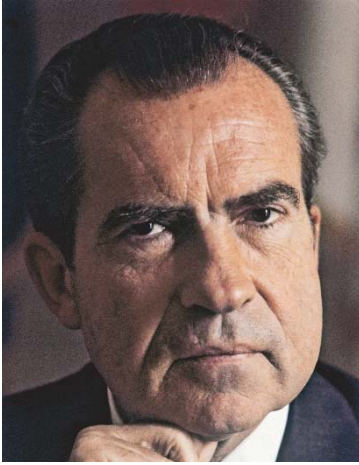


**Abraham Lincoln, ex-President of the USA.**

**All of US presidents are Gog and Magog**



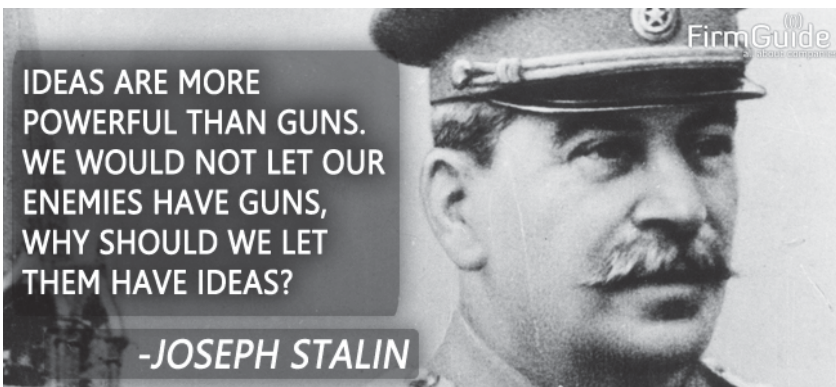
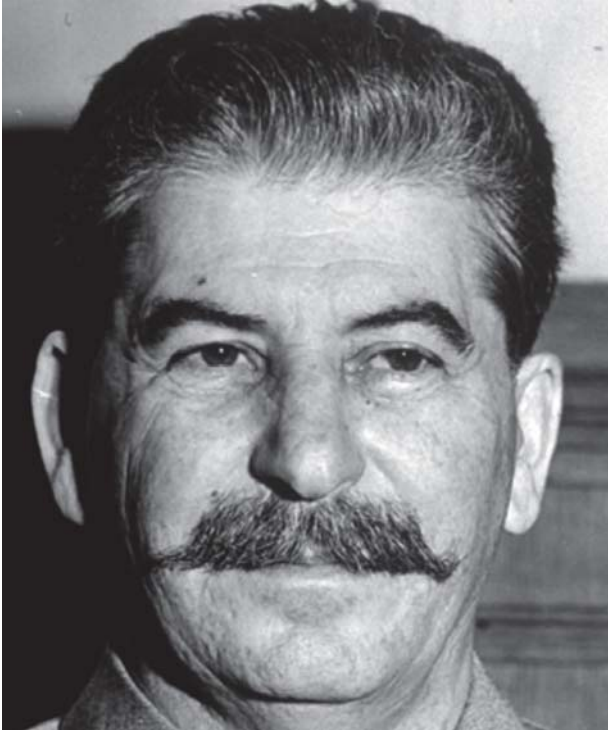
**Richard Nixon, ex-president of the United States of America**



**John Kerry, Secretary of State of the USA**



**Joseph Stalin**, dictator and mass murderer of the USSR (Ex-Soviet Communist Republic made up of Russia and bordering states). Note forehead, hair line, and forehead wrinkles are similar to Ronald Reagan.



Bolshevik deputies with Lenin, Trotsky, and Stalin with a common 'poker face' pose. 90 % of them Gog and Magog Jews who massacred more than 10 million Christian Orthodox Russians—well above the Holocaust. See picture of Hitler and his deputies above.



Nestor Kirchner, ex-President of Argentina

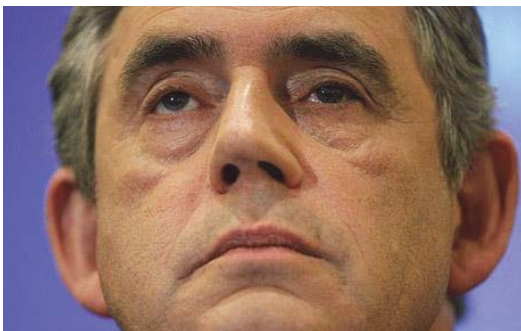




Lula Da Silva, ex-President of Brasil



Gordon Brown, ex-Prime Minister of the UK

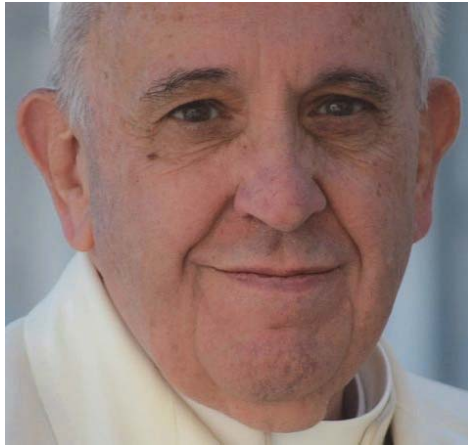


**Pope Benedict (Joseph Aloisius Ratzinger).** Removed from the post for looking too obviously evil. The reader should also keep in mind the other facial features that distinguish Gog and Magog, including the ear types. These are described in *The Sequence of Events at the End of Times*. In this case he has the same ear type as Lula Da Silva above.

**NOTE:** It is seen very often in the Gog and Magog controlled media accusations of anti-Semitism or long gone associations with the ‘Nazis’ of people who are actually part of Gog and Magog. This is used as a diversion for the general public to mislead as to the real nature of the individual. Pope Benedict is one of them. (5)



His successor, **Pope Francis (Jorge Mario Bergoglio)**, a particularly dark-souled individual of Gog and Magog—despite the smiles—but without the distinctive eye deviation. Nevertheless he can be identified by the type of ears, which match those of Hitler, Mr. Lula, and others. (226) (243)



**Ted Koppel, television anchor. Looks like J.F. Kennedy**



**Tom Brokaw, television anchor**

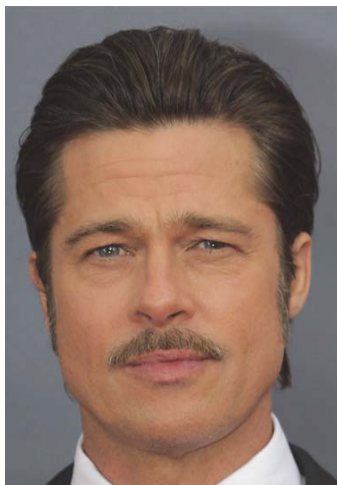
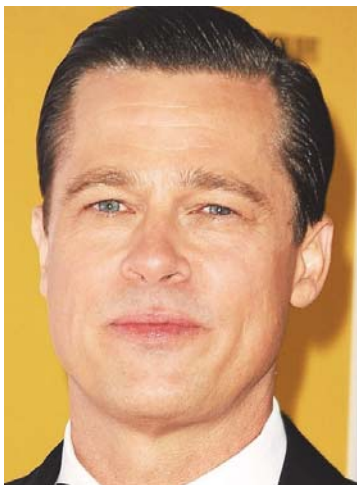


**Richard Engel, television anchor. Fluent in Arabic**





Brad Pitt, Hollywood actor



George Clooney, Hollywood actor



Note that the Turkish Donmeh Jews have a closer look to the original Gog and Magog look, as the people of Gog and Magog originate from just north of present day Turkey—today's Azerbaijan—between the Black Sea and the Caspian Sea. This is due to the geographical proximity to the Khazaria region.

In particular note the oriental-type eyes and the ears. The Gog and Magog Jews from the USA and UK have a significant mix with Europeans—either Anglo-Saxon, Germanic, *etc.* Their names reflect this. Turkey has been in the hands of the Donmeh Jews even before the fall of the *Khalifate*, where the *Khalifa* post was infiltrated and taken over. *InshaAllah* we will do a pictorial study in this book on this subject.

Mr. Basbug along with his colleagues from Israel, UK, France, KSA, Jordan, UAE, and the USA are the persons responsible for the creation of the terrorist organization ISIS.

Lastly note the satanic face on the left picture. (215)

**Ilke Basbug, Chief of Staff the Turkish Armed Forces.**



In relation to the Donmeh Jews of Turkey and the Saudis we can see the genetic relationship in this example:

**General Mehmet Yaşar Büyükanıt,**  
**Chief of Staff of the Turkish Armed Forces**



**Abdullah bin Abdulaziz Al Saud King of Saudi Arabia**



Note the nose, ears, oriental-type eyes, and the elongated face. The match is almost perfect. We have already show the eyes for King Fahd bin Abdul-Aziz Al Saud which confirm their family belonging to Gog and Magog. (215) (222) (231) (232)

Now, *InshaAllah* we will introduce the pictographically proof of the infiltration of Gog and Magog in Islam.

### **Pakistan**

We start with Pakistan, and due to time constrains, we will write briefly to present the ideas. This is a subject that requires more detailed research, but regardless the reader can obtain a glimpse of the situation.

The British spent 200 years doing divide-and-conquer in South Asia—today's India, Pakistan, and Bangladesh. This strategy included the systematic eradication of Islam from all over South Asia, to the point that by the 1940's Muslims in South Asia had hardly any books on Islam. Mosques and madrasas were shut down and scholars systematically killed. All school books had the picture of the Queen of England in the first page, and the teaching of the history of the Muslims in South Asia was reduced to snippets of Mughal Emperor Akbar who was Muslim, but pro Hindu. This information has been personally conveyed to this writer by a pious Muslim lady who was born in India and had to forcibly migrate to Pakistan upon the separation. Her father was in fact a police officer under the British government of India.

At the end of the Second World War, the British in their 'generosity' decided that after all that 'divide-and-conquer', they would actually give South Asian Muslims their own land and country—Pakistan. So in 14th of August 1947 Pakistan was allowed to be formed

by the British. Muslims from today's India geographical northern regions were forced to migrate to Pakistan. The truth of the number of Muslims massacred by Hindus and Sikhs in this generous process initiated by the British is still to be properly researched. Despite of this migration, millions of Muslims still continued to live in India today—but as a poor and oppressed minority.

Pakistan was formed as an 'Islamic Republic' of mainly Sunni belief, although in practice very far from the true Islamic system of government. The laws and organization of the country are mainly British in nature with some minor cosmetic influence of Islam.

Now, coincidentally Israel was founded just about a year after Pakistan on the 14th of May 1948, and the Islamic Republic of Iran was founded on April 1st 1979. The Gog and Magog run Soviet Empire invaded Afghanistan in December 1979.

The manner in which this whole event was managed is very particular. A replay of the many 'color revolutions' revolutions executed by Gog and Magog, with heroes and post-event historical accounts written like school children books.

For the masses a 'hero' was introduced and be suitable for mass consumption: Mr. Muhammad Ali Jinnah.

Mr. Jinnah was a Shia Ismaili Muslim from Khoja Gujarati background, whose father was in business with Sir Frederick Leigh Croft, part of the British Royal family. By now we know what is the ethnic and religious background of the British Royal family. Mr. Jinnah was not a religious person, drank alcohol, ate pork, and was married to a non-Muslim. He lived most of his life amongst the elite of the UK, being a

lawyer in the UK and having being accepted to the Law Bar in ‘Lincoln’s Inn’, one of the most prestigious in the UK. So, it is unclear as to what would have been Mr. Jinnah’s interest in setting up a country for the flourishing of Islam, that would pose a threat to the Gog and Magog Alliance, and how did he manage to do this by ‘himself’.

Mr. Jinnah showed up in India after many years of living in the UK, and with a few meetings he managed to almost single handedly found ‘Pakistan’. No ‘objections’ from the biggest enemies of Islam—the British Gog and Magog.

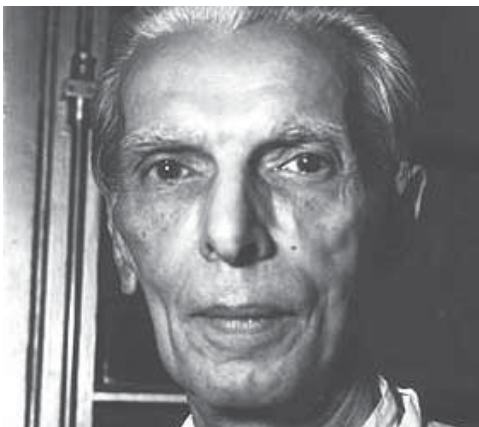
To aid in the process Mr. Jinnah had another lawyer who was also part of the Law Bar of ‘Lincoln’s Inn’ in the UK, although this one was presented as a Sufi and an Islamic intellectual—‘Sir’ ‘Allama’ Muhammad Iqbal. Mr. Iqbal had a ‘dream’ of our beloved Prophet Muhammad ﷺ telling him that Mr. Jinnah should form Pakistan. Every Muslim must know that the title of ‘Sir’ implies the pledging of alliance to the Queen or King, in rejection of the allegiance to Allah ﷻ and His Prophet Muhammad ﷺ—in particular if this Queen or King is part of the Gog and Magog Alliance.

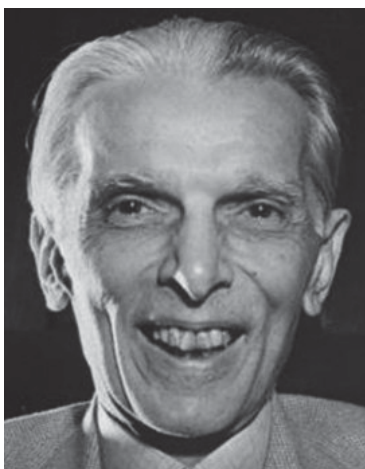
The end result was the creation of the ‘Islamic Republic of Pakistan’.

Further, the reader should be aware of the historical presence of Jews in South Asia. (5) (41) (199) (201) (202) (203) (204) (205) (209) (217) (238)

Continuing our facial study of the people of Gog and Magog, these are a collection of images of Mr. Jinnah. Please study his eyes and ears.

Mr. Muhammad Ali Jinnah









The strategic reasons for the British to establish Pakistan need extensive research, but as we already know the UK has been fully controlled by the Gog and Magog people for many centuries and we argue for the following—Pakistan was created by Gog and Magog for the following reasons:

- i. To assemble a large number of Sunny Muslims in one particular geographical location right opposite to future Shia Iran and a Hindu India.
- ii. As part of the plan, Gog and Magog assembled another 'Islamic' Republic—Shia Iran—in 1979. (206) (207) (210)
- iii. To eventually generate a Sunni/Shia sectarian conflict—which is well underway today in 2016. (211)

- iv. To assemble a majority Hindu fanatic state on the other side of Pakistan, who eventually would become a major ally of Israel. This 'Hindu India' would be eventually supplied with atomic weapons and participate in the wars against Pakistan and Iran. This is also well under way today.
- v. Pakistan would be secretly fed know-how on atomic weapons as well by US-trained Pakistani scientists. When India would be armed with atomic weapons by Israel a perfect set up for complete mutual destruction would be in place. All of these are a fact today. (41)

The questions for the South Asian Muslims are:

What advantage did it accrue to South Asian Muslims from forming Pakistan?

The proof that these actions of Gog and Magog were preplanned are:

- If the British really wanted to retreat from India, as they claim, due to the 'wrapping up of the empire', then they could have quietly done so. Effectively what would have happened is that Muslims would have gone back to taking over power all over South Asia, as it has occurred historically. Muslims would have then obtained controlling power from Afghanistan to South India to Iran. (246)
- Instead of obtaining a large land mass, Muslims were left with a smaller and fragmented country where a vast majority Muslims are concentrated. An easier target to deal with,

especially when considering that the objective is to eliminate Muslims with weapons of mass destruction.

- This model—which Gog and Magog managed to assemble successfully—has only one major beneficiary—Israel—hence the Dajjal.

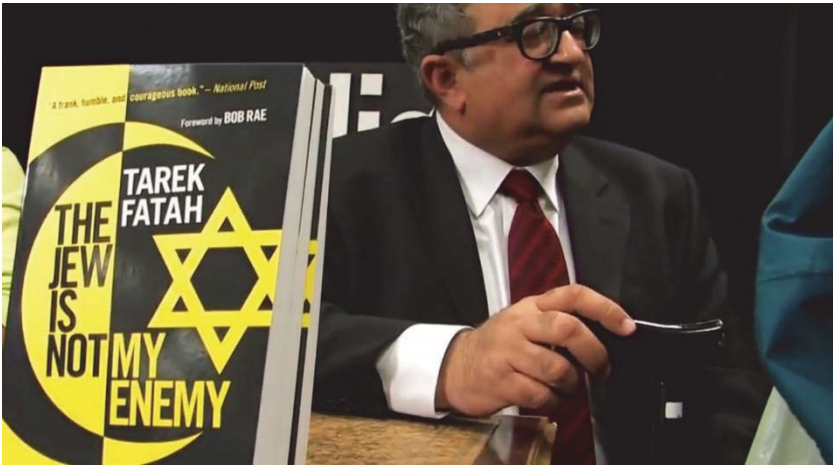
The whole scenario of Pakistan is the same as Turkey, the USSR, South American Countries, and pretty much most ‘countries’ around the world. All producing a ‘founding father of the nation’. This is a common strategy used by Gog and Magog to align the dupes into ‘patriotism’, which in turn produces an unending supply of ‘cannon fodder’ who join their armies to fight their wars and do their bidding and oppression worldwide.

Our estimation is that there is a heavy Gog and Magog Jewish mix amongst the Ismaili Muslim leadership. See the picture of actor Sir Ben Kingsley who is mixed Ismaili and Jewish. This is the reason for example that the Agha Khans are always invited and made part of the power group. For example in the city of Toronto, Canada, the Agha Khan ‘Islamic’ Museum was set up, where Gog and Magog Jew Prime Minister of Canada, Stephen Harper attended its inauguration. Mr. Harper is known to hate Muslims, and have propagated endless anti-Muslim measures throughout his tenure as Prime Minister of Canada. The elites of the Gog and Magog Jews do not attend events of the Muslims, unless they are part of them. A cursory inspection of Mr. Agha Khan’s pictures reveals a striking Jewish resemblance and the deviated eye—and Allah ﷻ Knows Best.



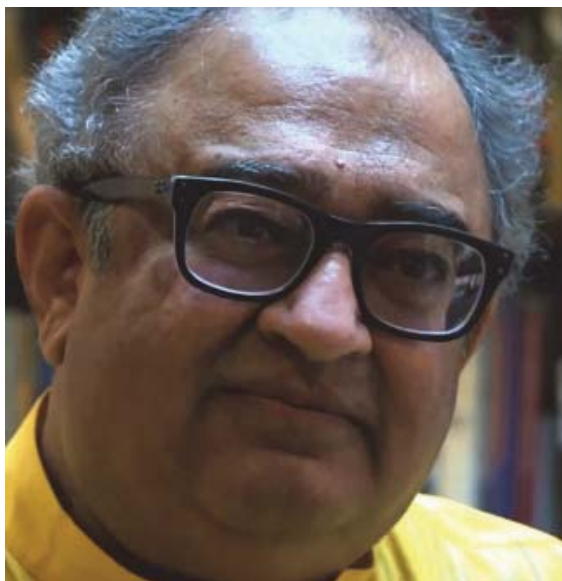
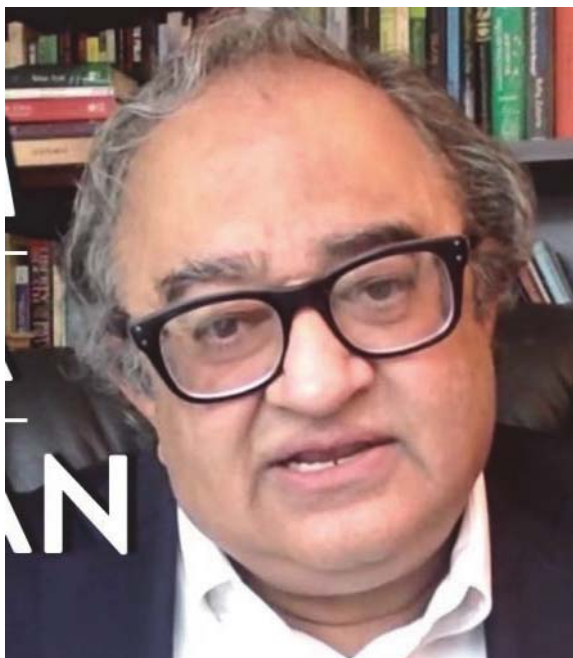
Mr. Agha Khan, Mr. Harper, and his wife. (5)





Canadian Gog and Magog Indian/Pakistani Jew operator, **Tarek Fatah**, spreads hate of Islam while pretending to be a Muslim.





## Islamic Republic of Iran

Again this is a subject that requires extensive study but due to limited time we will make some points and leave up to the reader to reach a conclusion:

- Ayatollah Khomeini was not born in Iran, but in Jullundur, India from a British father and a Kashmiri mother, hence the name given to him 'Hindizadeh', meaning 'born in Hind (India)'. His father being an agent of the Anglo-Iranian Oil Company.
- Before Ayatollah Khomeini took power in Iran he was hosted in exile by France. There he received significant media attention in the months prior to him returning to Iran to take over power.
- The return Mr. Khomeini to Iran was financed by France having flown him back in a Boeing 747, along with 120 invited western journalists.
- There is no real reason why a country governed by the Gog and Magog Alliance would finance the return of an Islamic cleric to his native country in order for him to take over power. By contrast the reader should consider if France or the UK would finance a group of proper Muslims to go to Saudi Arabia, take over power and ask the Ibn Sauds to leave those lands to the true Muslims. This is something that would never happen.
- Other than the kidnappings in the US embassy and minor skirmishes, which were needed to present some spectacle, the transition of power from Mr. Pahlavi to Mr. Khomeini was rather smooth.

- Mr. Khomeini, over the years, was involved in making numerous statements against the Jews, and accusing them of being involved in supporting the dictator of Iran—Mr. Mohammad Reza Pahlavi. Mr. Khomeini was also involved in making statements against the USA, stating things such as “...*the American serpent whose head must be smashed with a stone...*”, and later on coining the famous statement of the United States of America being the “*Great Satan...*” The same was done after by Mr. Ahmadinejad, who has Jewish background.
- All these statements do not match up to the actual actions of the Islamic Republic of Iran, who has been a full cooperator with the Gog and Magog Alliance since its formation, despite all the press against it. All of these statements are a common tool used to distract the masses from the true nature of those who make those statements.
- When Salman Rushdie wrote the “*The Satanic Verses*” in 1988, the Islamic Republic of Iran issued a fatwa against Salman Rushdie by 1989 on authority of Ayatollah Khomeini. Along with the fatwa there was a bounty for the killing of Salman Rushdie. Today in 2016—twenty seven (27) years after this event—Mr. Rushdie still walks this earth, despite Iran having a significant military/intelligence set up that would have allowed them to kill Rushdie in a matter of weeks—if they truly willed.
- The common Muslim people of Iran know for a fact that there is hardly anything Islamic about the behaviour of those governing Iran. Corruption is endemic. The elite amongst the



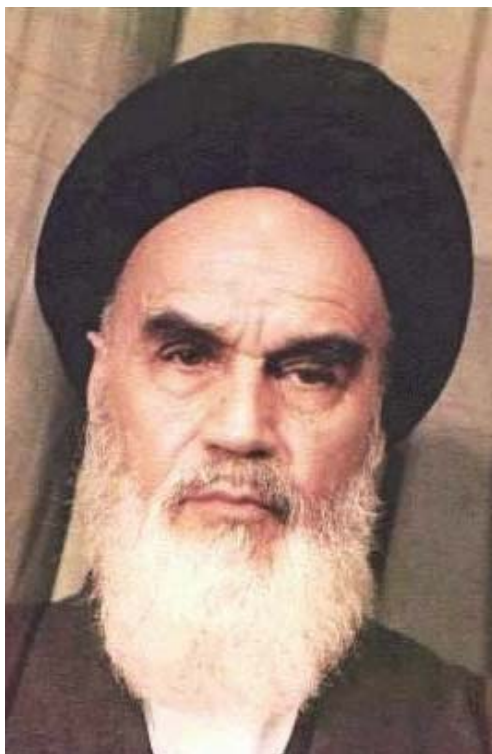
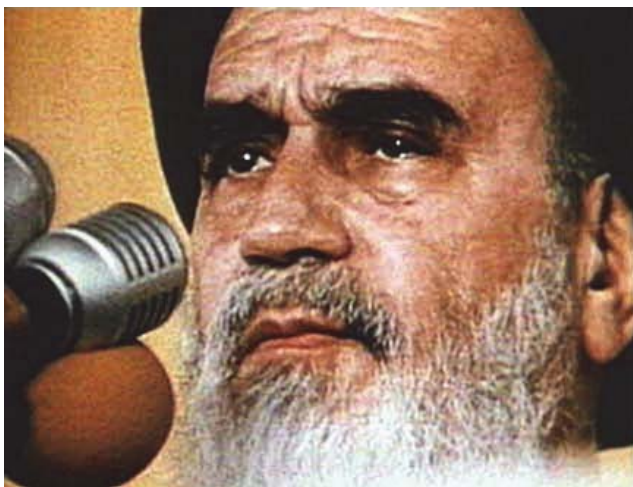
revolution have become exceedingly wealthy and powerful, while the common people undergo the oppressive tactics of any despotic regime—although this one claims to be doing it for Islam.

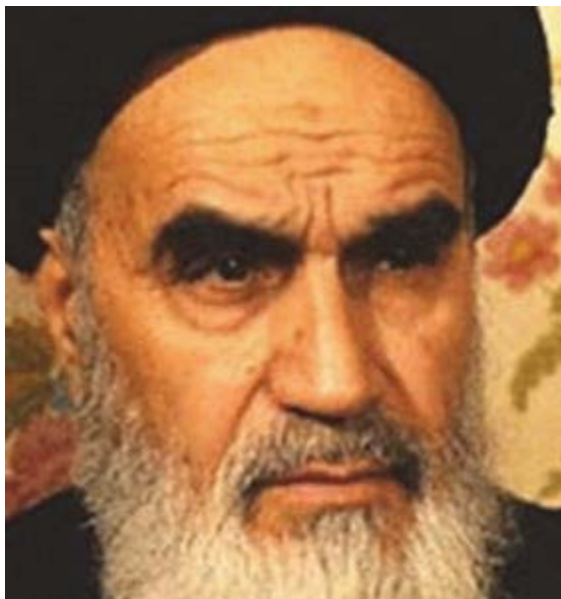
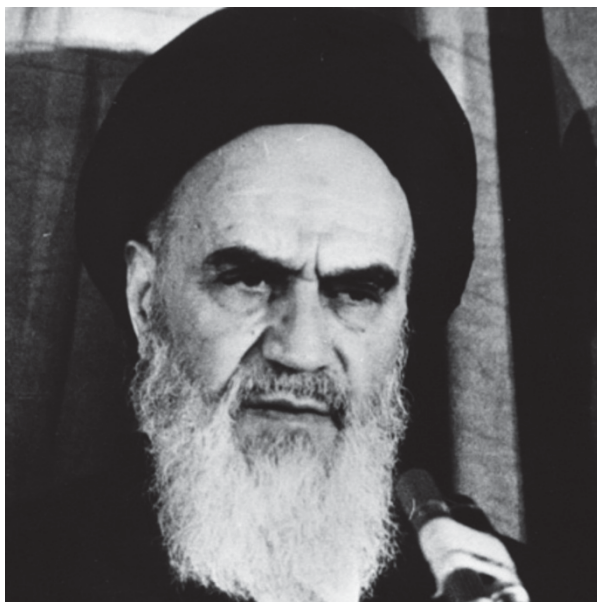
- The war between Iraq and Iran left more than a million Muslims dead. Mr. Saddam Hussein was well known to be an operative for the CIA (read Gog and Magog Alliance). Who was leading the war on the other side? Who benefited? Clearly not the Shia or Sunni Muslims of Iran and Iraq!

*InshaAllah* we go back to our pictorial analysis, and let the reader reach their own conclusions.

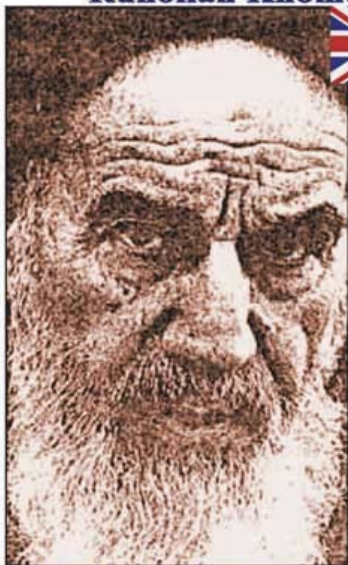
Oh Allah ﷻ, please lift the veil, please lift the veil, please lift the veil from the *Ummah*, so that You allow us to see the Truth, and not be deceived! *Amen!* (198) (206) (207) (210) (211) (213) (216)

**“...right eye ... like a swollen grape...”** (196)

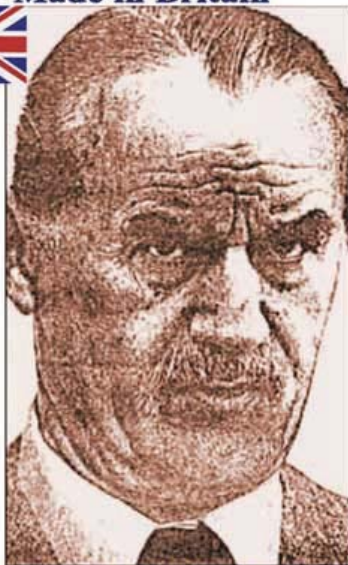




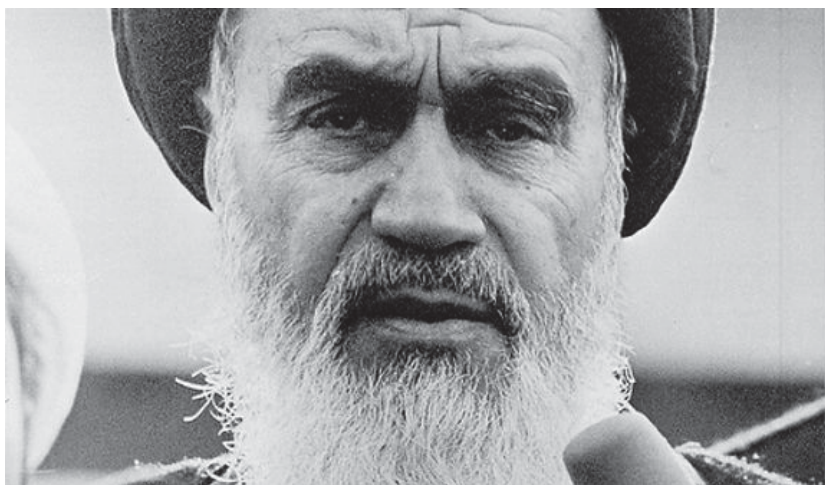
**Ruhollah Khomeini - Made in Britain**



1979 in Tehran, while watching  
Iranian students executions



Picture, taken 1972 while living  
in London with shaved beard



**Haji Williamson.**

**Ayatollah Khomeini's father. A typical Jewish face.**

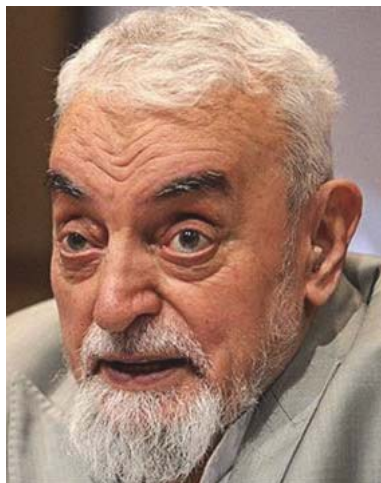


## The People Surrounding the 'Islamic Revolution' in Iran.

**Asadollah Asgaroladi**



**Habibollah Asgaroladi**





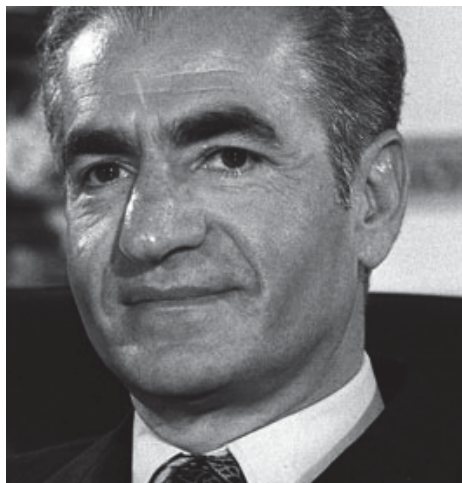
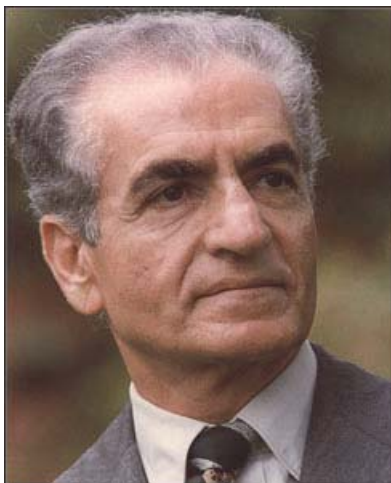
### Mahmoud Ahmadinejad



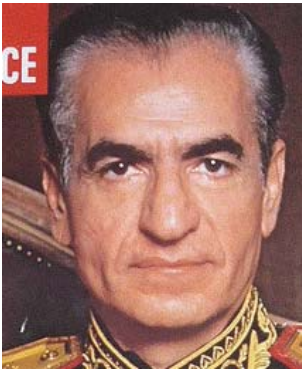
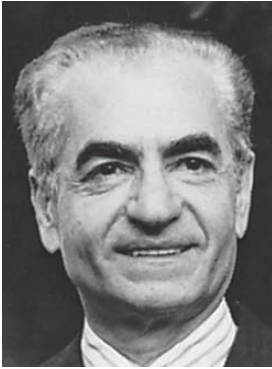
Although Mr. Ahmadinejad does not have the characteristic deviated eye, he does have typical Hebrew eyes in their shape and eye socket position. These type of eyes can be seen in Pashtuns and Yemenis. Also he has characteristic Jewish ears. Mr. Ahmadinejad is of Jewish background. (216)



Shah of Iran—Muhammad Reza Pahlevi

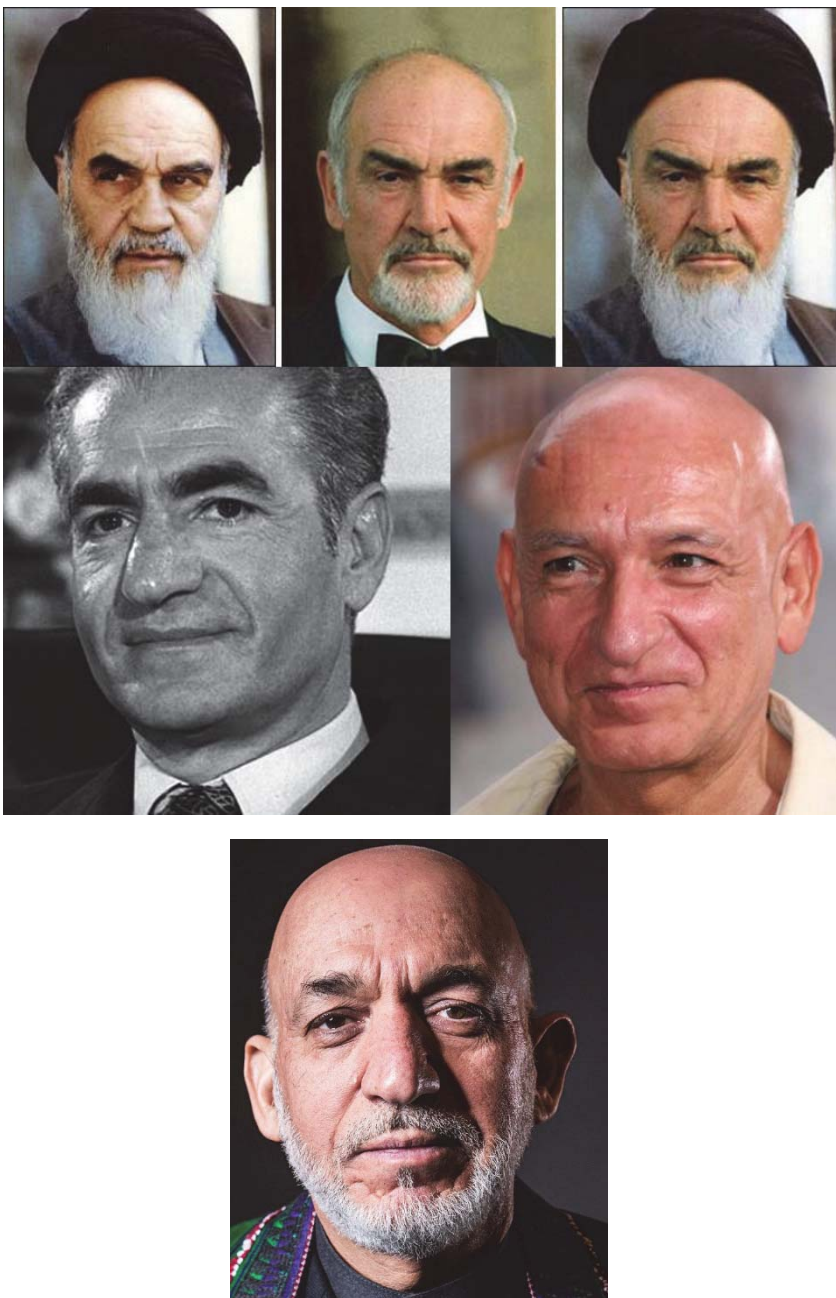




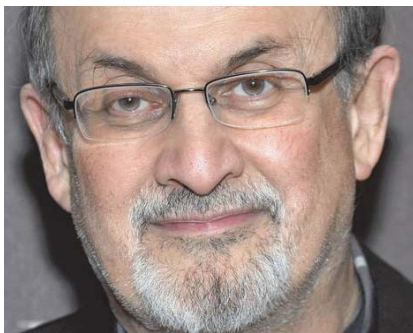
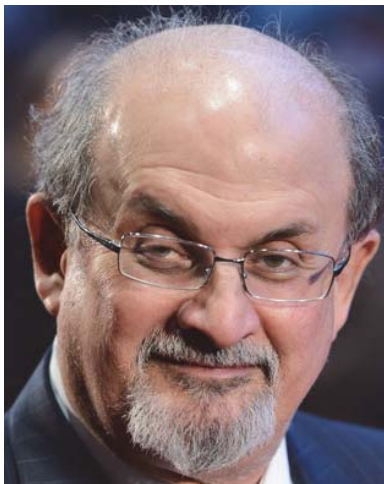


One of the ways to determine the ethnic origin of a person is to compare their physical appearance to another individual who is known to belong to a certain ethnic or religious group. This not only includes the eyes, but also any other facial feature, including forehead wrinkles, brow lines, smile lines, ear shape, *etc.* Below we have:

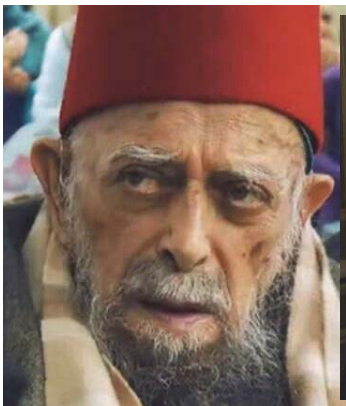
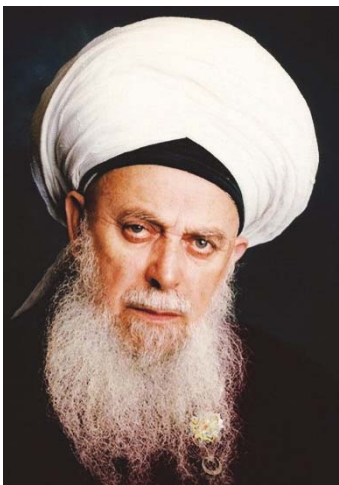
4. Mr. Khomeini compared to actor Sean Connery. The top right picture being a mockup of Sean Connery with a beard and a turban.
5. Mr. Muhammad Reza Pahlavi—Shah of Iran—compared to actor Ben Kingsley. (213) (209)

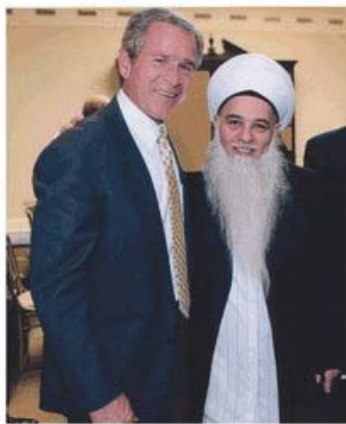


**Salman Rushdie.** Somehow every enemy of Islam ends up with the British title of 'Sir'. (212)



Naqshbandi 'Sufis' Sheikh Nazim Al Haqqani (left) and his deputy Sheikh Hisham Kabbani (right). Of those who 'go to the kings'. Our beloved Prophet Muhammad ﷺ has warned us of those who will swindle people with the use of religion. (29) (182)





To Shaykh Kabbbani  
With Best Wishes,

*Ben Paul*





## The Ottoman Empire and Gog and Magog

Sheikh Imran Hosein ﷺ asserted in his book *An Islamic View of Gog and Magog in the Modern World* that the Ottoman Empire was infiltrated by Gog and Magog and eventually was taken over by them. (6)

One of the primary objectives of Gog and Magog was to launch a continuous war against Orthodox Christianity with the aim of disrupting and breaking up the End of Times alliance between Muslims and Orthodox Christians that our beloved Prophet Muhammad predicted. The follow-up regime to the Ottoman Empire run by the Gog and Magog Jew Mustafa Kamal Ataturk continued this objective with the massacre of the Armenians. (222)

As it is typical of Gog and Magog, all their actions are performed in a manner such that the real planners and perpetrators cannot be identified. Back then the blame was put on the Ottoman Muslims. Today the blame for the atrocity of September 11, 2001 and a myriad of other false flag terrorist operations such as ISIS, is blamed on Muslims 'extremist' worldwide.

Gog and Magog does not rule by drastic action, and avoids bringing attention to itself. Planning and action is done in a slow methodical manner until their objectives are achieved. They do this by maintaining the overall structure of the society they infiltrate, customs, and general operation. For example under the Ottoman Empire they continued to apply Islamic Law, and maintained all the institutions. Nevertheless when it was time, their people walked away and 'pulled the plug' without putting up a fight, leaving behind the pieces to be taken over by another Gog and Magog ruler—Mustapha Kemal Ataturk. In most such cases they take refuge in Gog and Magog western countries. Such was the case

with the last Ottoman '*Khalifa*', and was the case with Muhammad Reza Pahlavi, the Shah of Iran.

This is the look of the earlier Ottoman sultans:

### Osman I—Reigned 1299-1326



Mehmed II, The Conqueror of Constantinople—Reigned 1444-1446 and 1451-1481. Initiated the aggression against Orthodox Christians by converting the Church of Hagia Sophia into a Mosque, which is prohibited in Islam. Mehmed II had placed in top positions of power many Jews. His son and successor officially opened up Turkey to the Sephardic Jews exiled from Spain by Western Christians after the defeat of Andalusia. This can be considered the beginning of the take-over of the Ottoman Khalifate by Gog and Magog. (232)

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَتَّخِذُوْا بِطٰنَۃٍ مِّنْ دُوْنِكُمْ لَا يٰۤاَلُوْنَكُمْ  
خَبٰۤلًا وَّ دُوًّا مَّا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَآءُ مِنْ اَفْوَاهِهِمْ وَمَا تُخْفِي  
صُدُوْرُهُمْ اَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآٰيٰتِۃَ اِنْ كُنْتُمْ تَعْقِلُوْنَ ﴿١١٨﴾

*O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidences, verses) if you understand.*

Surah ‘Āli ‘Imrān (Family of Imran) [3:118]





Bayezit II—Reigned 1481-1512. Son of Mehmed II



Selim III—Reigned 1789-1807

This is the look of the later Ottoman sultans—Gog and Magog sultans:



Ottoman Caliph Abdulhamit II  
Reigned—1876-1909



Ottoman Caliph Abdülmecid II  
Reigned—1922-1924



Abdul Aziz I—Reigned 1861-1876



Mehmed V – Reigned 1909-1918



Murad V—Reigned 1876-1876



**The mother of Murad V.** Note the deviated eye in the drawing.

The reader will note that most of the mother of the Ottoman *Khalifas* were taken as slaves from amongst the people of Gog and Magog in the region between the Black Sea and the Caspian Sea. The most likely scenario is that after the release of Gog and Magog, these women were purposely introduced into the Harem in order to obtain descendants of the Gog and Magog lineage. (231) (232)



**Mehmet VI—Reigned 1918-1922.** The last Ottoman *Khalifa*. In the good tradition of Gog and Magog all exiles end up in living in luxury

in Europe.



**Gülistu Kadınefendi—mother of Mehmed VI. Note right eye.**

### **Grand Viziers**

The real power in the Ottoman Empire was held by the Grand Viziers. Since the conquest of Constantinople by Mehmed II, Jews were placed in positions of power and influence, such as Viziers, physicians of the court, and Finance Ministers. There is hundreds of years of opportunity for the Gog and Magog Jews to infiltrate the Ottoman Empire and steer it in the direction they wanted.

This is a subject that needs further extensive study for which we have not time but we give a small sample:



Said Halim Pasha  
The Grand Vizier of the Ottoman Empire from 1913 to 1917



Ahmed Arifi Pasha—1879.



Mehmed Said Pasha—1879-1880

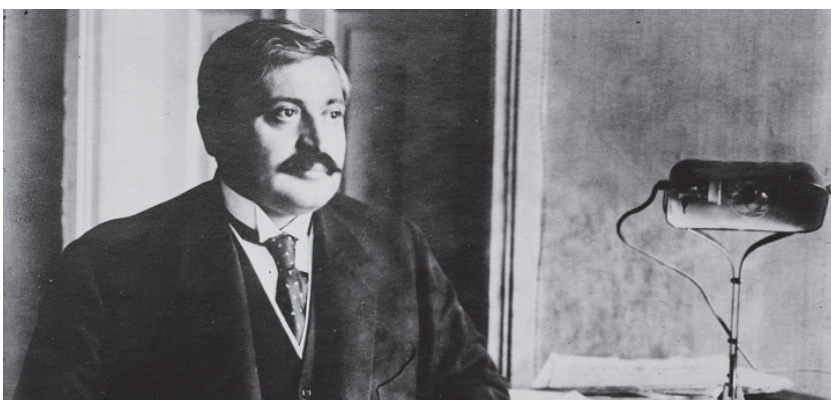


Mehmed Kamil Pasha—1833-1913





**Said Halim Pasha** was an Ottoman statesman of Albanian origin who served as the Grand Vizier of the Ottoman Empire from 1913 to 1917.



**Mehmed Talaat Pasha**, known as Talaat Pasha, was one of the triumvirate known as the 'Three Pashas' that de facto ruled the Ottoman Empire during the First World War. Responsible for the Armenian



Genocide.

**IMPORTANT:** Although the Armenian Genocide was clearly planned by the people of Gog and Magog to create enmity between the Muslims and Christian Orthodox, Muslims were involved in executing such crime. Muslims must take responsibility, acknowledge this major crime and compensate the people of Armenia in whatever manner possible, as the people of the world are seeing Islam as those responsible, and this is not acceptable. May Allah ﷻ make us of those who stand up for Justice. *Amen!*

... And more ... but the War of Al-Dukhan is coming and we need to get ready *InshaAllah*.

## Conclusion

As we have stated in our prior book *The Sequence of Events at the End of Times*, and at the beginning of this section, Allah ﷻ warned the Jews that their lack of acknowledgement (commonly termed 'belief') in Him ﷻ and His ﷻ Messengers, with the corresponding breaches to Allah's ﷻ that come from such behaviour, will lead to punishment. (5)

Allah ﷻ has allowed Gog and Magog to infiltrate the Jews, and as we have seen, utilize them for their purpose. This infiltration is a punishment for the Jews that will lead them in the end to complete destruction after the Dajjal is killed by Prophet Jesus ﷺ in Jerusalem. Judaism for Gog and Magog is nothing but a cover.

Oh Allah ﷻ, please guide the Jews to acknowledge You ﷻ and your Prophets ﷺ. *Amen!*

**The 'Island'**

One last finding to cement the truth of Sheikh Imran Hosein's ﷺ statements that, '*a day like a year*' in the otherworldly presence of the Dajjal belongs to the British Empire. (6) (273)

Bellow we see pictures of the statues of Gog and Magog, the 'defenders of the city of London' at the Guildhall in London, UK. (233)

The Bible states—and the Jews and Christians believe—that Gog and Magog will attack Israel. They even believe that Gog and Magog are the Muslims.

We argue here that Gog and Magog have already attacked Bani Yahood of Bani Israel, and they have taken over their leadership. While claiming to worship God, in reality they worship Satan. While claiming to be 'Jews', their objective is preparing the world for the coming of the 'one eye' – the Dajjal.

This is the reason that the elites of the United Kingdom have Gog and Magog as their protectors! (235)



A close up of one of the statues reveals the right...”...*eye which looks like a swollen grape...*” (196)





One comparison:



Habibollah Asgaroladi,  
Member of the 'Islamic Revolution' Iran



This is the second statue of Gog and Magog at the 'defenders of the city of London' at the Guildhall in London, UK. Note the almond eyes pointing upwards.



Mr. Donald Trump making the 666 sign. Note almond-shaped eyes with upward/outward pointing outer part of the eyes.



Lauran Bush, wife of George Bush Jr. Again, Note almond-shaped eyes with upward/outward pointing outer part of the eyes.

Our beloved Prophet Muhammad ﷺ stated that Allah ﷻ said:

**“...I have sent such persons (Gog and Magog) that none would dare fight against them....”**

Hadith of our beloved Prophet Muhammad ﷺ (192)

**“...Gog and Magog will emerge and they will, as Allah describes, “swoop down from every mound.”[21:96] The first of them will pass by lake Tiberias [Sea of Galilee, also Kinneret, Lake of Gennesaret, or Lake Tiberias] and drink from it, then the last of them will pass by it and will say: “There was water here once...”**

Hadith of our beloved Prophet Muhammad ﷺ (13)

These Hadith above describe what is already underway, and not an event that will happen in the future. Not only Gog and Magog have been released and take the ‘water’ [wealth] from all over the world, but are also taking the water from the Sea of Galilee to feed the needs of the False State of Israel. Eventually this water will disappear as has been predicted in the Hadith. This being a major sign of the coming of the Dajjal. Only upon the *dua* of Prophet Jesus ﷺ, will Allah ﷻ send a worm that will kill all of Gog and Magog. (13) (279)

The full extent, and definite conclusive proof of all of what has been stated will only become clear as events develop. Nevertheless the actions of people is what defines them, and we have already seen Satan rearing its horns all over the world.

So we use the observation capabilities that Allah ﷻ has given us to come up with a conclusion that is actionable. Knowledge that we can be used in the defense of the *Deen* of Islam, Muslim, and people around the world to establish Justice—*InshaAllah*.

And, Allah ﷻ Knows Best! *Amen!*

**IMPORTANT:** I would like to make an important point.

I have come across several Muslims—living and who have passed away—that belong to the people of Gog and Magog and/or have Bani Israel lineage. Many of these Muslims have stood up for justice and initiated a change for good, some even paying with their lives. The reader must know that there are believers—although very few—among them, and the proof is in the Hadith. Further since we argue that to some degree the people of Gog and Magog are mixed with Bani Israel blood, Allah ﷻ will bring those of them who are believers to assist Imam Mahdi (عليه السلام). As we know already Imam Mahdi is of Bani Israel and Arab in lineage. Prophet Jesus (عليه السلام) is also of Bani Israel lineage.

So, our point for those Muslims with Gog and Magog and/or Bani Israel background is that you are believers now and Allah ﷻ is with you. You stay with Allah ﷻ regardless of what the rest of the people of Gog and Magog do, and Allah ﷻ is bringing you out to gather you around Imam Mahdi (عليه السلام) and Prophet Jesus (عليه السلام). And Allah ﷻ is making you His ﷻ instrument for the success of Truth. Alhamdulillah! (5) (190)







## Appendix II

# On Reading Faces The Penetrating Light of the Believers

Narrated Abu Sa'eed Al-Khudri رضي الله عنه:

The Messenger of Allah ﷺ said: “Beware of the believer’s intuition, for indeed he sees with Allah’s Light.” Then he recited: “Surely in this are signs for those who see” [15:75].

(280)

In these times of Tribulation it is extremely important for the leaders amongst the Muslims to return to some of the tools that Allah ﷻ has given us in order to facilitate dealing with the enemy.

The ‘reading of faces’ is one such skill.

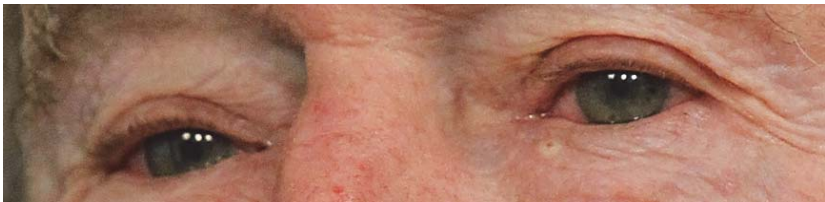
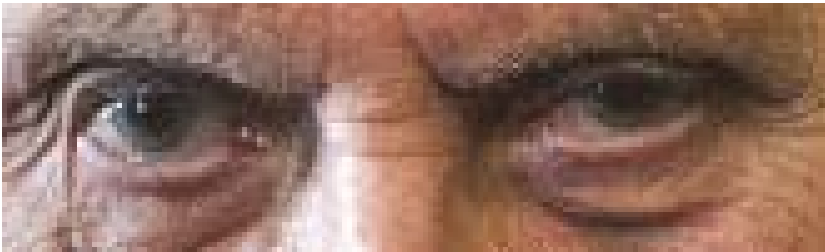
Starting from the commencement of a person’s life—newborns—are in a state of Fitrah without sin. As a person grows up and increases in sinful behaviour without repentance this accumulates darkness in the heart and the face, which for the most part shows up in the eyes and the

face of the individual. In particular, those who are obstinate in the denial of Allah ﷻ and are keen on evil deeds take on a satanic look in their faces and eyes, although some of these individuals are able to hide their true nature. But not from the true believers.

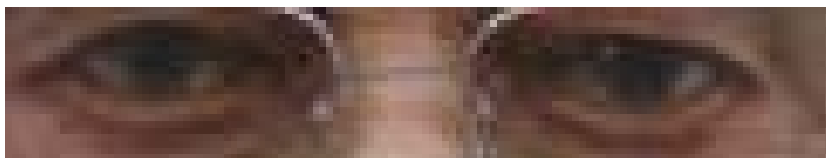
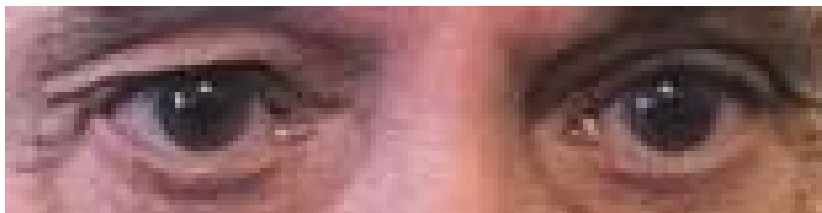
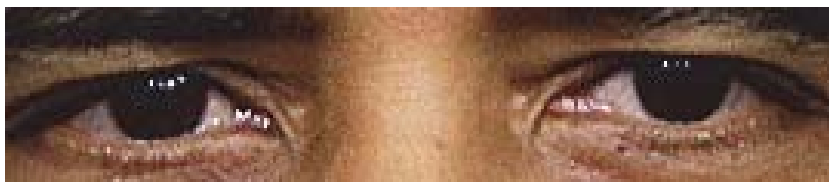
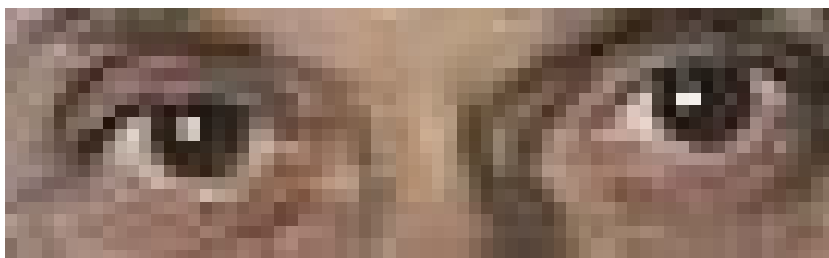
The opposite is true for those believers who continuously work at repenting and turning towards Allah ﷻ. Light fills the face of the individual.

Now, when we assess the character of a person, we are only doing so at that moment, and it is an estimation in order to make decisions that will help protect the Muslims—those who are under the protection of the leadership. We do not claim to know their end condition with Allah ﷻ. That is we never say, ‘that person will go to Hell’ or ‘that person will go to Heaven’. Allah ﷻ knows their last destination and our own last destination, and our Prophet ﷺ has given a stern warning in this regards. (281)

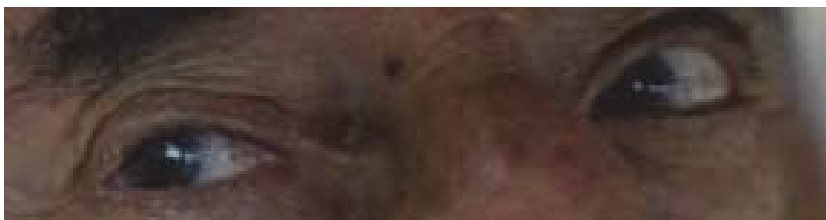
Would you trust these people?

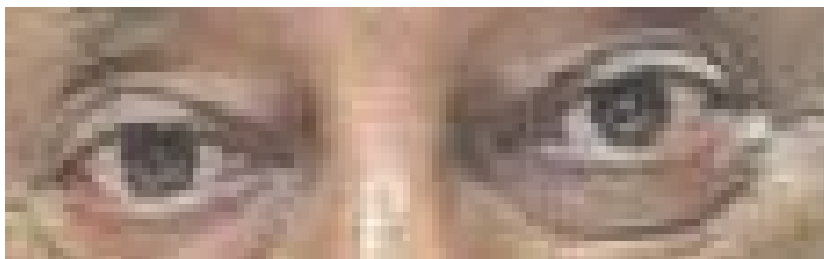






And what about these?

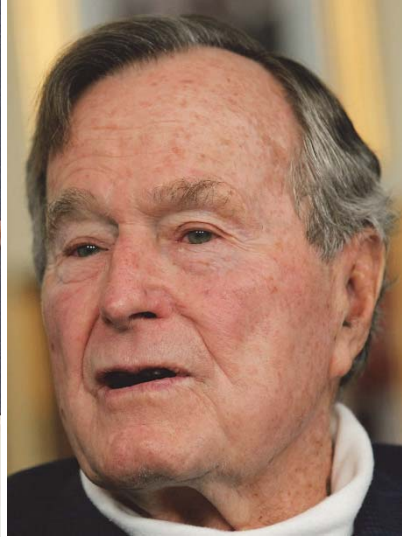




The people of the first group of eyes are:



Pope Benedict



George Bush Sr.

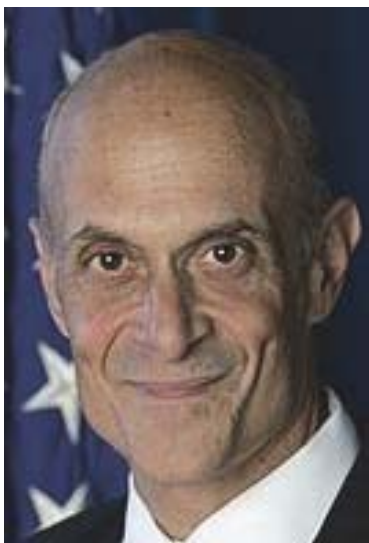


Tony Blair



Raul Castro.

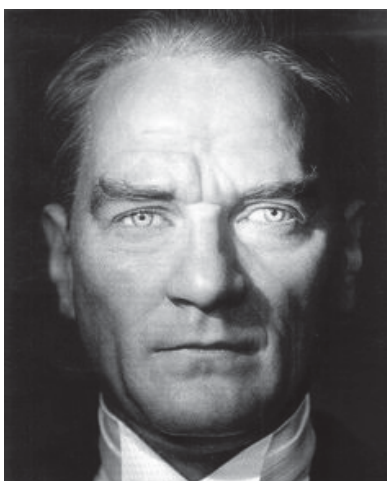




Michael Chertoff



Barak Obama



Mustafa Kamal Ataturk



Muhammad Jinnah

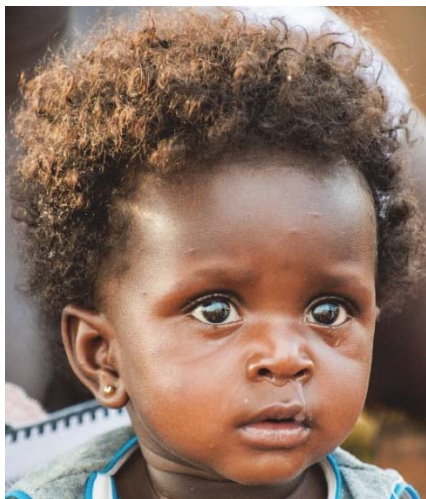


**King Abdullah**

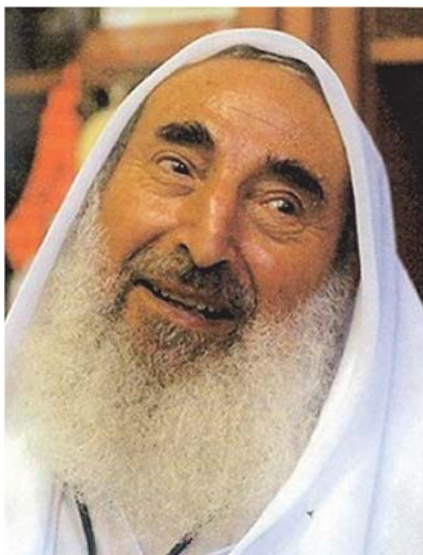


**Pope Francis**

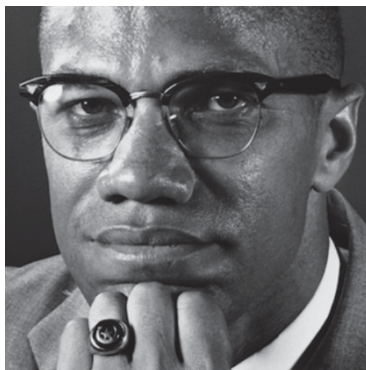
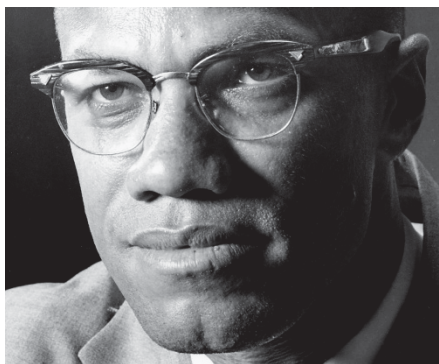
The people of the second group of eyes are:



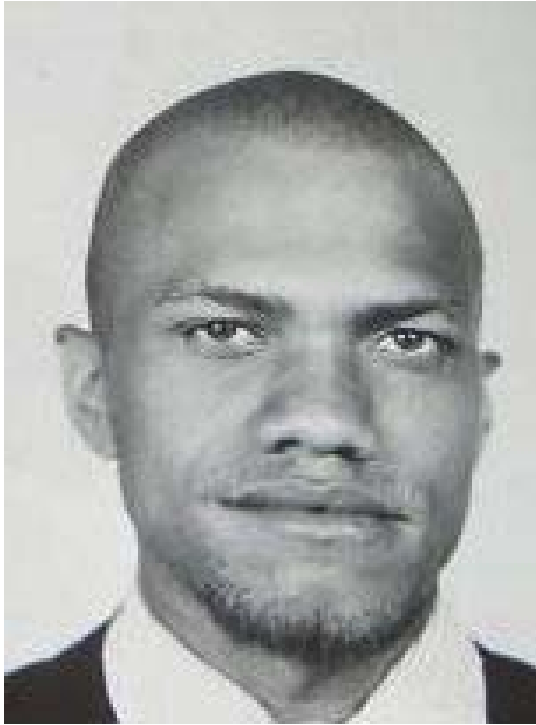
Young African Girl  
– Noor of Fitrah



Sheikh Ahmed Yassin ﷺ



Malcolm X ﷺ



Malcolm X mug shot before he became Muslim. Even then his eyes tell you there is something good about this man!



**Sheikh Imran Hosein** 🌿

So, what we are looking for in reading the faces of a person is to try to ascertain the degree of '*noor*' in the eyes of the individual. Also we are looking to ascertain the degree of facial proximity to the face of Satan or to an 'angelic-type' face of a person. The more evil the person, the less light in their eyes, and the more 'demonic' will be their face.

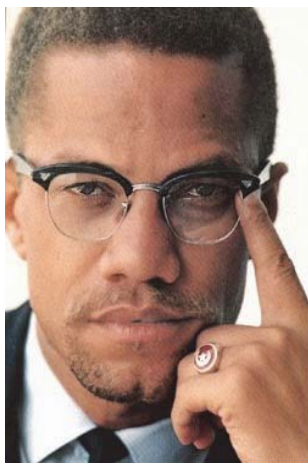
In regards to the '*noor*' (light) the reader must take into consideration the following:

- a. The *noor* of a person may be reduced by certain life factors such as stress and disease. Also if the person has recently been involved in some kind of sin, which will reduce the *noor* immediately.
- b. The 'base line' of *noor* can be learnt by observing the eyes of a child. Preferably a Muslim child.

- c. The reader should not confuse ‘*noor*’ with ‘shiny’ eyes. There are many people in the world who somehow have shiny eyes. In particular this writer has observed this in people from Iran, and Africa.
- d. There are people of particularly high rank with Allah ﷻ—Prophets, Saints, Qutubs—who will have no *noor* in the eyes but their body and faces irradiate light. This is because they are ‘poles’. Allah ﷻ irradiates this world with light from them, and just like an explosion has no sound in its center, a person irradiating light will not reflect it as they are at the center of it. In other words *noor* in the face of a person is the reflection of Allah’s Light. But if Allah ﷻ is channeling light through a person to the world, then their eyes will not be reflecting it but emitting it. May Allah ﷻ bless them and all of us, and bring us all close to Him, permanently increasing our ranks infinitely! *Amen*.

This is all we can contribute on this subject.

And Allah ﷻ knows best!



***"Be peaceful, be courteous, obey the law, respect everyone; but if someone puts his hand on you, send him to the cemetery."***

***Malcolm X***



## Appendix III

# Strategic Alliances Russia and China

Muslims wherever they are—either as a whole country or as a small *Muslim Village*—shall form positive alliances with other people of other religions, who have the same outlook—Allah ﷻ.

It must be understood that Allah ﷻ has granted us means. One of these is mutual help with other people—some of whom may not be Muslims. In the same manner as the alliances that our beloved Prophet Muhammad ﷺ set up in Medina.

Alliance does not include seeking the protection as, Allah ﷻ has prohibited Muslims from seeking the protection of non-Muslims. An alliance implies association at equal levels.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَاءَ بَعْضُهُمْ  
أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنَّهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ





*“Oh you who believe [in Allah, the Qur’an, and the Prophet ﷺ], do not take the Jews and the Christians as (your) protecting friends, helpers, allies (at a time) when they become friends, allies of each other—and **whoever maintains friendship and alliance with them becomes one of them**; behold, Allah ﷻ does not guide such evil doers.”*

Surah Al-Mā'idah (The Table Spread) [5:51]

Meaning: Do not enter into a relationship of alliance and dependence with Jews and Christians—when they are in mutual alliance—in which you depend upon them for your security and survival. If you enter into such friendship and alliance, you are one of them—you are no longer a Muslim—you lost your Islam!

This does not include alliances with Christians when they are not in alliance with the Jews, or alliance with Jews when they are not in alliance with Christians. . An alliance with Eastern Christian Russia who is at war with the Gog and Magog Alliance is a permitted alliance. An alliance with China, who is not in alliance with neither the Christians, not the Jews, is a permitted alliance.

Under the current world scenario, the Gog and Magog Alliance is attacking Russia via proxy in Ukraine, and it is slowly moving against China.

One of the main tools utilized by the west to manipulate the oil price and by it economically destabilize Russia, is the shorting of oil futures contracts to collapse the oil price and tumble the Russian ruble. So far it has been successful. Currently Russia’s ruble has devaluated

significantly and keeps the interest rate at 14% in order to avoid further collapse. This is only patch work measures similar to the ones taken by many countries with weakened currencies. The only way these type of interest rates can be paid is by printing more “paper money”, and this can only lead to hyper-inflation and further economic collapse. The currency war will inevitably lead to a war between the US and Russia, as a shift to gold currency by Russia will collapse the value of the US dollar. The US dollar is not backed by gold, and the current backing against petroleum (US Petro Dollar) is insignificant due to the collapse of the petroleum prices from manipulation of futures markets.

Russia will eventually move into gold currency as this will be the only option to counter the collapse of its economy—this being one of the triggers for atomic worldwide war—the War of Al-Dukhan

We advise to our Muslim in this manner, due to the fact that our beloved Prophet Muhammad ﷺ has predicted in the Hadith the coming to be of an alliance between the Muslims and the people of Rum (Russia).

The full explanation of this subject is too extensive to go into detail in this book. We request our readers to research Sheikh Imran Hosein’s extensive explanation on this very important issue.

The alliance block predicted by our beloved Prophet Muhammad ﷺ of Muslims and Rum (Eastern Orthodox Christians) is already being formed today. (6) (7)





## Appendix IV

# Resources

This section contains a list of books and online links with resources that are useful for the upcoming times of tribulation. In particular prepping, survival, and others. The reader should not assume that they will die in the upcoming worldwide atomic war, and hence should be prepared for himself and his family—*InshaAllah*.

### Prepping Web Sites:

<http://graywolfsurvival.com>

<http://www.backdoorsurvival.com>

<http://urbansurvivalsite.com>

<http://americanpreppersnetwork.com>

<http://survivalist101.com>

<http://www.thehomeforsurvival.com>

<http://www.villageearth.org>

### **Self Defense:**

[www.fightfast.com](http://www.fightfast.com)

### **Some books:**

*Mini Farming, Self Sufficiency on One Quarter Acre*, Brett Markham, Skyhorse Publishing Inc., 2010.

*Finding Your Way Without Map or Compass*, Harold Gatty, Dover Publications, 1983.

*Bush Craft 101, A Field Guide to the Art of Wilderness Survival*, Dave Canterbury, Adams Media, 2014.

*Modern Survival Manual: Surviving the Economic Collapse*, Fernando 'Ferfal' Aguirre, 2009.

*SAS (British Special Air Service) Survival Guide, For any Climate, in Any Situation*, John Wiseman, Collins Gem, 2010.

*Be Expert With Map and Compass, The Complete Orienteering Handbook*, Third Edition, Bjorn Kjellstrom, Wiley Publications, 2010.

*People's War, People's Army, The Viet Cong Insurrection Manual for Underdeveloped Countries*, General Vo Nguyen Giap, University Press of the Pacific, 2001.

*Edible Wild Plants*, Eastern/Central North America, Le Allen Peterson, 1977. NOTE: Please buy the book corresponding to the region you will be locating your *Muslim Village*.

*Emergency War Surgery, The Survivalist's Medical Desk Reference*,  
Department of the Army, Skyhorse Publishing, 2012.

*Bugging out and Relocating, What to do when staying is not an Option*,  
Fernando Aguirre, 2014.

*100 Deadly Skills, The SEAL Operative's Guide to Eluding Pursuers,  
Evading Capture, and Surviving Any Dangerous Situation*, Clint  
Emerson, Touchstone Publishing, 2015.

*A Guide to Canning, Freezing, Curing and Smoking Meat, Fish and Game*,  
Wilbur F. Eastman Jr., Storey Publishing, 2002.

*Survive the Economic Collapse, A Practical Guide*, Piero San Giorgio,  
Washington Summit Publishing, 2013.

**NOTE:** Mr. San Giorgio will soon *InshaAllah* be publishing a book  
on surviving atomic war. Please get it.

*Spy Secrets that Can Save your Life*, Jason Hanson, Perigee, 2015.

*The Art of War, Illustrated Edition*, Sun Tzu, Fall River Press, 2014.

*Memories of War, The General Headquarters in the Spring of Brilliant  
Victory*, General Vo Nguyen Giap, The Gioi Publishers, 2013.





## Appendix V

# The Language of the Muslims

Alhamdulillah, Allah ﷻ has placed Islam across the world, with Muslims speaking so many languages.

But, we have lost our common language, our communication means to connect and understand each other—Arabic.

And even the Arabic spoken in the Arabian Peninsula and across North Africa varies from place to place, to the point that some cannot understand others.

*InshaAllah*, we must return to one spoken and written language that will connect Muslims from all over the world. That is the Arabic of the Quran, the classic Arabic. This language shall become the common language of all Muslims from wherever we come from, both spoken and written.

Let every Muslim, *InshaAllah* commence this path by learning this beautiful and eloquent language—the Arabic of the Quran—today!



May Allah ﷻ grant us this favor for His ﷻ sake. *Amen!*



## Appendix VI

# Desecration of the Tombs of the Sahaba by the Sauds/Wahabis



Al Baqi, Madinah

Pictures of crews Digging graves at Al Baqi, Madinah (below)



Pictures of a body cut in half (above)



Human bones discarded and lying around.  
A total disregard for the sanctity of this Holy site.



Human air discarded and lying around.



All pictures taken by the author of this book  
in 2016 in Madinah Munawara



## DESECRATION OF MOSQUES BY THE SAUDS/WAHABIS



Bilal Masjid in Madinah Munawarah  
converted to a shopping mall.





## Surah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

*Allah has decreed: "It is I and My messengers who must prevail": For Allah is One full of strength, able to enforce His Will.*

Surah Al-Mujādila (The Pleading Woman) [58:21]







بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا  
يُحْيِيكُمْ ؕ وَاعْلَمُوا أَنَّهُ اللَّهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ ؕ وَأَنَّهُ  
إِلَيْهِ تُحْشَرُونَ



*O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.*

Surah Al-'Anfāl (The Spoils of War) [8:24]





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Allahumma Salli ala Sayidina Muhammadin  
wa ala aali Muhammadin kamaa*

*sallaita ala Ibrahima wa ala aali Ibrahima innaka Hamidum Majid.*

*Allahumma baarik ala Muhammadin  
wa ala aali Muhammadin kamaa*

*Baarakta ala Ibrahima wa ala aali Ibrahima innaka Hamidum Majid.*

Oh Allah, our Friend,

Please Lord protect our faith, our family and what You ﷺ have given us.

Please forgive us for turning our backs on You ﷻ and the Prophet ﷺ and not obeying. Guide us to “we hear and we obey”.

Please Rabbi, fill our hearts and our minds with the understanding that, if we leave something ill for Your sake, You ﷻ will replace it for us with something good and You ﷻ will bring around for us your Protection.

O Allah, grant us knowledge and understanding of everything, and makes us like our Prophet Muhammad ﷺ in thought, action, and closeness to You ﷻ.

O Allah, our mighty Lord, makes us brave. Grant us the

understanding in our hearts and mind that our time to die is already booked, that nothing will bring it forward and nothing will delay it, and for this reason we must strive by Your grace, with our selves and our wealth to the utmost to establish Your Laws on this Earth.

Ya Rabbi, that between now and the time of death all our efforts are spent only for You ﷺ — that we do it for love of You ﷺ and love of our beloved Prophet Muhammad ﷺ — no matter the risks, no matter the pain, no matter the victory, no matter the glory.

Please our Lord, we humbly ask You ﷻ. *Amen.*

*Allahumma Salli ala Sayidina Muhammadin  
wa ala aali Muhammadin kamaa Sallaita ala Ibrahima wa ala aali  
Ibrahima innaka Hamidum Majid.*

*Allahumma baarik ala Muhammadin  
wa ala aali Muhammadin kamaa*

*Baarakta ala Ibrahima wa ala aali Ibrahima innaka Hamidum Majid.*



## Section II

### Hadith Compilation and End Notes



## Hadith Compilation and End Notes

This section contains a collection of quotes from the Quran, Hadith, online links, and various other proofs to the statements made in this book.

The web sites from where the Quran and Hadith were sourced are:

- [www.quran.com](http://www.quran.com)
- <http://iid-alraid.de>
- [www.sunnah.com](http://www.sunnah.com)
- [www.ahadith.co.uk](http://www.ahadith.co.uk)

To remind ourselves our beloved Prophet Muhammad ﷺ said:

If anyone learns by heart the first ten verses of the Surah al-Kahf, he will be protected from the Dajjal.

\*وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي

أَبِي، عَنْ قَتَادَةَ، عَنْ سَالِمٍ، بْنِ أَبِي الْجَعْدِ الْعَطْفَانِيِّ عَنْ مَعْدَانَ  
 بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ أَبِي الدَّرْدَاءِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ قَالَ ” مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ  
 الْكَهْفِ عُصِمَ مِنَ الدَّجَالِ ”

Sahih Muslim

Sahih Muslim 809 a

In-book reference: Book 6, Hadith 311

USC-MSA web [English] reference: Book 4, Hadith 1766

www.sunnah.com

# 1. Care for yourselves—During the tribulations at the End of Times.

Abu Umayyah ash-Sha'bani ؓ said:

I asked AbuTha'labah al-Khushani: What is your opinion about the verse “Care for yourselves”. He said: I swear by Allah, I asked the one who was well informed about it; I asked the Messenger of Allah ﷺ about it.

He said: No, enjoin one another to do what is good and forbid one another to do what is evil.

But when you see niggardliness being obeyed, passion being followed, worldly interests being preferred, everyone being charmed with his opinion, then care for yourself, and leave alone what people in general are doing; for ahead of you are days which will require endurance, in which showing endurance will be like grasping live coals. The one who acts rightly during that period will have the reward of

fifty men who act as he does.

Another version has: He said (the hearers asked):  
Messenger of Allah ﷺ, the reward of fifty of them? He  
replied: The reward of fifty of you.

كتاب الملاحم

باب الأمر والنهي

حَدَّثَنَا أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ حَدَّثَنَا ابْنُ  
الْمُبَارَكِ، عَنْ عُثْبَةَ بْنِ أَبِي حَكِيمٍ، قَالَ حَدَّثَنِي عَمْرُو بْنُ  
جَارِيَةَ اللَّخْمِيُّ، حَدَّثَنِي أَبُو أُمَيَّةَ الشَّعْبَانِيُّ، قَالَ سَأَلْتُ أَبَا  
ثَعْلَبَةَ الْحُشْنِيَّ فَقُلْتُ يَا أَبَا ثَعْلَبَةَ كَيْفَ تَقُولُ فِي هَذِهِ الْآيَةِ  
{ عَلَيْكُمْ أَنْفُسُكُمْ } قَالَ أَمَا وَاللَّهِ لَقَدْ سَأَلْتُ عَنْهَا خَيْرًا  
سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ” بَلِ  
اِئْتَمَرُوا بِالْمَعْرُوفِ وَتَنَاهَوْا عَنِ الْمُنْكَرِ حَتَّى إِذَا رَأَيْتَ شُحًّا  
مُطَاعًا وَهَوًى مُتَّبَعًا وَدُنْيَا مُؤَثَّرَةً وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ  
فَعَلَيْكَ - يَعْنِي بِنَفْسِكَ - وَدَعْ عَنْكَ الْعَوَامَّ فَإِنَّ مِنْ وَرَائِكُمْ  
أَيَّامَ الصَّبْرِ الصَّبْرُ فِيهِ مِثْلُ قَبْضٍ عَلَى الْجَمْرِ لِلْعَامِلِ فِيهِمْ مِثْلُ  
أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِهِ ” . وَزَادَنِي غَيْرُهُ قَالَ يَا  
رَسُولَ اللَّهِ أَجْرُ خَمْسِينَ مِنْهُمْ قَالَ ” أَجْرُ خَمْسِينَ مِنْكُمْ ” .

حكم: ضعيف لكن فقرة أيام الصبر ثابتة (الألباني)



Sunan Abi Dawud—Book of Battles (Kitab Al-Malahim)

Chapter: Command and Prohibition

Reference: Sunan Abi Dawud 4341

In-book reference: Book 39, Hadith 51

English translation: Book 38, Hadith 4327

## 2 Consult Allah ﷻ and His Messenger in matters of Religion. Consult the pertinent experts in non-religious matters.

Sunan Ibn Majah—The Chapters on Pawning

It was narrated from ‘Aisha that the Prophet ﷺ heard some sounds and said:

“What is this noise?” They said: “Palm trees that are being pollinated.” He said: “If they did not do that it would be better”. So they did not pollinate them that year, and the dates did not mature properly. They mentioned that to the Prophet ﷺ and he said: “If it is one of the matters of your religion, then refer it to me.”

كتاب الرهون

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا  
ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، وَهَشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ  
عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ أَصْوَاتًا . فَقَالَ  
” مَا هَذَا الصَّوْتُ ” . قَالُوا النَّخْلُ يُؤَبَّرُونَهُ فَقَالَ ” لَوْ لَمْ  
يَفْعَلُوا لَصَلَحَ ” . فَلَمْ يُؤَبَّرُوا عَامِيذٍ فَصَارَ شَيْصًا فَذَكَرُوا  
لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ” إِنْ كَانَ شَيْئًا مِنْ أَمْرِ

دُنْيَاكُمْ فَشَأْنَكُمْ بِهِ وَإِنْ كَانَ شَيْئًا مِنْ أُمُورِ دِينِكُمْ فَلَايَ . ”

Grade: Sahih (Darussalam)

English reference: Vol. 3, Book 16, Hadith 2471

Arabic reference: Book 16, Hadith 2565

It was narrated from Simak that he heard Musa bin Talhah bin ‘Ubaidullah narrating that his father said:

“I passed by some palm trees with the Messenger of Allah ﷺ and he saw some people pollinating the trees. He said: ‘What are these people doing?’ They said: ‘They are taking something from the male part (of the plant) and putting it in the female part.’ He said: ‘I do not think that this will do any good.’ News of that reached them, so they stopped doing it, and their yield declined. News of that reached the Prophet ﷺ and he said: ‘That was only my thought. If it will do any good, then do it. I am only a human being like you, and what I think may be right or wrong. But When I tell you: “Allah ﷻ says,” I will never tell lies about Allah ﷻ.’ “

كتاب الرهون

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ، أَنَّهُ سَمِعَ مُوسَى بْنَ طَلْحَةَ بْنَ عَبْدِ اللَّهِ، يُحَدِّثُ عَنْ أَبِيهِ، قَالَ مَرَرْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَخْلٍ فَرَأَى قَوْمًا يُلْقِحُونَ النَّخْلَ فَقَالَ ” مَا يَصْنَعُ هَؤُلَاءِ ” . قَالُوا يَأْخُذُونَ مِنَ الذَّكَرِ فَيَجْعَلُونَهُ فِي الْأُنْثَى .

قَالَ ” مَا أَظُنُّ ذَاكَ يُعْنِي شَيْئًا “ . فَبَلَغَهُمْ فَتَرَكُوهُ وَنَزَلُوا عَنْهَا فَبَلَغَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ” إِنَّمَا هُوَ ظَنٌّ إِنْ كَانَ يُعْنِي شَيْئًا فَاصْنَعُوهُ فَإِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ وَإِنَّ الظَّنَّ يُخْطِئُ وَيُصِيبُ وَلَكِنْ مَا قُلْتُ لَكُمْ قَالَ اللَّهُ فَلَنْ أَكْذِبَ عَلَى اللَّهِ ” .

Sunan Ibn Majah—The Chapters on Pawning

Grade: Sahih (Darussalam)

English reference: Vol. 3, Book 16, Hadith 2470

Arabic reference: Book 16, Hadith 2564

### 3 Prophet Muhammad ﷺ and the Khalifa are a source of security for the Muslims. The lack of Khalifa withdraws the protection of Allah ﷻ on the Muslims.

Abu Burdah رضى الله عنه reported on the authority of his father:

We offered the sunset prayer along with Allah’s Apostle ﷺ. We then said: If we sit (along with Allah’s Messenger) and observe night prayer with him it would be very good, so we sat down and he came to us and said: You are still sitting here. I said: Allah’s Messenger, we observed evening prayer with you, then we said: Let us sit down and observe night prayer along with you, whereupon he said: You have done well or you have done right. He then lifted his head towards the sky, and it often happened that as he lifted his head towards the sky, he said: The stars are a source of security for the sky and when the stars disappear there comes to the sky, *i.e.* (it meets the same fate) as it has been promised (it would plunge into darkness). And I am

[Prophet Muhammad ﷺ] a source of safety and security to my Companions and when I would go away there would fall to the lot (of my Companions) as they have been promised with and my Companions are a source of security for the Umma and as they would go there would fall to the lot of my Umma as (its people) have been promised.

كتاب فضائل الصحابة رضى الله تعالى عنهم  
باب بَيَانِ أَنَّ بَقَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَانٌ لِأَصْحَابِهِ  
وَبَقَاءُ أَصْحَابِهِ أَمَانٌ

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ، كُلُّهُمْ عَنْ حُسَيْنٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجَعْفِيُّ، - عَنْ جُمُعٍ بْنِ يَحْيَى، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ صَلَّى اللَّهُ مَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قُلْنَا لَوْ جَلَسْنَا حَتَّى نُصَلِّيَ مَعَهُ الْعِشَاءَ - قَالَ - فَجَلَسْنَا فَخَرَجَ عَلَيْنَا فَقَالَ ” مَا زِلْتُمْ هَا هُنَا ” . قُلْنَا يَا رَسُولَ اللَّهِ صَلَّيْنَا مَعَكَ الْمَغْرِبَ ثُمَّ قُلْنَا نَجْلِسُ حَتَّى نُصَلِّيَ مَعَكَ الْعِشَاءَ قَالَ ” أَحْسَنْتُمْ أَوْ أَصَبْتُمْ ” . قَالَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَكَانَ كَثِيرًا مِمَّا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ ” النُّجُومُ أَمَنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ وَأَنَا أَمَنَةٌ لِأَصْحَابِي فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي

مَا يُوعَدُونَ وَأَصْحَابِي أَمَنَةٌ لِّأُمَّتِي فَإِذَا ذَهَبَ أَصْحَابِي أَتَى  
أُمَّتِي مَا يُوعَدُونَ ” .

Sahih Muslim—The Book of the Merits of the Companions  
Chapter: The Presence Of The Prophet ﷺ Is A Source Of Security For  
His Companions. And The Presence Of His Companions Is A Source  
Of Security For The Ummah.

Reference: Sahih Muslim 2531

In-book reference: Book 44, Hadith 295

USC-MSA web (English) reference: Book 31, Hadith 6147

Narrated Abu Wail ؓ:

Hudhaifa said, “‘Umar said, ‘Who amongst you remembers the statement of Allah’s Messenger ﷺ about afflictions?’ I said, ‘I know it as the Prophet ﷺ had said it.’ ‘Umar said, ‘No doubt, you are bold. How did he say it?’ I said, ‘A man’s afflictions (wrong deeds) concerning his wife, children and neighbors are expiated by (his) prayers, charity, and enjoining good.’ (The sub-narrator Sulaiman added that he said, ‘The prayer, charity, enjoining good and forbidding evil.’) ‘Umar said, ‘I did not mean that, but I ask about that affliction which will spread like the waves of the sea.’ I said, ‘O chief of the believers! You need not be afraid of it as there is a closed door between you and it.’ He asked, ‘Will the door be broken or opened?’ I replied, ‘No, it will be broken.’ He said, ‘Then, if it is broken, it will never be closed again?’ I replied, ‘Yes.’” Then we were afraid to ask what that door was, so we asked Masruq to inquire, and he asked Hudhaifa regarding it. Hudhaifa said, “The door was ‘Umar. “We further asked Hudhaifa

whether 'Umar knew what that door meant. Hudhaifa replied in the affirmative and added, "He knew it as one knows that there will be a night before the tomorrow morning."

## كتاب الزكاة

### باب الصَّدَقَةِ تُكْفَرُ الْخَطِيئَةَ

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ عُمَرُ . رَضِيَ اللَّهُ عَنْهُ . أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْفِتْنَةِ قَالَ قُلْتُ أَنَا أَحْفَظُهُ كَمَا قَالَ . قَالَ إِنَّكَ عَلَيْهِ لَجَرِيءٌ فَكَيْفَ قَالَ قُلْتُ فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَوَلَدِهِ وَجَارِهِ تُكْفَرُهَا الصَّلَاةُ وَالصَّدَقَةُ وَالْمَعْرُوفُ . قَالَ سَلِيمَانُ قَدْ كَانَ يَقُولُ " الصَّلَاةُ وَالصَّدَقَةُ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ " . قَالَ لَيْسَ هَذِهِ أُرِيدُ، وَلَكِنِّي أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ . قَالَ قُلْتُ لَيْسَ عَلَيْكَ بِهَا يَا أَمِيرَ الْمُؤْمِنِينَ بَأْسٌ، بَيْنَكَ وَبَيْنَهَا بَابٌ مُعَلَّقٌ . قَالَ فَيُكْسَرُ الْبَابُ أَوْ يُفْتَحَ . قَالَ قُلْتُ لَا . بَلْ يُكْسَرُ . قَالَ فَإِنَّهُ إِذَا كُسِرَ لَمْ يُغْلَقْ أَبَدًا . قَالَ قُلْتُ أَجَلٌ . فَهَبْنَا أَنْ نَسْأَلَهُ مِنَ الْبَابِ فَقُلْنَا لِمَسْرُوقٍ سَلَهُ . قَالَ فَسَأَلَهُ . فَقَالَ عُمَرُ . رَضِيَ اللَّهُ عَنْهُ ... قَالَ قُلْنَا فَعَلِمَ عُمَرُ مَنْ تَعْنِي قَالَ نَعَمْ،

كَمَا أَنَّ دُونَ غَدٍ لَيْلَةً، وَذَلِكَ أَنِّي حَدَّثْتُهُ حَدِيثًا لَيْسَ  
بِالْأَعَالِيطِ.

Chapter: As-Sadaqa (charity) expiates sins

Sahih al-Bukhari—Book of Obligatory Charity Tax (Zakat)

Reference: Sahih al-Bukhari 1435

In-book reference: Book 24, Hadith 38

USC-MSA web (English) reference: Vol. 2, Book 24, Hadith 516

Narrated Abu Huraira رضي الله عنه:

That heard Allah's Messenger ﷺ saying, "We are the last but will be the foremost to enter Paradise)." The Prophet added, "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that."

كتاب الجهاد والسير

باب يُقَاتَلُ مِنْ وَرَاءِ الْإِمَامِ وَيُتَّقَى بِهِ

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، أَنَّ  
الْأَعْرَجَ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّهُ سَمِعَ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ” نَحْنُ الْآخِرُونَ  
السَّابِقُونَ ” . وَهَذَا الْإِسْنَادُ ” مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ،

وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي،  
وَمَنْ يَعُصِ الْأَمِيرَ فَقَدْ عَصَانِي، وَإِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ  
وَرَائِهِ وَيُتَّقَى بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ، فَإِنَّ لَهُ بِذَلِكَ  
أَجْرًا، وَإِنْ قَالَ بِغَيْرِهِ، فَإِنَّ عَلَيْهِ مِنْهُ ”.

Sahih al-Bukhari—Book of Fighting for the Cause of Allah (Jihad)

Chapter: The Imam should be defended

Reference: Sahih al-Bukhari 2956, 2957

In-book reference: Book 56, Hadith 168

USC-MSA web (English) reference: Vol. 4, Book 52, Hadith 204

#### 4 Imam Al Hassan bin Abi Talib ؓ one of the Khulifa Al Rashidun.

It must be known that Imam Al Hassan ؓ is considered by many scholars as one of the Khulifa Al Rashidun, as he was described as a leader by our beloved Prophet Muhammad ﷺ. Imam Al Hassan ؓ showed such leadership character when he voluntarily abdicated his right to the position of Khalifa in order to maintain the unity of the Muslims.

(104) (129) (118)

- 5 The Sequence of Events at the End of Times, by Walid Sword, Sword Publishing, 2015.
- 6 An Islamic View of Gog and Magog in the Modern World, Second Edition, by Sheikh Imran Hosein, 2012.
- 7 Surah Al Kahf and the Modern Age, by Sheikh Imran Hosein, 2014.
- 8 Punishment of Allah ﷻ upon a nation.



Narrated Ibn ‘Umar ؓ:

Allah’s Messenger ﷺ said, “If Allah ﷻ sends punishment upon a nation then it befalls upon the whole population indiscriminately [the bad people and the good people because the good people did not stop the evil of the bad people] then they will be resurrected (and judged) according to their [individual] deeds”.

كتاب الفتن

باب إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ،  
عَنِ الزُّهْرِيِّ، أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ سَمِعَ ابْنَ  
عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ “ إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا، أَصَابَ الْعَذَابُ مَنْ كَانَ  
فِيهِمْ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ ” .

Sahih al-Bukhari—Book of Afflictions and the End of the World

Chapter: If Allah sends a punishment upon a nation

Reference: Sahih al-Bukhari 7108

In-book reference: Book 92, Hadith 55

USC-MSA web (English) reference: Vol. 9, Book 88, Hadith 224

And also

Riyad as-Salihin—The Book of Miscellaneous Hadith of Significant Values

Sunnah.com reference: Book 19, Hadith 23

Arabic/English book reference: Book 19, Hadith 1830

## 9 Time period the Dajjal will remain on Earth.

Al-Nawwas b. Sim'an al-Kilabi said:

The Messenger of Allah ﷺ mentioned the Dajjal (Antichrist) saying: If he comes forth while I am among you I shall be the one who will dispute with him on your behalf, but if he comes forth when I am not among you, a man must dispute on his own behalf, and Allah will take my place in looking after every Muslim. Those of you who live up to his time should recite over him the opening verses of Surat al-Kahf, for they are your protection from his trial. We asked: How long will he [Dajjal] remain on the earth? He replied: Forty days, one like a year, one like a month, one like a week, and rest of his days like yours. We asked: Messenger of Allah, will one day's prayer suffice us in this day which will be like a year? He replied: No, you must make an estimate of its extent. Then Jesus son of Marry will descend at the white minaret to the east of Damascus. He will then catch him up at the date of Ludd and kill him.

كتاب الملاحم

باب خُرُوجِ الدَّجَالِ

حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ الدَّمَشَقِيُّ الْمُؤَدِّنُ، حَدَّثَنَا الْوَلِيدُ،  
حَدَّثَنَا ابْنُ جَابِرٍ، حَدَّثَنَا يَحْيَى بْنُ جَابِرٍ الطَّائِيُّ، عَنْ عَبْدِ  
الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ أَبِيهِ، عَنِ النَّوَاسِ بْنِ سَمْعَانَ  
الْكِلَابِيِّ، قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّجَالَ

فَقَالَ ” إِنْ يَخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ وَإِنْ يَخْرُجْ  
وَلَسْتُ فِيكُمْ فَأَمْرُؤُ حَاجِبُ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ  
مُسْلِمٍ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ  
فَإِنَّهَا جَوَارِكُكُمْ مِنْ فِتْنَتِهِ “ . قُلْنَا وَمَا لُبُّهُ فِي الْأَرْضِ قَالَ  
” أَرْبَعُونَ يَوْمًا يَوْمًا كَسَنَةٍ وَيَوْمًا كَشْهَرٍ وَيَوْمًا كَجُمُعَةٍ وَسَائِرِ  
أَيَّامِهِ كَأَيَّامِكُمْ “ . فَقُلْنَا يَا رَسُولَ اللَّهِ هَذَا الْيَوْمُ الَّذِي  
كَسَنَةٍ أَتَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ وَلَيْلَةٍ قَالَ ” لَا أَقْدُرُوا لَهُ قَدْرَهُ  
ثُمَّ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشَقَ  
فَيُدْرِكُهُ عِنْدَ بَابٍ لَدِّ فَيَقْتُلُهُ “ .

حكم: صحيح (الألباني)

Sunan Abi Dawud—Book of Battles (Kitab Al-Malahim)

Chapter: The appearance of the Dajjal

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4321

In-book reference: Book 39, Hadith 31

English translation: Book 38, Hadith 4307

## 10 Suicide.

Thabit b. Dahak reported that he pledged allegiance to the Messenger of Allah ﷺ under the Tree, and verily the Messenger of Allah ﷺ observed:

He who took an oath of a religion other than Islam, in the state of being a liar, would become so, as he professed. He who killed himself with a thing would be tormented on the

Day of Resurrection with that very thing. One is not obliged to offer votive offering of a thing which is not in his possession.

باب غِلْظِ تَحْرِيمِ قَتْلِ الْإِنْسَانِ نَفْسَهُ وَإِنَّ مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُدَّ بِهِ فِي النَّارِ وَأَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ  
كتاب الإيمان

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا مُعَاوِيَةُ بْنُ سَلَامٍ بْنُ أَبِي سَلَامٍ الدَّمَشَقِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَنَّ أَبَا قِلَابَةَ، أَخْبَرَهُ أَنَّ ثَابِتَ بْنَ الصَّحَّاحِ أَخْبَرَهُ أَنَّهُ، بَايَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ الشَّجَرَةِ وَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ”مَنْ حَلَفَ عَلَى يَمِينٍ بِمَلَّةٍ غَيْرِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُدَّ بِهِ يَوْمَ الْقِيَامَةِ وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِي شَيْءٍ لَا يَمْلِكُهُ“ .

Sahih Muslim—The Book of Faith

The Book of Faith

Chapter: Clarifying the emphatic prohibition against killing oneself.

The one who kills himself with something will be punished with it in the fire. That no one will enter Paradise but a Muslim

Reference: Sahih Muslim 110 a

In-book reference: Book 1, Hadith 208

USC-MSA web (English) reference: Book 1, Hadith 201

## 11 Continue working despite the Hour being close.

Anas ibn Malik reported that the Prophet ﷺ said:

“If the Final Hour comes while you have a palm-cutting in your hands and it is possible to plant it before the Hour comes, you should plant it.”

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ بْنِ أَنَسٍ بْنِ مَالِكٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنْ قَامَتِ السَّاعَةُ وَفِي يَدٍ أَحَدِكُمْ فَسِيلَةٌ، فَإِنْ اسْتَطَاعَ أَنْ لَا تَقُومَ حَتَّى يَغْرِسَهَا فَلْيَغْرِسَهَا.

حكم: (الألباني) صحيح

Al-Adab Al-Mufrad—Attending to this world

Grade: Sahih (Al-Albani)

English reference: Book 27, Hadith 479

Arabic reference: Book 1, Hadith 479

Dawud ibn Abi Dawud said:

“Abdullah ibn Salam said to me, ‘If you hear that the Dajjal has come out while you are planting young palm trees, it is not too soon to put it in order, for people will still have livelihood after that.’”

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ الْبَجَلِيُّ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ يَحْيَى بْنُ حَبَّانَ، عَنْ دَاوُدَ بْنِ أَبِي دَاوُدَ قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ سَلَامٍ: إِنْ سَمِعْتَ بِالْدَّجَالِ قَدْ خَرَجَ، وَأَنْتَ عَلَى وَدِيَّةٍ تَغْرِسُهَا، فَلَا تَعْجَلْ أَنْ تُصْلِحَهَا، فَإِنَّ لِلنَّاسِ بَعْدَ ذَلِكَ عَيْشًا.

حكم: (الألباني) ضعيف

Al-Adab Al-Mufrad—Attending to this world

Grade: Da'if (Al-Albani)

English reference: Book 27, Hadith 480

Arabic reference: Book 1, Hadith 480

## 12 Islam will spread at the End of Times.

Narrated by Umm Salma رضي الله عنها that dearest Prophet Muhammad ﷺ said: A disagreement will occur after the death of a Caliph [note here Khalifa doesn't necessarily mean a just Caliph of Islam. It can mean a King], then a person [Mahdi عليه السلام] will flee from Madinah to Makkah. Some of the people in Makkah will come to him and take him out against his will and will give allegiance [Bayah] to him between Hajar Aswad [black stone] and Maqami Ibrahim. Then an army from Sham [Syria] will come to attack him but will be devoured by the earth at the place of BAIDAH. When people will see this, then the Abdal of Sham [Syria] and Asaeb of Iraq [Abdal and Asaeb is a level of pious people from Sham and Iraq respectively and their number is 40 according to other narrations] will come and give allegiance [bayah] to him. Then a person from Quraysh will come forward, whose maternal family will be from Bani Kulaib [a branch of Bani Tamim from whom the Saud family descends]. That person in Makkah [Mahdi عليه السلام] will send an army towards that Qureshi and will overcome him. This battle will be called the BATH KULAIB and a person is at great loss if he is not present at the distribution of the booty of that Ghazwa [battle]. He

will distribute the riches and act upon the Sunnah of Prophet ﷺ and Islam will put its neck on the earth [*i.e.* Islam will spread] and he will rule for 9 years on earth.

حدثنا عبد الصمد وحرمي المعنى قالا حدثنا هشام عن قتادة عن أبي الخليل عن صاحب له عن أم سلمة أن رسول الله صلى الله عليه وسلم قال يكون اختلاف عند موت خليفة فيخرج رجل من المدينة هارب إلى مكة فيأتيه ناس من أهل مكة فيخرجونه وهو كاره فيبايعونه بين الركن والمقام فيبعث إليهم جيش من الشام فيخسف بهم بالبيدا فإذا رأى الناس ذلك أتته أبدال الشام وعصاب العراق فيبايعونه ثم ينشأ رجل من قريش أخواله كلب فيبعث إليه المكي بعثا فيظهرون عليهم وذلك بعث كلب والخبيبة لمن لم يشهد غنيمة كلب فيقسم المال ويعمل في الناس سنة نبيهم صلى الله عليه وسلم ويلقي الإسلام بجرانه إلى الأرض يمكث تسع سنين قال حرمي أو سبع.

مسند احمد

حضرت ام سلمہ سے مروی ہے کہ نبی علیہ السلام نے ارشاد فرمایا ایک خلیفہ کی موت کے وقت لوگوں میں

نئے خلیفہ کے متعلق اختلاف پیدا ہو جائے گا اس موقع پر ایک آدمی مدینہ منورہ سے بھاگ کر مکہ مکرمہ چلا جائے گا، اہل مکہ میں سے کچھ لوگ اس کے پاس آئیں گے اور اسے اس کی خواہش کے برخلاف اسے باہر نکال کر حجر اسود اور مقام ابراہیم کے درمیان اس سے بیعت کر لیں گے، پھر ان سے لڑنے کے لئے شام سے ایک لشکر روانہ ہوگا جسے مقام بیداء میں دھنسا دیا جائے گا جب لوگ یہ دیکھیں گے تو ان کے پاس شام کے ابدال اور اعراض کے عصائب (اولیاء کا ایک درجہ) آکر ان سے بیعت کر لیں گے۔ پھر قریش میں سے ایک آدمی نکل کر سامنے آئے گا جس کے احوال بنو کلب ہوں گے، وہ مکی اس قریشی کی طرف ایک لشکر بھیجے گا جو اس قریشی پر غالب آجائے گا اس لشکر یا جنگ کو بعث کلب کہا جائے گا اور وہ شخص محرم ہوگا جو اس غزوے کے مال غنیمت کی تقسیم کے موقع پر موجود نہ ہو گا وہ مالت و دولت تقسیم کرے گا اور نبی علیہ السلام کی سنت کے مطابق عمل کرے گا اور اسلام زمین پر اپنی گردن ڈال دے گا اور وہ آدمی



نوسال تک زمین میں رہے گا۔ مسند احمد: جلد

نہم: حدیث نمبر 6581

Musnad Ahmad

Hadith 6581.

Translation and comments by Sheikh Mohammad Jonelya.

### 13 Gog and Magog.

**And No one dares fight them.**

**And The time periods of existence of the Dajjal in hiding,  
and on this earth.**

**And How to pray during the time of darkness due to the  
War of Al Dukhan and due to the axis shift that will cause  
the sun to raise from the west.**

This hadith has been narrated on the authority of Jabir with the same chain of transmitters but with this addition that Gog and Magog would walk until they would reach the mountain of al-Khamar and it is a mountain of Bait-ul-Maqdis and they would say:

We have killed those who are upon the earth. Let us now kill those who are in the sky and they would throw their arrows towards the sky and the arrows would return to them besmeared with blood. And in the narration of Ibn Hujr (the words are):” I have sent such persons (Gog and Magog) that none would dare fight against them.

کتاب الفتن وأشرار الساعة

### باب ذِكْرِ الدَّجَالِ وَصِفَتِهِ وَمَا مَعَهُ

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، وَالْوَلِيدُ بْنُ مُسْلِمٍ - قَالَ ابْنُ حُجْرٍ دَخَلَ حَدِيثُ أَحَدِهِمَا فِي حَدِيثِ الْآخَرِ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ بِهَذَا الْإِسْنَادِ . نَحْوُ مَا ذَكَرْنَا وَزَادَ بَعْدَ قَوْلِهِ ” لَقَدْ كَانَ بِهَذِهِ مَرَّةً مَاءٌ ثُمَّ يَسِيرُونَ حَتَّى يَنْتَهُوا إِلَى جَبَلٍ الْحَمَرِ وَهُوَ جَبَلُ بَيْتِ الْمُقَدَّسِ فَيَقُولُونَ لَقَدْ قَتَلْنَا مَنْ فِي الْأَرْضِ هَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ . فَيَرْمُونَ بِنُشَائِهِمْ إِلَى السَّمَاءِ فَيَرُدُّ اللَّهُ عَلَيْهِمْ نُشَابَهُمْ مَخْضُوبَةً دَمًا“ . وَفِي رِوَايَةِ ابْنِ حُجْرٍ ” فَإِنِّي قَدْ أَنْزَلْتُ عِبَادًا لِي لَا يَدَى لِأَحَدٍ بِقَاتِلِهِمْ“ .

Sahih Muslim—The Book of Tribulations and Portents of the Last Hour

Chapter: Ad-Dajjal

Reference: Sahih Muslim 2937 b

In-book reference: Book 54, Hadith 137

USC-MSA web (English) reference: Book 41, Hadith 7016

It was narrated that ‘Abdullah bin Mas’ud said:

“On the night on which the Messenger of Allah ﷺ was taken on the Night Journey (Isra’), he met Ibrahim, Musa and ‘Eisa, and they discussed the Hour. They started with Ibrahim, and asked him about it, but he did not have any knowledge of it. Then they asked Musa, and he did not have any knowledge of it. Then they asked ‘Eisa bin Maryam, and he said: ‘I have been assigned to some tasks

before it happens.’ As for as when it will take place, no one knows that except Allah. Then he mentioned Dajjal and said: ‘I will descend and kill him, then the people will return to their own lands and will be confronted with Gog and Magog people, who will: “swoop down from every mound.”[21:96] They will not pass by any water but they will drink it, (and they will not pass) by anything but they will spoil it. They (the people) will beseech Allah, and I will pray to Allah to kill them. The earth will be filled with their stench and (the people) will beseech Allah and I will pray to Allah, then the sky will send down rain that will carry them and throw them in the sea. Then the mountains will turn to dust and the earth will be stretched out like a hide. I have been promised that when that happens, the Hour will come upon the people, like a pregnant woman whose family does not know when she will suddenly give birth.” (One of the narrators) ‘Awwam said: “Confirmation of that is found in the Book of Allah, where Allah says: “Until, when Gog and Magog people are let loose (from their barrier), and they swoop down from every mound (21:96).”

كتاب الفتن

باب فِتْنَةِ الدَّجَالِ وَخُرُوجِ عِيسَى ابْنِ مَرْيَمَ وَخُرُوجِ يَأْجُوجَ

وَمَأْجُوجَ

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا الْعَوَّامُ

بْنِ حَوْشَبٍ، حَدَّثَنِي جَبَلَةُ بْنُ سُحَيْمٍ، عَنْ مُؤَثِّرِ بْنِ عَفَازَةَ،  
 عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ لَمَّا كَانَ لَيْلَةَ أُسْرِي بِرَسُولِ  
 اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . لَقِيَ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى  
 فَتَذَكَّرُوا السَّاعَةَ فَبَدَّءُوا بِإِبْرَاهِيمَ فَسَأَلُوهُ عَنْهَا فَلَمْ يَكُنْ عِنْدَهُ  
 مِنْهَا عِلْمٌ ثُمَّ سَأَلُوا مُوسَى فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ فَزَدَ  
 الْحَدِيثُ إِلَى عِيسَى ابْنِ مَرْثَمَ فَقَالَ قَدْ عُهِدَ إِلَيَّ فِيمَا ذُونَ  
 وَجِبَّتْهَا فَأَمَّا وَجِبَّتُهَا فَلَا يَعْلَمُهَا إِلَّا اللَّهُ . فَذَكَرَ خُرُوجَ  
 الدَّجَالِ قَالَ فَأَنْزِلُ فَأَقْتُلُهُ فَيَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ  
 فَيَسْتَقْبِلُهُمْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَلَا  
 يَمُوتُونَ بِمَاءٍ إِلَّا شَرِبُوهُ وَلَا بِشَيْءٍ إِلَّا أَفْسَدُوهُ فَيَجْأَرُونَ إِلَى اللَّهِ  
 فَأَدْعُو اللَّهَ أَنْ يُمَيِّتَهُمْ فَتَنْتِنُ الْأَرْضُ مِنْ رِيحِهِمْ فَيَجْأَرُونَ إِلَى  
 اللَّهِ فَأَدْعُو اللَّهَ فَيُرْسِلُ السَّمَاءَ بِالمَاءِ فَيَحْمِلُهُمْ فَيُلْقِيهِمْ فِي  
 الْبَحْرِ ثُمَّ تُنْسَفُ الْجِبَالُ وَتَمُدُّ الْأَرْضُ مَدَّ الْأَدِيمِ فَعُهِدَ إِلَيَّ مَتَى  
 كَانَ ذَلِكَ كَانَتِ السَّاعَةُ مِنَ النَّاسِ كَالْحَامِلِ الَّتِي لَا يَذَرِي  
 أَهْلُهَا مَتَى تَفْجُؤُهُمْ بَوْلَادَتِهَا . قَالَ الْعَوَّامُ وَوُجِدَ تَصَدِيقُ ذَلِكَ  
 فِي كِتَابِ اللَّهِ تَعَالَى { حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ  
 مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ } .

and the emergence of Gog and Magog

Grade: Sahih (Darussalam)

Reference: Sunan Ibn Majah 4081

In-book reference: Book 36, Hadith 156

English translation: Vol. 5, Book 36, Hadith 4081

It was narrated from Abu Hurairah that the Messenger of Allah

ﷺ said:

“Gog and Magog people dig every day until, when they can almost see the rays of the sun, the one in charge of them says: “Go back and we will dig it tomorrow.” Then Allah puts it back, stronger than it was before. (This will continue) until, when their time has come, and Allah wants to send them against the people, they will dig until they can almost see the rays of the sun, then the one who is in charge of them will say: “Go back, and we will dig it tomorrow if Allah wills.’ So they will say: “If Allah wills.” Then they will come back to it and it will be as they left it. So they will dig and will come out to the people, and they will drink all the water. The people will fortify themselves against them in their fortresses. They will shoot their arrows towards the sky and they will come back with blood on them, and they will say: “We have defeated the people of earth and dominated the people of heaven.” Then Allah will send a worm in the napes of their necks and will kill them thereby.” The Messenger of Allah ﷺ said: “By the One in Whose Hand is my soul, the beasts of the earth will grow fat on their flesh.”

باب فِتْنَةِ الدَّجَالِ وَخُرُوجِ عِيسَى ابْنِ مَرْيَمَ وَخُرُوجِ يَأْجُوجَ  
وَمَأْجُوجَ

حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ، حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا سَعِيدٌ،  
عَنْ قَتَادَةَ، قَالَ حَدَّثَنَا أَبُو رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ  
رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ” إِنَّ يَأْجُوجَ وَمَأْجُوجَ  
يَخْفِرُونَ كُلَّ يَوْمٍ حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ قَالَ  
الَّذِي عَلَيْهِمُ ارْجِعُوا فَسَنُحْفِرُهُ غَدًا . فَيَعِيدُهُ اللَّهُ أَشَدَّ مَا كَانَ  
حَتَّى إِذَا بَلَغَتْ مُدَّتُهُمْ وَأَرَادَ اللَّهُ أَنْ يَبْعَثَهُمْ عَلَى النَّاسِ  
حَفَرُوا حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ قَالَ الَّذِي عَلَيْهِمُ  
ارْجِعُوا فَسَنُحْفِرُونَهُ غَدًا إِنْ شَاءَ اللَّهُ تَعَالَى وَاسْتَشْنَوْا فَيَعُودُونَ  
إِلَيْهِ وَهُوَ كَهَيْئَتِهِ حِينَ تَرْكُوهُ فَيَحْفِرُونَهُ وَيَخْرِجُونَ عَلَى النَّاسِ  
فَيَنْشِفُونَ الْمَاءَ وَيَتَخَصَّنُ النَّاسُ مِنْهُمْ فِي حُصُونِهِمْ فَيَرْمُونَ  
بِسِهَامِهِمْ إِلَى السَّمَاءِ فَتَرْجِعُ عَلَيْهَا الدَّمُ الَّذِي اجْفَظَ  
فَيَقُولُونَ قَهْرْنَا أَهْلَ الْأَرْضِ وَعَلَوْنَا أَهْلَ السَّمَاءِ فَيَبْعَثُ اللَّهُ  
نَعْمًا فِي أَفْقَائِهِمْ فَيَقْتُلُهُمْ بِهَا “ . قَالَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ . ” وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ دَوَابَّ الْأَرْضِ لَتَسْمُنُ  
وَتَشْكُرُ شُكْرًا مِنْ لُحُومِهِمْ “ .

Sunan Ibn Majah—Book of Tribulations

Chapter: The tribulation of Dajjal, the emergence of ‘Esa bin Maryam

and the emergence of Gog and Magog

Grade: Sahih (Darussalam)

Reference: Sunan Ibn Majah 4080

In-book reference: Book 36, Hadith 155

English translation: Vol. 5, Book 36, Hadith 4080

Nawwas bin Sam'an Al-Kilabi said:

“The Messenger of Allah ﷺ mentioned Dajjal, one morning, as something despised but also alarming, until we thought that he was in the stand of date-palm trees. When we came to the Messenger of Allah ﷺ in the evening, he saw that (fear) in us, and said: ‘What is the matter with you?’ We said: ‘O Messenger of Allah, you mentioned Dajjal this morning, and you spoke of him as something despised but also alarming, until we thought that he was in the stand of date-palm trees.’ He said: ‘There are things that I fear more for you than the Dajjal. If he appears while I am among you, I will contend with him on your behalf, and if he appears when I am not among you, then each man must fend for himself, and Allah will take care of every Muslim on my behalf. He (Dajjal) will be a young man with curly hair and a protuberant eye; I liken him to ‘Abdul-’Uzza bin Qatan. Whoever among you sees him, let him recite the first Verses of Surat Al-Kahf over him. He will emerge from Khallah, between Sham and Iraq, and will wreak havoc right and left. O slaves of Allah, remain steadfast.’ We said: ‘O Messenger of Allah, how long will he stay on earth?’ He said: ‘Forty days, one day like a year, one day like a month, one day like a week, and the rest of his days like your days.’ We said: ‘O Messenger of Allah,

on that day which is like a year, will the prayers of one day suffice us?’ He said: ‘Make an estimate of time (and then observe prayer).’ We said: ‘How fast will he move through the earth?’ He said: ‘Like a rain cloud driving by the wind.’ He said: ‘He will come to some people and call them, and they will respond and believe in him. Then he will command the sky to rain and it will rain, and he will command the earth to produce vegetation and it will do so, and their flocks will come back in the evening with their humps taller, their udders fuller and their flanks fatter than they have ever been. Then he will come to some (other) people and call them, and they will reject him, so he will turn away from them and they will suffer drought and be left with nothing. Then he will pass through the wasteland and will say: “Bring forth your treasures,” then go away, and its treasures will follow him like a swarm of bees. Then he will call a man brimming with youth and will strike him with a sword and cut him in two. He will put the two pieces as far apart as the distance between an archer and his target. Then he will call him and he will come with his face shining, laughing. While they are like that, Allah will send ‘Eisa bin Maryam, who will come down at the white minaret in the east of Damascus, wearing two Mahrud [garment dyed with Wars and then Saffron], resting his hands on the wings of two angels. When he lowers his head, beads of perspiration will fall from it. Every disbeliever who smells the fragrance of his breath will die, and his breath will reach as far as his eye can see. Then he



will set out and catch up with him (the Dajjal) at the gate of Ludd, and will kill him. Then the Prophet of Allah 'Eisa will come to some people whom Allah has protected, and he will wipe their faces and tell them of their status in Paradise. While they are like that, Allah will reveal to him: "O 'Eisa, I have brought forth some of My slaves whom no one will be able to kill, so take My slaves to Tur in safety." Then Gog and Magog will emerge and they will, as Allah describes, "swoop down from every mound." [21:96] The first of them will pass by lake Tiberias and drink from it, then the last of them will pass by it and will say: "There was water here once." The Prophet of Allah, 'Eisa and his companions will be besieged there until the head of an ox would be dearer to any one of them than one hundred Dinar are to any one of you today. Then, the Prophet of Allah, 'Eisa and his companions will supplicate Allah. Then Allah will send a worm in their necks and the next morning they will all die as one. The Prophet of Allah 'Eisa and his companions will come down and they will not find even the space of a hand span that is free of their stink, stench and blood. They will pray to Allah, and He will send birds with necks like the necks of Bactrian camels, which will pick them up and throw them wherever Allah wills. Then Allah will send rain which will not leave any house of clay or hair, and it will wash the earth until it leaves it like a mirror (or a smooth rock). Then it will be said to the earth: "Bring forth your fruits and bring back your blessing." On that day a group of people will eat from a (single)

pomegranate and it will suffice them, and they will seek shelter beneath its skin. Allah will bless a milch-camel so that it will be sufficient for a large number of people, and a milch-cow will be sufficient for a whole tribe and a milch-ewe will be sufficient for a whole clan. While they are like that, Allah will send a pleasant wind which will seize them beneath their armpits and will take the soul of every Muslim, leaving the rest of the people fornicating like donkeys, and upon them will come the Hour.”

### كتاب الفتن

#### باب فِتْنَةِ الدَّجَالِ وَخُرُوجِ عِيسَى ابْنِ مَرْيَمَ وَخُرُوجِ يَأْجُوجَ وَمَأْجُوجَ

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ بْنُ نُفَيْرٍ، حَدَّثَنِي أَبِي أَنَّهُ، سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ، يَقُولُ ذَكَرَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . الدَّجَالَ الْعَدَاةَ فَخَفَضَ فِيهِ وَرَفَعَ حَتَّى ظَنَّنَا أَنَّهُ فِي طَائِفَةِ النَّحْلِ فَلَمَّا رُحْنَا إِلَى رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . عَرَفَ ذَلِكَ فِينَا فَقَالَ ” مَا شَأْنُكُمْ “ . فَقُلْنَا يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَالَ الْعَدَاةَ فَخَفَضْتَ فِيهِ ثُمَّ رَفَعْتَ حَتَّى ظَنَّنَا أَنَّهُ فِي طَائِفَةِ النَّحْلِ . قَالَ ” عَيْرُ الدَّجَالِ أَخَوْفِي عَلَيْكُمْ إِنْ يُخْرَجَ وَأَنَا فِيكُمْ فَأَنَا

حَاجِيحُهُ دُونَكُمْ وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ فَأَمُرُّوْ حَاجِيحَ نَفْسِهِ  
وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ قَائِمَةٌ  
كَأَنِّي أَشَبَّهُهُ بِعَبْدِ الْعَزَى بْنِ قَطَنِ فَمَنْ رَأَاهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ  
فَوَاتِحَ سُورَةِ الْكَهْفِ إِنَّهُ يَخْرُجُ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ  
فَعَاثَ يَمِينًا وَعَاثَ شِمَالًا يَا عِبَادَ اللَّهِ اثْبُتُوا “ . قُلْنَا يَا رَسُولَ  
اللَّهِ وَمَا لُبُّهُ فِي الْأَرْضِ قَالَ ” أَرِيعُونَ يَوْمًا يَوْمَ كَسَنَةِ وَيَوْمَ  
كَشْهَرٍ وَيَوْمَ كَجُمُعَةٍ وَسَائِرِ أَيَّامِهِ كَأَيَّامِكُمْ “ . قُلْنَا يَا  
رَسُولَ اللَّهِ فَذَلِكَ الْيَوْمَ الَّذِي كَسَنَةِ تَكْفِينًا فِيهِ صَلَاةُ يَوْمٍ  
قَالَ ” فَاذْكُرُوا لَهُ قَدْرًا “ . قَالَ قُلْنَا فَمَا إِسْرَاعُهُ فِي الْأَرْضِ  
قَالَ ” كَالْعَيْثِ اشْتَدَّ بِهِ الرِّيحُ “ . قَالَ ” فَيَأْتِي الْقَوْمَ  
فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ وَيُؤْمِنُونَ بِهِ فَيَأْمُرُ السَّمَاءَ أَنْ تُمْطِرَ  
فَتُمْطِرَ وَيَأْمُرُ الْأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ وَتَرْوِحُ عَلَيْهِمْ  
سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرَى وَأَسْبَعُهُ ضُرُوعًا وَأَمَدَهُ  
خَوَاصِرُ ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفُ  
عَنْهُمْ فَيُصْبِحُونَ مُمَحِلِينَ مَا بَأْيَدِيهِمْ شَيْءٌ ثُمَّ يَمُرُّ بِالْحَرِيرَةِ  
فَيَقُولُ لَهَا أَخْرِجِي كُنُوزَكَ فَيَنْطَلِقُ فَتَتَّبِعُهُ كُنُوزُهَا كَيْعَاسِيبِ  
النَّحْلِ ثُمَّ يَدْعُو رَجُلًا مُتَمَلِّيًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ ضَرْبَةً  
فَيَقْطَعُهُ جِزْلَتَيْنِ رَمِيَّةَ الْعَرَضِ ثُمَّ يَدْعُوهُ فَيَقْبِلُ يَتَهَلَّلُ وَجْهُهُ

يَضْحَكُ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ عِيسَى ابْنَ مَرْيَمَ  
فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ  
وَاضِعًا كَفِّهِ عَلَى أَجْنِحَةٍ مَلَكَيْنِ إِذَا طَاطَأَ رَأْسَهُ قَطَرَ وَإِذَا  
رَفَعَهُ يَنْحَدِرُ مِنْهُ جُحَانٌ كَاللُّؤْلُؤِ وَلَا يَحِلُّ لِكَافِرٍ أَنْ يَجِدَ رِيحَ  
نَفْسِهِ إِلَّا مَاتَ وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ فَيَنْطَلِقُ حَتَّى  
يُذْرِكُهُ عِنْدَ بَابٍ لَدِّ فَيَقْتُلُهُ ثُمَّ يَأْتِي نَبِيَّ اللَّهِ عِيسَى قَوْمًا قَدْ  
عَصَمَهُمُ اللَّهُ فَيَمْسَحُ وُجُوهَهُمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ  
فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَيْهِ يَا عِيسَى ابْنِي قَدْ  
أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقَاتِلَهُمْ وَأَخْرِزُ عِبَادِي إِلَى  
الطُّورِ . وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ كَمَا قَالَ اللَّهُ مِنْ  
كُلِّ حَدَبٍ يَنْسِلُونَ فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ الطَّبَرِيَّةِ فَيَشْرَبُونَ  
مَا فِيهَا ثُمَّ يَمُرُّ آخِرُهُمْ فَيَقُولُونَ لَقَدْ كَانَ فِي هَذَا مَاءٌ مَرَّةً  
وَيَخْضُرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ  
لَأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ فَيَرْعَبُ نَبِيُّ اللَّهِ  
عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ فَيُرْسِلُ اللَّهُ عَلَيْهِمُ التَّغَفَّ فِي رِقَابِهِمْ  
فَيَصْبِحُونَ فَرَسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ . وَيَهْبِطُ نَبِيُّ اللَّهِ  
عِيسَى وَأَصْحَابُهُ فَلَا يَجِدُونَ مَوْضِعَ شِبْرٍ إِلَّا قَدْ مَلَأَهُ زَهْمُهُمْ  
وَنَنْتُهُمْ وَدِمَاؤُهُمْ فَيَرْغَبُونَ إِلَى اللَّهِ سُبْحَانَهُ فَيُرْسِلُ عَلَيْهِمُ

طَيْرًا كَأَعْنَاقِ الْبُخْتِ فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ ثُمَّ يُرْسِلُ اللَّهُ عَلَيْهِمْ مَطَرًا لَا يُكَرُّ مِنْهُ بَيْتٌ مَدَرٍ وَلَا وَبَرٍ فَيَغْسِلُهُ حَتَّى يَشْرُكُهُ كَالزَّلَقَةِ ثُمَّ يُقَالُ لِلْأَرْضِ أَنْبِئِي ثَمَرَكَ وَرُدِّي بَرَكَتَكَ فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَانَةِ فَتُشْبِعُهُمْ وَيَسْتَظِلُّونَ بِقِحْفِهَا وَيُبَارِكُ اللَّهُ فِي الرِّسْلِ حَتَّى إِنَّ اللَّفْحَةَ مِنَ الْإِبِلِ تَكْفِي الْفَيْئَامَ مِنَ النَّاسِ وَاللَّفْحَةَ مِنَ الْبَقَرِ تَكْفِي الْقَبِيلَةَ وَاللَّفْحَةَ مِنَ الْغَنَمِ تَكْفِي الْفَحْدَ . فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ عَلَيْهِمْ رِيحًا طَيِّبَةً فَتَأْخُذُ تَحْتَ آبَاتِهِمْ فَتَقْبِضُ رُوحَ كُلِّ مُسْلِمٍ وَيَبْقَى سَائِرُ النَّاسِ يَتَهَارَجُونَ كَمَا تَتَهَارَجُ الْحُمُرُ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ “ .

Sunan Ibn Majah—Book of Tribulations

Chapter: The tribulation of Dajjal, the emergence of ‘Esa bin Maryam and the emergence of Gog and Magog

Grade: Sahih (Darussalam)

Reference: Sunan Ibn Majah 4075

In-book reference: Book 36, Hadith 150

English translation: Vol. 5, Book 36, Hadith 4075

#### 14 Take care of yourselves.

Narrated Abu Umayyah Ash-Sha’bani:

“I went to Abu Tha’balah Al-Khushani and said to him:

‘How do you deal with this Ayah?’ He said: ‘Which Ayah?’

I said: ‘Allah’s saying: Take care of yourselves! If you follow the guidance no harm shall come to you [5:105].’ He said:

‘Well, by Allah! I asked one well-informed about it, I asked the Messenger of Allah ﷺ about it. [So] he said: “Rather, comply with (and order) the good, and stay away from (and prohibit) the evil, until you see avarice obeyed, desires followed, and the world preferred, and everyone is amazed with his view. Then you should be worried about yourself in particular, and worry of the common folk. Ahead of you are the days in which patience is like holding onto an ember, for the doer (of righteous deeds) during them is the like of the reward of fifty of those who do the like of what you do.” ‘Abdullah bin Al-Mubarak said: “It was added for me, by other than ‘Utbah, that it was said: ‘O Messenger of Allah! The reward of fifty men among us, or them?’ He said: ‘No! Rather the reward of fifty men among you.’”

كتاب تفسير القرآن عن رسول الله صلى الله عليه وسلم  
 حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالْقَانِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
 الْمُبَارَكِ، أَخْبَرَنَا عُثْبَةُ بْنُ أَبِي حَكِيمٍ، حَدَّثَنَا عَمْرُو بْنُ جَارِيَةَ  
 اللَّخْمِيُّ، عَنْ أَبِي أُمَيَّةَ الشَّعْبَانِيِّ، قَالَ أَتَيْتُ أَبَا ثَعْلَبَةَ الْخُسَيْنِيَّ  
 فَقُلْتُ لَهُ كَيْفَ تَصْنَعُ فِي هَذِهِ الْآيَةِ قَالَ آيَةُ قُلْتُ قَوْلُهُ :  
 ( يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا  
 اهْتَدَيْتُمْ ) قَالَ أَمَا وَاللَّهِ لَقَدْ سَأَلْتُ عَنْهَا خَيْرًا سَأَلْتُ عَنْهَا  
 رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ” بَلِ انْتَمَرُوا  
 بِالْمَعْرُوفِ وَتَنَاهَوْا عَنِ الْمُنْكَرِ حَتَّى إِذَا رَأَيْتَ شُحًّا مُطَاعًا

وَهَوَى مُتَّبَعًا وَدُنْيَا مُؤَثَّرَةً وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ فَعَلَيْكَ  
 بِخَاصَّةِ نَفْسِكَ وَدَعِ الْعَوَامَّ فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامًا الصَّبْرُ فِيهِنَّ  
 مِثْلُ الْقَبْضِ عَلَى الْجُمْرِ لِلْعَامِلِ فِيهِنَّ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا  
 يَعْمَلُونَ مِثْلَ عَمَلِكُمْ “ . قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَزَادَنِي  
 غَيْرُ عُتْبَةَ قِيلَ يَا رَسُولَ اللَّهِ أَجْرُ خَمْسِينَ رَجُلًا مِنَّا أَوْ مِنْهُمْ  
 قَالَ ” لَا بَلْ أَجْرُ خَمْسِينَ مِنْكُمْ “ . قَالَ أَبُو عِيسَى هَذَا  
 حَدِيثٌ حَسَنٌ غَرِيبٌ .

Jami' at-Tirmidhi—Chapters on Tafsir

Grade: Sahih (Darussalam)

English reference: Vol. 5, Book 44, Hadith 3058

Arabic reference: Book 47, Hadith 3335

Abu Umayyah ash-Sha'bani said:

I asked AbuTha'labah al-Khushani: What is your opinion about the verse “Care for yourselves” [5:105].

He said: I swear by Allah, I asked the one who was well informed about it; I asked the Messenger of Allah ﷺ about it.

He said: No, enjoin one another to do what is good and forbid one another to do what is evil. But when you see niggardliness being obeyed, passion being followed, worldly interests being preferred, everyone being charmed with his opinion, then care for yourself, and leave alone what people in general are doing; for ahead of you are days which will require endurance, in which showing endurance will be like

grasping live coals. The one who acts rightly during that period will have the reward of fifty men who act as he does.

Another version has: He said (The hearers asked): Messenger of Allah, the reward of fifty of them?

He replied: The reward of fifty of you.

كتاب الملاحم

باب الأمر والنهي

حَدَّثَنَا أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عُثْبَةَ بْنِ أَبِي حَكِيمٍ، قَالَ حَدَّثَنِي عَمْرُو بْنُ جَارِيَةَ اللَّخْمِيُّ، حَدَّثَنِي أَبُو أُمَيَّةَ الشَّعْبَانِيُّ، قَالَ سَأَلْتُ أَبَا ثَعْلَبَةَ الْحُشْنِيَّ فَقُلْتُ يَا أَبَا ثَعْلَبَةَ كَيْفَ تَقُولُ فِي هَذِهِ الْآيَةِ { عَلَيْكُمْ أَنْفُسُكُمْ } قَالَ أَمَا وَاللَّهِ لَقَدْ سَأَلْتُ عَنْهَا خَبِيرًا سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ” بَلِ اتَّيَمُّوا بِالْمَعْرُوفِ وَتَنَاهَوْا عَنِ الْمُنْكَرِ حَتَّى إِذَا رَأَيْتَ شُحًّا مُطَاعًا وَهَوًى مُتَّبَعًا وَدُنْيَا مُؤَثَّرَةً وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ فَعَلَيْكَ - يَعْنِي بِنَفْسِكَ - وَدَعْ عَنْكَ الْعَوَامَّ فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامَ الصَّبْرِ الصَّبْرُ فِيهِ مِثْلُ قَبْضٍ عَلَى الْجَمْرِ لِلْعَامِلِ فِيهِمْ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِهِ “ . وَزَادَنِي غَيْرُهُ قَالَ يَا رَسُولَ اللَّهِ أَجْرُ خَمْسِينَ مِنْهُمْ قَالَ ” أَجْرُ خَمْسِينَ مِنْكُمْ “ .



حكم: (الألباني) ضعيف لكن فقرة أيام الصبر ثابتة

Sunan Abi Dawud—Book of Battles (Kitab Al-Malahim)

Chapter: Command and Prohibition

Reference: Sunan Abi Dawud 4341

In-book reference: Book 39, Hadith 51

English translation: Book 38, Hadith 4327

## 15 Missing US Atomic Weapons.

### And Distribution of atomic weapons across the USA.

These series of articles show how several nuclear weapons have gone missing from the US Airforce, how the people responsible for their security have been systematically killed, and the chain of command has been replaced by Gog and Magog Jews as can be discerned from the names of the officers now in charge.

The next key element is the fact that the radiation levels in all major US cities is hundreds of time normal.

We theorize that these weapons have been distributed all over the US cities, and readied for detonation at the right time.

The same scenario is likely in Europe.

<http://www.veteranstoday.com/2016/03/05/your-radiation-this-week-no-46>

<http://www.veteranstoday.com/2016/02/27/your-radiation-this-week-no-45>

<http://www.veteranstoday.com/2016/02/20/your-radiation-this-week-no-44>

<http://www.veteranstoday.com/2013/11/16/rogue-us-army->

groups-capable-of-deploying-nukes-gordon-duff/

<http://www.veteranstoday.com/2012/04/30/raw-reports-nuclear-threat-from-germany/>

<http://www.veteranstoday.com/2014/11/24/neo-americas-nuclear-command-meltdown/>

<http://www.globalresearch.ca/top-nuke-commanders-terminated-following-missing-nuclear-warheads-report/5354182>

<http://www.globalresearch.ca/missing-nukes-treason-of-the-highest-order/7158>

## 16 Anas b. Malik reported Allah's Apostle ﷺ having said:

When the servant is placed in his grave, his companions retrace their steps, and he hears the noise of their footsteps, two angels come to him and make him sit and say to him: What you have to say about this person (the Prophet)? If he is a believer, he would say: I bear testimony to the fact that he is a servant of Allah and His Messenger. Then it would be said to him: Look to your seat in the Hellfire, for Allah has substituted (the seat of yours) with a seat in Paradise. Allah's Messenger ﷺ said: He would be shown both the seats. Qatada said: It was mentioned to us that his grave (the grave of a believer) expands to seventy cubits and is full with verdure until the Day when they would be resurrected.

كتاب الجنة وصفة نعيمها وأهلها

بَابِ عَرْضِ مَقْعَدِ الْمَيِّتِ مِنَ الْجَنَّةِ أَوْ النَّارِ عَلَيْهِ وَإِثْبَاتِ  
عَذَابِ الْقَبْرِ وَالتَّعَوُّذِ مِنْهُ

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ  
بْنُ عَبْدِ الرَّحْمَنِ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ قَالَ  
نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ  
وَتَوَلَّى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ “ . قَالَ ” يَأْتِيهِ  
مَلَكَانِ فَيَقْعِدَانِهِ فَيَقُولَانِ لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ “  
. قَالَ ” فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ “ .  
قَالَ ” فَيَقَالُ لَهُ انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ  
مَقْعَدًا مِنَ الْجَنَّةِ “ . قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
” فَيَرَاهُمَا جَمِيعًا “ . قَالَ قَتَادَةُ وَذَكَرَ لَنَا أَنَّهُ يُفْسَحُ لَهُ فِي  
قَبْرِهِ سَبْعُونَ ذِرَاعًا وَيُمْلَأُ عَلَيْهِ خَضِرًا إِلَى يَوْمِ يُبْعَثُونَ .

Sahih Muslim—The Book of Paradise, its Description, its Bounties  
and its Inhabitants

Chapter: The Deceased Is Shown His Place In Paradise Or The Fire;  
And Confirmation Of The Torment In The Grave—We Seek Refuge  
With Allah From That

Reference: Sahih Muslim 2870 a

In-book reference: Book 53, Hadith 85

USC-MSA web (English) reference: Book 40, Hadith 6862

Narrated Al-Bara' bin 'Azib :

The Prophet ﷺ said, “When a faithful believer is made to  
sit in his grave, then (the angels) come to him and he

testifies that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle. And that corresponds to Allah's statement: Allah will keep firm those who believe with the word that stands firm . . . (14.27).

Narrated Shu'ba:

Same as above and added, "Allah will keep firm those who believe ... (14.27) was revealed concerning the punishment of the grave."

باب مَا جَاءَ فِي عَذَابِ الْقَبْرِ

كتاب الجنائز

وَقَوْلُهُ تَعَالَى: {إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ} هُوَ الْهُونُ، وَالْهُونُ الرِّقُّ، وَقَوْلُهُ جَلَّ ذِكْرُهُ: {سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ} وَقَوْلُهُ تَعَالَى: {وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ}.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ . رَضِيَ اللَّهُ عَنْهُمَا .  
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” إِذَا أُفْعِدَ الْمُؤْمِنُ فِي قَبْرِهِ أُتِيَ، ثُمَّ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،

فَذَلِكَ قَوْلُهُ {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ} “  
 حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ رَزَّاقٍ حَدَّثَنَا شُعْبَةُ بْنُ هَذَا وَرَأَدُ  
 {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا} نَزَلَتْ فِي عَذَابِ الْقَبْرِ.

Sahih al-Bukhari—Book of Funerals (Al-Janaa'iz)

Funerals (Al-Janaa'iz)

Chapter: The punishment in the grave

Reference: Sahih al-Bukhari 1369

In-book reference: Book 23, Hadith 122

USC-MSA web (English) reference: Vol. 2, Book 23, Hadith 450

Narrated Anas bin Malik:

Allah's Messenger ﷺ said, “When (Allah's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, ‘What did you use to say about this man (*i.e.* Muhammad)?’ The faithful Believer will say, ‘I testify that he is Allah's slave and His Apostle.’ Then they will say to him, ‘Look at your place in the Hell Fire; Allah has given you a place in Paradise instead of it.’ So he will see both his places.” (Qatada said, “We were informed that his grave would be made spacious.” Then Qatada went back to the narration of Anas who said;) Whereas a hypocrite or a non-believer will be asked, “What did you use to say about this man.” He will reply, “I do not know; but I used to say what the people used to say.” So they will say to him, “Neither did you know nor did you take the guidance (by reciting the Qur'an).” Then he will be hit with iron hammers once, that he will send such a cry as everything near to him will hear, except Jinns and human beings. (See

Hadith No. 422).

## كتاب الجنائز

## باب مَا جَاءَ فِي عَذَابِ الْقَبْرِ

وَقَوْلُهُ تَعَالَى: {إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ} هُوَ الْهُونُ، وَالْهُونُ الرَّفْقُ، وَقَوْلُهُ جَلَّ ذِكْرُهُ: {سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ} وَقَوْلُهُ تَعَالَى: {وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ}.

حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ . رَضِيَ اللَّهُ عَنْهُ . أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولَانِ مَا كُنْتَ تَقُولُ فِي الرَّجُلِ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ . فَيَقَالُ لَهُ انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ، فَيَرَاهُمَا جَمِيعًا “ . قَالَ قَتَادَةُ وَذَكَرَ لَنَا أَنَّهُ يُفْسَحُ فِي قَبْرِهِ . ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ قَالَ ” وَأَمَّا الْمُنَافِقُ

وَالْكَافِرُ فَيَقَالُ لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فَيَقُولُ لَا  
أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ. فَيَقَالُ لَا دَرَيْتَ وَلَا  
تَلَيْتَ. وَيُضْرَبُ بِمِطَارِقٍ مِنْ حَدِيدٍ ضَرْبَةً، فَيَصِيحُ صَيْحَةً  
يَسْمَعُهَا مَنْ يَلِيهِ، غَيْرَ الثَّقَلَيْنِ “.

Sahih al-Bukhari—Book of Funerals (Al-Janaa'iz)

Chapter: The punishment in the grave

Funerals (Al-Janaa'iz)

Reference: Sahih al-Bukhari 1374

In-book reference: Book 23, Hadith 127

USC-MSA web (English) reference: Vol. 2, Book 23, Hadith 456

17

عَنِ الْمُجْرِمِينَ ﴿٤١﴾

*Concerning the criminals (guilty and sinners) [74:41]*

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾

*[And asking each other in the Hell Fire], “What led you into Hell Fire?” [74:42]*

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾

*They will say, “We were not of those who prayed.... [74:43]*

Surat Al-Muddaththir (The Cloaked One)

18 Anas رضي الله عنه said:

I heard the Messenger of Allah ﷺ saying, “Allah ﷻ has said:  
‘O son of Adam! I shall go on forgiving you so long as you

pray to Me (Allah) and aspire for My forgiveness whatever may be your sins. O son of Adam! I do not care even if your sins should pile up to the sky and should you beg pardon of Me, I would forgive you. O son of Adam! If you come to Me with an earth full of sins and meet Me, not associating anything with Me in worship, I will certainly grant you as much pardon as will fill the earth.”

### كتاب الاستغفار

وعن أنس رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: ”قال الله تعالى: يا ابن آدم إنك ما دعوتني ورجوتني غفرت لك ما كان منك ولا أبالي، يا ابن آدم لو بلغت ذنوبك عنان السماء، ثم استغفرتني، غفرت لك ولا أبالي، يا ابن آدم إنك لو أتيتني بقراب الأرض خطايا، ثم لقيتني لا تشرك بي شيئاً، لأتيتك بقرابها مغفرة“ .

Riyad as-Salihin—The Book of Forgiveness

Al-Tirmidhi

Sunnah.com reference: Book 20, Hadith 10

Arabic/English book reference: Book 20, Hadith 1878

### 19 It was narrated that ‘Abdullah said:

“Whoever would like to meet Allah tomorrow (*i.e.* on the Day of Judgment) as a Muslim, let him preserve these five (daily) prayer when the call for them is given, for they are part of the ways of guidance, and Allah prescribed the ways of guidance to your Prophet. By Allah, if each of you prays



in his house, you will have abandoned the Sunnah of your Prophet, and if you abandon the Sunnah of your Prophet you will go astray. I remember when no one stayed behind from the prayer except a hypocrite who was known for his hypocrisy. I have a man coming supported by two others, until he joined the row (of worshippers). There is no man who purifies himself and does it well, and comes to the mosque and prays there, but for every step that he takes, Allah raises him in status one degree thereby, and takes away one of his sins.”

### كتاب المساجد والجماعات

#### باب المَشْيِ إِلَى الصَّلَاةِ .

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ الْحَجَرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُسْلِمًا فَلْيَحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ الْخُمْسِ حَيْثُ يُنَادَى بِهِنَّ فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى وَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . سُنَنَ الْهُدَى وَلَعَمْرِي لَوْ أَنَّ كُلَّكُمْ صَلَّى فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ وَلَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومُ النِّفَاقِ وَلَقَدْ رَأَيْتُ الرَّجُلَ يُهَادِي بَيْنَ الرَّجُلَيْنِ حَتَّى يَدْخُلَ فِي الصَّفِّ وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ

فَيَعْمِدُ إِلَى الْمَسْجِدِ فَيُصَلِّي فِيهِ فَمَا يَخْطُو خُطْوَةً إِلَّا رَفَعَ اللَّهُ  
لَهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةٌ .

Sunan Ibn Majah—The Book On The Mosques And The  
Congregations

The Book On The Mosques And The Congregations

Chapter: Walking To prayer

Grade: Hasan (Darussalam)

Reference: Sunan Ibn Majah 777

In-book reference: Book 4, Hadith 43

English translation: Vol. 1, Book 4, Hadith 777

## 20 Hadith on Allah ﷻ deciding if Heaven or Hell for those who do not pray.

### 21 Narrated Abu Hurayrah ﷺ:

Anas ibn Hakim ad-Dabbi said that he feared Ziyad or Ibn Ziyad; so he came to Medina and met Abu Hurayrah. He attributed his lineage to me and I became a member of his lineage.

Abu Hurayrah said (to me): O youth, should I not narrate a tradition to you? I said: Why not, may Allah have mercy on you?

[Yunus (a narrator) said: I think he narrated it (the tradition) from the Prophet ﷺ]: “The first thing about which the people will be called to account out of their actions on the Day of Judgment is prayer. Our Lord, the Exalted, will say to the angels—though He knows better: ‘Look into the prayer of My servant and see whether he has offered it perfectly or imperfectly’. If it is perfect, that will

be recorded perfect.

If it is defective, He will say: 'See there are some optional prayers offered by My servant'. If there are optional prayer to his credit, He will say: Compensate the obligatory prayer by the optional prayer for My servant. Then all the actions will be considered similarly."

### كتاب الصلاة

باب قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كُلُّ صَلَاةٍ لَا يُتِمُّهَا صَاحِبُهَا تَتِمُّ مِنْ تَطَوُّعِهِ "

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا يُونُسُ، عَنِ الْحُسَيْنِ، عَنْ أَنَسِ بْنِ حَكِيمٍ الصَّبِيِّ، قَالَ خَافَ مِنْ زِيَادٍ أَوْ ابْنِ زِيَادٍ فَأَتَى الْمَدِينَةَ فَلَقِيَ أَبَا هُرَيْرَةَ قَالَ فَانْسَبَنِي فَأَنْتَسَبْتُ لَهُ فَقَالَ يَا فَتَى أَلَا أُحَدِّثُكَ حَدِيثًا قَالَ قُلْتُ بَلَى رَحِمَكَ اللَّهُ . قَالَ يُونُسُ أَحْسِبُهُ ذَكَرَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ أَوَّلَ مَا يُحَاسِبُ النَّاسُ بِهِ يَوْمَ الْقِيَامَةِ مِنْ أَعْمَالِهِمُ الصَّلَاةُ قَالَ يَقُولُ رَبُّنَا جَلَّ وَعَزَّ لِمَلَأَيْتَهُ وَهُوَ أَعْلَمُ انْظُرُوا فِي صَلَاةِ عَبْدِي أَمَّمَهَا أَمْ نَقَصَهَا فَإِنْ كَانَتْ تَامَةً كُتِبَتْ لَهُ تَامَةً وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَيْئًا قَالَ انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَإِنْ كَانَ لَهُ تَطَوُّعٌ قَالَ أَمَّمُوا لِعَبْدِي فَرِيضَتَهُ

مِنْ تَطَوُّعِهِ ثُمَّ تُؤْخَذُ الْأَعْمَالُ عَلَى ذَاكُمْ .

حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of Prayer (Kitab Al-Salat)

Chapter: Regarding the Statement of the Prophet ﷺ “Every Prayer That One Does Not Perfect It Will Be Made Complete By the Voluntary Ones”

Prayer (Kitab Al-Salat)

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 864

In-book reference: Book 2, Hadith 474

English translation: Book 3, Hadith 863

## 22 Jami' at-Tirmidhi

### Chapters on Righteousness and Maintaining Good Relations With Relatives

Chapter: What Has Been Related About Truthfulness and Falsehood

Grade: Sahih (Darussalam)

Reference: Jami' at-Tirmidhi 1971

In-book reference: Book 27, Hadith 77

English translation: Vol. 4, Book 1, Hadith 1971

- 23 Al Fath Al Rabbani (The Sublime Revelation), by Sheikh Abdul Al Qadir Al Jilani ر. ط. Translated by Sheikh Muhtar Holand. Printed by S. Abdul Majeed and Co., India. Al Baz Publishing Inc. 1992.

## 24 Riyad as-Salihin: The Book of Miscellany

Al-Bukhari and Muslim

25

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

*And We have not sent you, [O Muhammad], except as a*

*mercy to [all] the worlds.*

Surat Al-'Anbyā' [21:107]

26

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً

*And you become [of] three kinds: [56:7]*

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ

*Then the companions of the right—what are the companions of the right? [56:8]*

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ

*And the companions of the left—what are the companions of the left? [56:9]*

وَالسَّابِقُونَ السَّابِقُونَ

*And the forerunners, the forerunners – [56:10]*

أُولَئِكَ الْمُقَرَّبُونَ

*Those are the ones brought near [to Allah] [56:11]*

Surat Al-Wāqī'ah (The Inevitable)

27 Fend for yourselves.

Nawwas bin Sam'an Al-Kilabi said: "The Messenger of Allah ﷺ mentioned Dajjal, one morning, as something

despised but also alarming, until we thought that he was in the stand of date-palm trees. When we came to the Messenger of Allah ﷺ in the evening, he saw that [fear] in us, and said: 'What is the matter with you?' We said: 'O Messenger of Allah ﷺ, you mentioned Dajjal this morning, and you spoke of him as something despised but also alarming, until we thought that he was in the stand of date-palm trees'. He said: 'There are things that I fear more for you than the Dajjal. If he appears while I am among you, I will contend with him on your behalf, and if he appears when I am not among you, then each man must fend for himself, and Allah will take care of every Muslim on my behalf. He [Dajjal] will be a young man with curly hair and a protuberant eye; I liken him to 'Abdul-'Uzza bin Qatan. Whoever among you sees him, let him recite the first Verses of Surah Al-Kahf over him. He will emerge from Khallah [Hillah, Iraq—contradicts other Hadith regarding appearance in Khurasan], between Sham and Iraq, and will wreak havoc right and left. O slaves of Allah, remain steadfast.' We said: 'O Messenger of Allah, how long will he stay on earth?' He said: 'Forty days, one day like a year, one day like a month, one day like a week, and the rest of his days like your days.' We said: 'O Messenger of Allah, on that day which is like a year, will the prayers of one day suffice us?' He said: 'Make an estimate of time [and then observe prayer].' We said: 'How fast will he move through the earth?' He said: 'Like a rain cloud driven by the wind.' He said: 'He will come to some people and call them, and

they will respond and believe in him. Then he will command the sky to rain and it will rain, and he will command the earth to produce vegetation and it will do so, and their flocks will come back in the evening with their humps taller, their udders fuller and their flanks fatter than they have ever been. Then he will come to some [other] people and call them, and they will reject him, so he will turn away from them and they will suffer drought and be left with nothing. Then he will pass through the wasteland and will say: "Bring forth your treasures," then go away, and its treasures will follow him like a swarm of bees. Then he will call a man brimming with youth and will strike him with a sword and cut him in two. He will put the two pieces as far apart as the distance between an archer and his target. Then he will call him and he will come with his face shining, laughing. While they are like that, Allah will send 'Eisa bin Maryam عليه السلام, who will come down at the white minaret in the east of Damascus, wearing two Mahrud [garment dyed with Wars and then Saffron], resting his hands on the wings of two angels. When he lowers his head, beads of perspiration will fall from it. Every disbeliever who smells the fragrance of his breath will die, and his breath will reach as far as his eye can see. Then he will set out and catch up with him [the Dajjal] at the gate of Ludd, and will kill him. Then the Prophet of Allah 'Eisa عليه السلام will come to some people whom Allah has protected, and he will wipe their faces and tell them of their status in Paradise. While they are like that, Allah will reveal to him:

“O ‘Eisa, I have brought forth some of My slaves whom no one will be able to kill, so take My slaves to Tur in safety.” Then Gog and Magog will emerge and they will, as Allah describes, “swoop down from every mound.” [Al-Anbiyā’ 21:96] The first of them will pass by lake Tiberius and drink from it, then the last of them will pass by it and will say: “There was water here once.” The Prophet of Allah, ‘Eisa عليه السلام and his companions will be besieged there until the head of an ox would be dearer to any one of them than one hundred Dinar are to any one of you today. Then, the Prophet of Allah, ‘Eisa and his companions will supplicate Allah. Then Allah will send a worm in their necks and the next morning they will all die as one. The Prophet of Allah ‘Eisa عليه السلام and his companions will come down and they will not find even the space of a hand span that is free of their stink, stench and blood. They will pray to Allah, and He will send birds with necks like the necks of Bactrian camels, which will pick them up and throw them wherever Allah wills. Then Allah will send rain which will not leave any house of clay or hair, and it will wash the earth until it leaves it like a mirror [or a smooth rock]. Then it will be said to the earth: “Bring forth your fruits and bring back your blessing.” On that day a group of people will eat from a [single] pomegranate and it will suffice them, and they will seek shelter beneath its skin. Allah will bless a milch-camel so that it will be sufficient for a large number of people, and a milch-cow will be sufficient for a whole tribe and a milch-ewe will be sufficient for a whole clan. While



they are like that, Allah will send a pleasant wind which will seize them beneath their armpits and will take the soul of every Muslim, leaving the rest of the people fornicating like donkeys, and upon them will come the Hour.”

تَقُومُ السَّاعَةُ.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدٍ بْنُ جَابِرٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ بْنُ نُفَيْرٍ، حَدَّثَنِي أَبِي أَنَّهُ، سَمِعَ النَّوَاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ، يَقُولُ ذَكَرَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . الدَّجَالَ الْعَدَاةَ فَخَفَضَ فِيهِ وَرَفَعَ حَتَّى ظَنَنَّا أَنَّهُ فِي طَائِفَةِ النَّخْلِ فَلَمَّا رُحْنَا إِلَى رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . عَرَفَ ذَلِكَ فِينَا فَقَالَ ” مَا شَأْنُكُمْ “ . فَقُلْنَا يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَالَ الْعَدَاةَ فَخَفَضْتَ فِيهِ ثُمَّ رَفَعْتَ حَتَّى ظَنَنَّا أَنَّهُ فِي طَائِفَةِ النَّخْلِ . قَالَ ” غَيْرُ الدَّجَالِ أَخَوْفِي عَلَيْكُمْ إِنْ يَخْرُجَ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ وَإِنْ يَخْرُجَ وَلَسْتُ فِيكُمْ فَاْمُرُوا حَاجِبَ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ قَائِمَةٌ كَأَنِّي أَشَبَّهُهُ بِعَبْدِ الْعُزَّى بْنِ قُطَنِ فَمَنْ رَأَاهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ إِنَّهُ يَخْرُجُ مِنْ حَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاثَ يَمِينًا وَعَاثَ شِمَالًا يَا عِبَادَ اللَّهِ اثْبُتُوا “ . قُلْنَا يَا رَسُولَ

اللَّهُ وَمَا لُبُّهُ فِي الْأَرْضِ قَالَ ” أَرْبَعُونَ يَوْمًا يَوْمٌ كَسَنَةٍ وَيَوْمٌ  
 كَشْهَرٍ وَيَوْمٌ كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ “. قُلْنَا يَا رَسُولَ  
 اللَّهِ فَذَلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ تَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ قَالَ ”  
 فَاقْدُرُوا لَهُ قَدْرًا “. قَالَ قُلْنَا فَمَا إِسْرَاعُهُ فِي الْأَرْضِ قَالَ ”  
 كَالْعَيْثِ اشْتَدَّ بِهِ الرِّيحُ “. قَالَ ” فَيَأْتِي الْقَوْمَ فَيَدْعُوهُمْ  
 فَيَسْتَجِيبُونَ لَهُ وَيُؤْمِنُونَ بِهِ فَيَأْمُرُ السَّمَاءَ أَنْ تُمْطِرَ فْتُمْطِرُ  
 وَيَأْمُرُ الْأَرْضَ أَنْ تُنْبِتَ فْتُنْبِتَ وَتَرْوِحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ  
 مَا كَانَتْ ذُرَى وَأَسْبَعُهُ ضُرُوعًا وَأَمَدَهُ خَوَاصِرٌ ثُمَّ يَأْتِي الْقَوْمَ  
 فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفُ عَنْهُمْ فَيَصْبِحُونَ  
 مُحْلِلِينَ مَا بِأَيْدِيهِمْ شَيْءٌ ثُمَّ يَمُرُّ بِالْحَرَبَةِ فَيَقُولُ لَهَا أَخْرِجِي  
 كُنُوزَكَ فَيَنْطَلِقُ فَيَتَّبِعُهُ كُنُوزُهَا كَيْعَاسِيبِ النَّحْلِ ثُمَّ يَدْعُو  
 رَجُلًا مُمْتَلِكًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ ضَرْبَةً فَيَقْطَعُهُ جِزَلَتَيْنِ رَمِيَّةَ  
 الْعَرْضِ ثُمَّ يَدْعُوهُ فَيُقْبِلُ يَتَهَلَّلُ وَجْهُهُ يَضْحَكُ فَبَيْنَمَا هُمْ  
 كَذَلِكَ إِذْ بَعَثَ اللَّهُ عِيسَى ابْنَ مَرْيَمَ فَيَنْزِلُ عِنْدَ الْمَنَارَةِ  
 الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفِّهِ عَلَى  
 أَجْنِحَةِ مَلَكَينِ إِذَا طَاطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ يَنْحَدِرُ مِنْهُ  
 جُمَانٌ كَاللُّؤْلُؤِ وَلَا يَحِلُّ لِكَافِرٍ أَنْ يَجِدَ رِيحَ نَفْسِهِ إِلَّا مَاتَ  
 وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ فَيَنْطَلِقُ حَتَّى يُدْرِكَهُ عِنْدَ

بَابُ لُدٍّ فَيَقْتُلُهُ ثُمَّ يَأْتِي نَبِيَّ اللَّهِ عِيسَى قَوْمًا قَدْ عَصَمَهُمُ اللَّهُ  
فَيَمْسَحُ وُجُوهُهُمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ فَبَيْنَمَا هُمْ  
كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَيْهِ يَا عِيسَى ابْنِي قَدْ أَخْرَجْتُ عِبَادًا لِي  
لَا يَدَانِ لِأَحَدٍ بِقَتْلِهِمْ وَأَخْرِزُ عِبَادِي إِلَى الطُّورِ . وَيَبْعَثُ اللَّهُ  
يَاجُوجَ وَمَاجُوجَ وَهُمْ كَمَا قَالَ اللَّهُ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ  
فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ الطَّبْرِيقَةِ فَيَشْرِبُونَ مَا فِيهَا ثُمَّ يَمُرُّ  
آخِرُهُمْ فَيَقُولُونَ لَقَدْ كَانَ فِي هَذَا مَاءٌ مَرَّةً وَيَحْضُرُ نَبِيَّ اللَّهِ  
عِيسَى وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ  
مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ فَيَرْعَبُ نَبِيَّ اللَّهِ عِيسَى وَأَصْحَابُهُ  
إِلَى اللَّهِ فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّعْفَ فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرَسَى  
كَمَوْتِ نَفْسٍ وَاحِدَةٍ . وَيَهْبِطُ نَبِيَّ اللَّهِ عِيسَى وَأَصْحَابُهُ فَلَا  
يَجِدُونَ مَوْضِعَ شِبْرٍ إِلَّا قَدْ مَلَأَهُ زَهْمُهُمْ وَنَتْنُهُمْ وَدِمَاؤُهُمْ  
فَيَرْعَبُونَ إِلَى اللَّهِ سُبْحَانَهُ فَيُرْسِلُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ الْبُخْتِ  
فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ ثُمَّ يُرْسِلُ اللَّهُ عَلَيْهِمْ مَطَرًا  
لَا يَكُنُ مِنْهُ بَيْتٌ مَدَرٍ وَلَا وَبَرٍ فَيَغْسِلُهُ حَتَّى يَنْزُكَهُ كَالزَّلَقَةِ ثُمَّ  
يُقَالُ لِلْأَرْضِ أَنْبِئِي ثَمَرَتِكَ وَرَدِّي بَرَكَتِكَ فَيَوْمِئِذٍ تَأْكُلُ الْعِصَابَةُ  
مِنَ الرُّمَّانَةِ فَتُشْبِعُهُمْ وَيَسْتَظِلُّونَ بِقَحْفِهَا وَيُبَارِكُ اللَّهُ فِي الرِّسْلِ  
حَتَّى إِنَّ اللَّقْحَةَ مِنَ الْإِبِلِ تَكْفِي الْفَتَامَ مِنَ النَّاسِ وَاللَّقْحَةَ مِنَ

الْبَقَرِ تَكْفِي الْقَبِيلَةَ وَاللَّحْمَةَ مِنَ الْعَنَمِ تَكْفِي الْفَحْدَ . فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ عَلَيْهِم رِيحًا طَيِّبَةً فَتَأْخُذُ تَحْتَ أَبْطَانِهِمْ فَتَقْبِضُ رُوحَ كُلِّ مُسْلِمٍ وَيَبْقَى سَائِرُ النَّاسِ يَتَهَارِجُونَ كَمَا تَتَهَارِجُ الْحُمُرُ فَعَلَيْهِمْ.

Sunan Ibn Majah: Book of Tribulations

Chapter: The tribulation of Dajjal, the emergence of 'Eisa bin

Maryam and the emergence of Gog and Magog

Grade: Sahih [Darussalam]

Reference: Sunan Ibn Majah 4075

In-book reference: Book 36, Hadith 150

English translation: Vol. 5, Book 36, Hadith 4075

## 28 Believer in the morning, disbeliever in the evening.

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

“Rush to do good deeds. A Fitnah will occur that is like a portion of the dark night, morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning. One of them will sell his religion for goods of the world.”

كتاب الفتن عن رسول الله صلى الله عليه وسلم  
باب مَا جَاءَ سَتَكُونُ فِتْنٌ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ  
حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ  
الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ ”بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقِطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ

الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُصْبِحُ كَافِرًا يَبِيعُ  
أَحَدُهُمْ دِينَهُ بَعْرَضٍ مِنَ الدُّنْيَا “ . قَالَ أَبُو عِيسَى هَذَا  
حَدِيثٌ حَسَنٌ صَحِيحٌ .

Jami' at-Tirmidhi—Chapters on Al-Fitan

Chapter: What has been related about: ‘There will be a Fitnah like a portion of the dark night’

Chapters on Al-Fitan

Grade: Sahih (Darussalam)

Reference: Jami' at-Tirmidhi 2195

In-book reference: Book 33, Hadith 38

English translation: Vol. 4, Book 7, Hadith 2195

Abu Hurairah رضي الله عنه reported:

Messenger of Allah ﷺ said, “Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods.”

كتاب المقدمات

فالأول: عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: ” بادروا بالأعمال فتناً كقطع الليل المظلم يصبح الرجل مؤمناً ويمسي كافراً ويمسي مؤمناً ويصبح كافراً، يبيع دينه بعرض من الدنيا“ ((رواه مسلم)).

Riyad as-Salihin—The Book of Miscellany

The Book of Miscellany

Muslim

Arabic/English book reference: Book 1, Hadith 87

Narrated Abu Musa al-Ash'ari ﷺ:

The Prophet ﷺ said: Before you there will be commotions like pieces of a dark night in which a man will be a believer in the morning and an infidel in the evening. He who sits during them will be better than he who gets up, and he who gets up during them is better than he who walks, and he who walks during them is better than he who runs. They (the people) said: What do you order us to do? He replied: Keep to your houses.

### كتاب الفتن والملاحم

#### باب فِي التَّهْيِ عَنِ السَّعْيِ، فِي الْفِتْنَةِ

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَارِسٍ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا عَاصِمُ الْأَحْوَلُ، عَنْ أَبِي كَبْشَةَ، قَالَ سَمِعْتُ أَبَا مُوسَى، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” إِنَّ بَيْنَ أَيْدِيكُمْ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي “ . قَالُوا فَمَا تَأْمُرُنَا قَالَ ” كُونُوا أَخْلَاسَ بُيُوتِكُمْ “ .

## حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of Trials and Fierce Battles (Kitab Al-Fitan wa Al-Malahim)

Trials and Fierce Battles (Kitab Al-Fitan wa Al-Malahim)

Chapter: The Prohibition of Participating In the Tribulation

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4262

In-book reference: Book 37, Hadith 23

English translation: Book 36, Hadith 4249

### 29 Those who will swindle people with religion.

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

“In the End of Time there shall come men who will swindle the world with religion, deceiving the people in soft skins of sheep, their tongues are sweeter than sugar and their hearts are the hearts of wolves. Allah ﷻ says: ‘Is it Me you try to delude, or is it against Me whom you conspire? By Me, I swear to send upon these people, among them, a *Fitnah* that leaves them utterly devoid of reason.”

كتاب الزهد عن رسول الله صلى الله عليه وسلم

باب

حَدَّثَنَا سُؤَيْدٌ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا يَحْيَى بْنُ عُبَيْدِ اللَّهِ، قَالَ سَمِعْتُ أَبِي يَقُولُ، سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ”يَخْرُجُ فِي آخِرِ الزَّمَانِ رِجَالٌ يَخْتَلُونَ الدُّنْيَا بِالَّذِينَ يَلْبَسُونَ لِلنَّاسِ جُلُودَ الضَّأْنِ مِنَ اللَّيْنِ أَلَسْتُهُمْ

أَخْلَى مِنَ الشُّكْرِ وَقُلُوبُهُمْ قُلُوبُ الدَّثَابِ يَقُولُ اللَّهُ عَزَّ وَجَلَّ  
 أَبِي يَغْتَرُونَ أَمْ عَلَى يَجْتَرُونَ فِي حَلَفْتُ لَأُبْعَثَنَّ عَلَى أُولَئِكَ  
 مِنْهُمْ فِتْنَةً تَدْعُ الْحَلِيمَ مِنْهُمْ حَيْرَانًا“. وَفِي الْبَابِ عَنِ ابْنِ  
 عُمرَ .

Jami' at-Tirmidhi—Chapters on Zuhd

Chapters on Zuhd

Chapter: Those Who Try To Swindle the World by Using the Religion, And Their Punishment.

Grade: Da'if (Darussalam)

Reference: Jami' at-Tirmidhi 2404

In-book reference: Book 36, Hadith 102

English translation: Vol. 4, Book 10, Hadith 2404

### 30 Unshakable faith.

Narrated Khabbaba رضي الله عنه:

I came to the Prophet ﷺ while he was leaning against his sheet cloak in the shade of the Ka'ba. We were suffering greatly from the pagans in those days. i said (to him). “Will you invoke Allah (to help us)?” He sat down with a red face and said, “(A believer among) those who were before you used to be combed with iron combs so that nothing of his flesh or nerves would remain on his bones; yet that would never make him desert his religion. A saw might be put over the parting of his head which would be split into two parts, yet all that would never make him abandon his religion. Allah will surely complete this religion (*i.e.* Islam) so that a traveler from Sana to Hadra-maut will not be afraid of anybody except Allah.” (The sub-narrator, Baiyan



added, “Or the wolf, lest it should harm his sheep.”)

### كتاب مناقب الأنصار

باب مَا لَقِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ مِنَ  
الْمُشْرِكِينَ بِمَكَّةَ

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا بَيَّانُ، وَإِسْمَاعِيلُ،  
قَالَا سَمِعْنَا قَيْسًا، يَقُولُ سَمِعْتُ خَبَّابًا، يَقُولُ أَتَيْتُ النَّبِيَّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُتَوَسِّدٌ بُرْدَةً، وَهُوَ فِي ظِلِّ الْكَعْبَةِ، وَقَدْ  
لَقِينَا مِنَ الْمُشْرِكِينَ شِدَّةً فَقُلْتُ أَلَا تَدْعُو اللَّهَ فَقَعَدَ وَهُوَ  
مُحْمَرٌّ وَجْهُهُ فَقَالَ ”لَقَدْ كَانَ مَنْ قَبْلَكُمْ لَيَمَشُطُ بِمِشَاطِ  
الْحَدِيدِ مَا دُونَ عِظَامِهِ مِنْ لَحْمٍ أَوْ عَصَبٍ مَا يَصْرِفُهُ ذَلِكَ عَنْ  
دِينِهِ، وَيُوضَعُ الْمِنْشَارُ عَلَى مَفْرِقِ رَأْسِهِ، فَيُشَقُّ بِاثْنَيْنِ، مَا  
يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَلَيَتَمَنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ  
الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ مَا يَخَافُ إِلَّا اللَّهَ“. زَادَ  
بَيَّانٌ وَالذُّئْبُ عَلَى غَنَمِهِ.

Sahih al-Bukhari—Book of Merits of the Helpers in Madinah (Ansar)

Merits of the Helpers in Madinah (Ansar)

Chapter: (The troubles which) the Mushrikun caused

Reference: Sahih al-Bukhari 3852

In-book reference: Book 63, Hadith 78

USC-MSA web (English) reference: Vol. 5, Book 58, Hadith 191

- 31 This is not a direct instruction of our beloved Prophet Muhammad ﷺ but it is inferred due to the fact that he

ordered us to seek Imam Mahdi ﷺ and assist him. So, if the Army of Khurasan will march to Makkah and assist Imam Mahdi who will be there, then joining the Army of Khurasan will effectively make a Muslim comply with this order of Prophet Muhammad ﷺ.

### 32 Length of time the Dajjal will live in this world in human form is 434 days. Calculation.

Four hundred and thirty four days (434) is equal to 14.46 months. According to the Hadith of our beloved Prophet Muhammad ﷺ the Dajjal will be on our time/dimension for a period of forty (40) days. The first day being equal to a 'year'. According to the Hadith one year has 360 days. The second of those days it will be equal to a 'month'. The third of those days it will be equal to a 'week'. The rest of the days equal as our regular days. So 434 days is calculated as follows: 360 days + 30 days + 7 days + 37 days. Thirty seven days is calculated as the remainder of the forty days, as follows,  $40 - 3 = 37$  days.

**NOTE:**  $4+3+4 = 11$ . Eleven is the number of Satan, as "one" next to "One". This is meant to mean that Satan is next to Allah—*Audzubillah!* Numerology is used by the Satan worshipers of the people of Gog and Magog for generating 'power'. For example the reader will observe that all false flag operations such as 9/11 attack in New York, or the Paris attacks on 13/11. These attacks have dates with numbers that are used in Satanism. In the case of 9/11, eleven (11) is the number of Satan. Thirteen and nine are other numbers used in devil worship.

(13) (33) (34)

**33 One year has 360 days.**

It was narrated that Sa'eed bin Khalid bin Abu Tuwail ؓ said:

I heard Anas bin Malik ؓ saying: I heard the Messenger of Allah ﷺ say: "Standing guard one night in the cause of Allah is better than a man fasting and praying among his family for a thousand years. The year is three hundred and sixty days and a day is like a thousand years."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ الرَّمْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ بْنُ شَابُورَ، عَنْ سَعِيدِ بْنِ خَالِدِ بْنِ أَبِي الطَّوِيلِ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "حَرَسُ لَيْلَةٍ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ صِيَامِ رَجُلٍ وَقِيَامِهِ فِي أَهْلِهِ أَلْفَ سَنَةٍ ثَلَاثُمِائَةٍ وَسِتُّونَ يَوْمًا وَالْيَوْمُ كَأَلْفِ سَنَةٍ".

Sunan Ibn Majah—The Chapters on Jihad

Grade: Maudu' (Darussalam)

English reference: Vol. 4, Book 24, Hadith 2770

Arabic reference: Book 24, Hadith 2875

**34** <http://www.johnstonsarchive.net/terrorism/wrjp394.html>

**35** <http://www.cuttingedge.org/news/n1478.cfm>

<http://www.cuttingedge.org/pages/seminar2/GEMATRIA.htm>

<http://www.cuttingedge.org/pages/seminar2/SEAL1.htm>

<http://www.cuttingedge.org/pages/seminar2/SEAL2.htm>

<http://www.cuttingedge.org/pages/seminar2/MDCCLXXV.htm>

<http://www.cuttingedge.org/pages/seminar2/SEAL3.htm>

<http://www.cuttingedge.org/pages/seminar2/SEAL3A.htm>

<http://www.cuttingedge.org/pages/seminar2/SEAL4.htm>

<http://www.cuttingedge.org/pages/seminar2/SEAL5.htm>

<http://www.cuttingedge.org/pages/seminar2/2SEMSYMB.htm>

[http://helpfreetheearth.com/news565\\_numbers.html](http://helpfreetheearth.com/news565_numbers.html)

### 36 Obligation to Pay Allegiance to Imam Mahdi ﷺ.

It was narrated that ‘Abdullah ؓ said:

“While we were with the Messenger of Allah ﷺ, some youngsters from Banu Hashim came along. When the Prophet ﷺ saw them, his eyes filled with tears and his color changed. I said: ‘We still see something in your face that we do not like (to see).’ He said: ‘We are members of a Household for whom Allah has chosen the Hereafter over this world. The people of my Household will face calamity, expulsion and exile after I am gone, until some people will come from the east carrying black banners. They will ask for something good but will not be given it. Then they will fight and will be victorious, then they will be given what they wanted, but they will not accept it and will give leadership to a man from my family. Then they will fill it with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to **crawl over snow**.’”

## كتاب الفتن

### باب خُرُوجِ الْمَهْدِيِّ

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ، عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ أَقْبَلَ فُتَيْةٌ مِنْ بَنِي هَاشِمٍ فَلَمَّا رَأَاهُمْ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اغْرُورِقَتْ عَيْنَاهُ وَتَغَيَّرَ لَوْنُهُ قَالَ فَقُلْتُ مَا نَزَلَ نَرَى فِي وَجْهِكَ شَيْئًا نَكْرَهُهُ . فَقَالَ ” إِنَّا أَهْلُ بَيْتٍ اخْتَارَ اللَّهُ لَنَا الْآخِرَةَ عَلَى الدُّنْيَا وَإِنَّ أَهْلَ بَيْتِي سَيَلْقَوْنَ بَعْدِي بَلَاءً وَتَشْرِيدًا وَتَطْرِيدًا حَتَّى يَأْتِيَ قَوْمٌ مِنْ قَبْلِ الْمَشْرِقِ مَعَهُمْ رَايَاتٌ سُودٌ فَيَسْأَلُونَ الْخَيْرَ فَلَا يُعْطَوْنَهُ فَيَقَاتِلُونَ فَيَنْصَرُونَ فَيُعْطَوْنَ مَا سَأَلُوا فَلَا يَقْبَلُونَهُ حَتَّى يَدْفَعُوهَا إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِي فَيَمْلُؤُوهَا قِسْطًا كَمَا مَلَأُوهَا جَوْرًا فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَأْتِهِمْ وَلَوْ حَبْوًا عَلَى الثَّلَجِ “ .

Sunan Ibn Majah—Book of Tribulations

Chapter: The appearance of the Mahdi

Grade: Da'if (Darussalam)

Reference: Sunan Ibn Majah 4082

In-book reference: Book 36, Hadith 157

English translation: Vol. 5, Book 36, Hadith 4082

It was narrated from Thawban رضي الله عنه that the Messenger of Allah ﷺ

said:

“Three will fight one another for your treasure, each one of them the son of a caliph, but none of them will gain it. Then the black banners will come from the east, and they will kill you [Arabs] in an unprecedented manner.” Then he mentioned something that I do not remember, then he said: “When you see them, then pledge your allegiance to them even if you have to crawl over the snow, for that is the caliph of Allah, Mahdi.”

كتاب الفتن

باب خُرُوجِ الْمَهْدِيِّ

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، وَأَحْمَدُ بْنُ يُوسُفَ، قَالَا حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ” يَفْتَتِلُ عِنْدَ كَنْزِكُمْ ثَلَاثَةٌ كُلُّهُمْ ابْنُ خَلِيفَةٍ ثُمَّ لَا يَصِيرُ إِلَى وَاحِدٍ مِنْهُمْ ثُمَّ تَطْلُعُ الرَّاياتُ السُّودُ مِنْ قِبَلِ الْمَشْرِقِ فَيَقْتُلُونَكُمْ قَتْلًا لَمْ يُقْتَلْهُ قَوْمٌ “ . ثُمَّ ذَكَرَ شَيْئًا لَا أَحْفَظُهُ فَقَالَ ” فَإِذَا رَأَيْتُمُوهُ فَبَايِعُوهُ وَلَوْ حَبْوًا عَلَى التَّلَجِ فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِيُّ “ .

Sunan Ibn Majah—Book of Tribulations

Chapter: The appearance of the Mahdi

Grade: Da'if (Darussalam)

Reference: Sunan Ibn Majah 4084

In-book reference: Book 36, Hadith 159

English translation: Vol. 5, Book 36, Hadith 4084

### 37 Allah ﷻ Guides whom He ﷻ wants.

Allah ﷻ mentions twenty nine times in the Quran Majid that He ﷻ guides whom He ﷻ wants and He ﷻ lets people and jinn go astray if He ﷻ desires so. Allah ﷻ only guides those who seek guidance, and He ﷻ leads astray those who turn their back on Him ﷻ. Allah ﷻ will never lead astray any person or jinn who is seeking guidance from Him ﷻ, as this would constitute oppression, and Allah ﷻ is **not an oppressor**.

ذَٰلِكَ بِمَا قَدَّمْتَ أَيْدِيكَمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ

لِّلْعَبِيدِ

*This is on account of that which your own hands have sent before (you to the judgment). Allah is no oppressor of (His) bondmen.*

Surat ‘Āli ‘Imrān (Family of Imran) [3:182]

Ayats in the Quran Majid stating that Allah ﷻ guides whom He wants:

Surat Al-Baqarah	[2:142], [2:213], [2:272],
Surat An-Nisā’	[4:88]
Surat Al-’An’ām	[6:39], [6:80]
Surat Al-’A’rāf	[7:155]
Surat Yūnus	[10:25]
Surat Ar-Ra’d	[13:27], [13:33]
Surat ‘Ibrāhīm	[14:4]

Surat An-Nahl	[16:37], [16:93]
Surat Al-'Isrā'	[17:97]
Surat Al-Kahf	[18:17]
Surat Al-Haj	[22:16] [22:18]
Surat An-Nūr	[24:21], [24:35], [24:46]
Surat Al-Qaṣaṣ	[28:56]
Surat As-Sajdah	[32:3]
Surat Al-'Ahzāb	[33:37]
Surat Faṭir	[35:8]
Surat Az-Zumar	[39:23], [39:36]
Surat Ghāfir	[40:33]
Surat Ash-Shūraá	[42:13]
Surat Al-Muddaththir	[74:31]

### 38 Fleeing from the Fitnah.

**And The basis for the organization of Muslims into *Muslim Villages*.**

**And Location of the *Muslim Villages*.**

Narrated Umm Sharik ﷺ:

The Messenger of Allah ﷺ said: "The people will flee from the Dajjal such that they will go to the mountains." Umm Sharik said: "O Messenger of Allah! Where will the Arabs be that day?" He said: "They will be few."

كتاب المناقب عن رسول الله صلى الله عليه وسلم  
 حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنْ



ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ حَدَّثَنِي أُمُّ شَرِيكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” لَيَفْرَنَّ النَّاسُ مِنَ الدَّجَالِ حَتَّى يَلْحَقُوا بِالْجِبَالِ “ .  
قَالَتْ أُمُّ شَرِيكٍ يَا رَسُولَ اللَّهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ قَالَ ” هُمْ قَلِيلٌ “ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ .

Jami' at-Tirmidhi—Chapters on Virtues

Grade: Sahih (Darussalam)

English reference: Vol. 1, Book 46, Hadith 3930

Arabic reference: Book 49, Hadith 4309

Narrated Abu Sa'id al-Khudri ﷺ:

Allah's Messenger ﷺ said, “There will come a time when the best property of a man will be sheep which he will graze on the tops of mountains and the places where rain falls (*i.e.* pastures) escaping to protect his religion from afflictions.”

كتاب بدء الخلق

باب خَيْرُ مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ  
حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعَصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ “ يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الرَّجُلِ

غَنَمٌ يَتَّبِعُهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَفْرُ بِدِينِهِ مِنْ  
الْفِتَنِ “.

Sahih al-Bukhari—Book of Beginning of Creation

Beginning of Creation

Chapter: The best property of a Muslim will be sheep

Reference: Sahih al-Bukhari 3300

In-book reference: Book 59, Hadith 108

USC-MSA web (English) reference: Vol. 4, Book 54, Hadith 519

Narrated Abu Sa'id Al Khudri ؓ:

The Messenger of Allah ﷺ as saying: A Muslim's best property will soon be sheep which he will take to the tops of the mountains and the places where the rain falls, fleeing with his religion from the civil strife (*Fitan*).

كتاب الفتن والملاحم

باب مَا يُرَخَّصُ فِيهِ مِنَ الْبَدَاوَةِ فِي الْفِتْنَةِ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ”يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ غَنَمًا يَتَّبِعُهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفْرُ بِدِينِهِ مِنَ الْفِتَنِ “.

حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of Trials and Fierce Battles (Kitab Al-Fitan wa Al-Malahim)

Chapter: The Concession Allowing Living as A Bedouin During The

Tribulation

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4267

In-book reference: Book 37, Hadith 28

English translation: Book 36, Hadith 4254

Abu Sa'id Al-Khudri رضي الله عنه reported:

Messenger of Allah ﷺ said, “The best possession of a Muslim will be a herd of sheep with which he retires to the top of a mountain or places where rain is expected to fall (pastures) so as to safeguard with his faith from tribulation.”

كتاب المقدمات

Riyad as-Salihin—The Book of Miscellany

The Book of Miscellany

Al-Bukhari.

### 39 Breaking of the swords during the time of Tribulation.

**NOTE:** The various Hadith regarding the breaking of the swords under a state of Tribulation apparently refer to two situations. First to the *fitnah* at the time of Imam Ali رضي الله عنه called *Fitnah Al-Kubrah*. The other set of Hadith refers to the *fitnah* at the End of Times – what we call in this book ‘Tribulations’.

The first Hadith below apparently refers to the *fitnah* at the time of Imam Ali رضي الله عنه as the Companion Abu Burdah رضي الله عنه states that he followed the Prophet’s ﷺ instructions and broke his sword. There are several Companions who did not participate in any of the sides of the *Fitnah Al-Kubrah*, one of them being Bilal رضي الله عنه. We can also argue that this first Hadith refers to the

End of Times, and not to the times of *Fitnah Al-Kubrah* because Imam Ali عليه السلام did not in fact break his word and did not instruct his loyal followers to do so either, but in turn went out and fought those who rebelled against the *Khalifa*.

In any case, we are presenting here all the Hadith in the light of the End of Times, and should be read as such. And *Allahu 'Alam*.

It was narrated that Abu Burdah رضي الله عنه said:

“I entered upon Muhammad bin Maslamah and he said that the Messenger of Allah ﷺ said: ‘There will be tribulation, division and dissension. When that comes, take your sword to Uhud and strike it until it breaks, then sit in your house until there comes to you the hand of the evildoer (to kill you) or a predestined (natural) death.’”

“And that came to pass, and I did as the Messenger of Allah ﷺ said.”

### كتاب الفتن

#### باب التَّبَيُّتِ فِي الْفِتْنَةِ

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ  
حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، - أَوْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ  
شَكَّ أَبُو بَكْرٍ - عَنْ أَبِي بُرْدَةَ، قَالَ دَخَلْتُ عَلَى مُحَمَّدِ بْنِ  
مَسْلَمَةَ فَقَالَ إِنَّ رَسُولَ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ  
” إِنَّهَا سَتَكُونُ فِتْنَةٌ وَفُرْقَةٌ وَاخْتِلَافٌ فَإِذَا كَانَ كَذَلِكَ فَأَتِ

بِسَيْفِكَ أَحَدًا فَاضْرِبْهُ حَتَّى يَنْقَطِعَ ثُمَّ اجْلِسْ فِي بَيْتِكَ حَتَّى  
تَأْتِيكَ يَدُ خَاطِئَةٍ أَوْ مَيِّئَةٍ فَاضِيبَةٍ“ . فَقَدْ وَقَعْتُ وَفَعَلْتُ مَا  
قَالَ رَسُولُ اللَّهِ . صلى الله عليه وسلم .

Sunan Ibn Majah—Book of Tribulations

Tribulations

Chapter: Standing firm during times of tribulation

Grade: Hasan (Darussalam)

Reference: Sunan Ibn Majah 3962

In-book reference: Book 36, Hadith 37

English translation: Vol. 5, Book 36, Hadith 3962

Narrated Abu Musa al-Ash'ari ﷺ:

The Messenger of Allah ﷺ said: Before the Last Hour there will be commotions like pieces of a dark night in which a man will be a believer in the morning and an infidel in the evening, or a believer in the evening and infidel in the morning. He who sits during them will be better than he who gets up and he who walks during them is better than he who runs. So break your bows, cut your bowstrings and strike your swords on stones. If people then come in to one of you, let him be like the better of Adam's two sons.

كتاب الفتن والملاحم

باب فِي النَّهْيِ عَنِ السَّعْيِ، فِي الْفِتْنَةِ

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ  
جُحَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَرْوَانَ، عَنْ هُزَيْلٍ، عَنْ أَبِي  
مُوسَى الْأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

”إِنَّ بَيْنَ يَدَيِ السَّاعَةِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي فَكَسَرُوا قَسِيئَكُمْ وَقَطَّعُوا أَوْتَارَكُمْ وَاضْرِبُوا سُيُوفَكُمْ بِالْحِجَارَةِ فَإِنْ دَخَلَ - يَغْنِي عَلَى أَحَدٍ مِنْكُمْ - فَلْيَكُنْ كَخَيْرِ ابْنِ آدَمَ“.

حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of Trials and Fierce Battles (Kitab Al-Fitan wa Al-Malahim)

Trials and Fierce Battles (Kitab Al-Fitan wa Al-Malahim)

Chapter: The Prohibition of Participating In the Tribulation

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4259

In-book reference: Book 37, Hadith 20

English translation: Book 36, Hadith 4246

Narrated Abu Musa al-Ash'ari ؓ:

The Prophet ﷺ said: Before you there will be commotions like pieces of a dark night in which a man will be a believer in the morning and an infidel in the evening. He who sits during them will be better than he who gets up, and he who gets up during them is better than he who walks, and he who walks during them is better than he who runs. They (the people) said: What do you order us to do? He replied: Keep to your houses.

كتاب الفتن والملاحم

باب فِي النَّهْيِ عَنِ السَّعْيِ، فِي الْفِتْنَةِ

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَقَانُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا عَاصِمُ الْأَخْوَلُ، عَنْ أَبِي كَبْشَةَ، قَالَ سَمِعْتُ أَبَا مُوسَى، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” إِنَّ بَيْنَ أَيْدِيكُمْ فِتْنًا كَقِطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي “ . قَالُوا فَمَا تَأْمُرُنَا قَالَ ” كُونُوا أَخْلَاسَ بُيُوتِكُمْ “ .

حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of Trials and Fierce Battles (Kitab Al-Fitan wa Al-Malahim)

Trials and Fierce Battles (Kitab Al-Fitan wa Al-Malahim)

Chapter: The Prohibition of Participating In the Tribulation


Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4262


In-book reference: Book 37, Hadith 23

English translation: Book 36, Hadith 4249

#### 40 Abu-Darda' reported:

The Messenger of Allah  said: “Whoever commits to memory the first ten Ayat of the Surat Al-Kahf, will be protected from (the trial of) Ad-Dajjal (Antichrist).”

[Muslim].

In another narration, the Messenger of Allah  said: “(Whoever commits to memory) the last ten Ayat of Surat

Al-Kahf, he will be protected from (the trial of) Ad-Dajjal (Antichrist).”

### كتاب الفضائل

وعن أبي الدرداء رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: ”من حفظ عشر آيات من أول سورة الكهف، عصم من الدجال“ وفي رواية: ”من آخر سورة الكهف“ ((رواهما مسلم)).

Riyad as-Salihin—The Book of Virtues

The Book of Virtues

Sunnah.com reference: Book 9, Hadith 31

Arabic/English book reference: Book 9, Hadith 1021

Abu al-Darda' رضي الله عنه reported the Prophet ﷺ as saying:

**If anyone memorizes ten verses from the beginning of Surat al-Kahf, he will be protected from the trial of Dajjal (Antichrist).**

Abu Dawud said: In this way Hashim Al-Dastawa'i transmitted it from Qatadah, but he said: "If anyone memorizes the closing verses of Surat al-Kahf." Shu'bah narrated from Qatadah the words "from the end of al-Kahf.

### كتاب الملاحم

#### باب خُرُوجِ الدَّجَالِ

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ سَالِمٍ



بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ حَدِيثِ أَبِي الدَّرْدَاءِ، يَرْوِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ“. قَالَ أَبُو دَاوُدَ وَكَذَا قَالَ هِشَامُ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ إِلَّا أَنَّهُ قَالَ ” مَنْ حَفِظَ مِنْ خَوَاتِيمِ سُورَةِ الْكَهْفِ “. وَقَالَ شُعْبَةُ عَنْ قَتَادَةَ ” مِنْ آخِرِ الْكَهْفِ “ .

حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of Battles (Kitab Al-Malahim)

Chapter: The appearance of the Dajjal

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4323

In-book reference: Book 39, Hadith 33

English translation: Book 38, Hadith 4309

Narrated Abu Ad-Darda ؓ:

That the Prophet ﷺ said: “Whoever recites three *Ayat* from the beginning of Al-Kahf he is protected from the turmoil of the Dajjal.”

كتاب فضائل القرآن عن رسول الله صلى الله عليه وسلم  
 حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ،  
 عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ،  
 عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” مَنْ قَرَأَ  
 ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ “ .

Jami' at-Tirmidhi—Chapters on the Virtues of the Qur'an Grade  
Sahih: Darussalam

English reference: Vol. 5, Book 42, Hadith 2886

Arabic reference: Book 45, Hadith 3127

- 41 This writer's mother-in-law was born in India before the partition of Pakistan and India. She had a pious aunt who had a dream as to what will happen in Pakistan at some point in the future. She described all of the area south of the Indus River as completely devastated, and with only few people surviving there, to the point that a small light would be seen over many, many miles.**

It is clear that the new Israel / India alliance will enable India to acquire weapons of mass destruction of the latest technology from Israel. Today India is asking its citizens, who are known for hoarding gold, to sell their gold to the Indian government. This is done under various excuses. Why? Israel is not interested in obtaining payment for the weapons with 'Indian Rupees'. Israel wants gold.

<http://www.reuters.com/article/us-india-economy-gold-idUSBRE97S0IW20130829>

<http://www.zerohedge.com/news/2013-08-29/india-has-offer-its-citizens-they-cant-refuse-your-gold-worthless-paper>

<http://news.goldseek.com/GoldSeek/1447069657.php>

- 42 Astana, Khazakhstan, Satanic Symbology.**

<http://www.thebohemianblog.com/2012/12/dark-tourism-illuminati-capital.html>

<http://realitieswatch.com/astana-illuminati-capital-kazakhstan/>

<http://www.angelfire.com/music2/fullcircle/SatansCapital.html>

[http://wtfrly.com/2013/07/31/huge-pentagram-in-kazakhstan-on-google-maps-video/#.VwGtp\\_HmrVc](http://wtfrly.com/2013/07/31/huge-pentagram-in-kazakhstan-on-google-maps-video/#.VwGtp_HmrVc)

- 43 **Muslim Banu Israel, the Mahdi, and Prophet Jesus ﷺ at the End of Times**, by Sheikh Muhammad Jonelya. 2011-2016. Sword Publishing.

- 44 **Abolition of the Khilafa by Mustafa Kemal Atatürk.**

[https://en.wikipedia.org/wiki/Atat%C3%BCrk%27s\\_Reforms](https://en.wikipedia.org/wiki/Atat%C3%BCrk%27s_Reforms)

<https://en.wikipedia.org/wiki/Caliphate>

- 45 **Shariah' Regulations on the Khalifa fighting the non-Muslims.**

O9.8 The caliph (O25) makes war upon Jews, Christians, and Zoroastrians (N: provided he has first invited them to enter Islam in faith and practice, and if they will not, then invited them to enter the social order of Islam by paying the non-Muslim poll tax (*jizya*, def.: O11.4)-which is the significance of their paying it, not the money itself-while remaining in their ancestral religions) (O: and the war continues) until they become Muslim or else pay the non-Muslim poll tax (O: in accordance with the word of Allah Most High,

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا يَوْمِ الْآخِرِ  
وَلَا يَحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ

الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا  
الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

*“Fight those who do not believe in Allah and the Last Day and who forbid not what Allah and His messenger have forbidden—who do not practice the religion of truth [Islam], being of those who have been given the Book [Christians and Jews] – [fight] until they pay the poll tax out of hand and are humbled”*

Surat At-Tawbah (The Repentance) [9:29]

The time and place for which is before the final descent of [Prophet] Jesus (upon whom be peace). After his final coming, nothing but Islam will be accepted from them, for taking the poll tax is only effective until Jesus’s descent (upon him and our Prophet be peace), which is he divinely revealed law, for he will rule by the law of Muhammad. As for the Prophet’s saying (Allah bless him and give him peace),

“I am the last, there will be no prophet after me.”

This does not contradict the final coming of Jesus (upon whom be peace), since he will not rule according to the Evangel, but as a follower of our Prophet (Allah bless him and give him peace)

O9.9 The caliph fights all other peoples until they become Muslim (O: because they are not a people with a Book, nor honored as such, and are not permitted to settle with paying the poll tax (*jizya*)) (n: though according to the Hanafi school, people of all other religions, even idol worshipers, are permitted

to live under the protection of the Islamic state if they either become Muslim or agree to pay the poll tax, the sole exceptions to which are apostates from Islam, and idol worshipers who are Arabs, neither of whom has any choice but becoming Muslim (*al-Hidaya Sharh Bidaya al-muhtadi* (y21), 6.48-49).

*Reliance of the Traveller* ('*Umdat al Salik wa 'Uddat al Nasik*), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

#### 46 Obey Allah ﷻ and obey Prophet Muhammad ﷺ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ  
مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ  
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا



*O you who believe! Obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end.*

Surat An-Nisā' (The Women) [4:59]

#### 47 *Al Ahkam Al Sultaniyyah (The Laws of Islamic Governance)*, Abu'l-Hasan al-Mawardi, translated by Dr. Asadullah Yate,

PhD, Ta-Ha Publishing Ltd., 2005.

- 48 *Tafsir Al Jalalayn*, Jalalu'd-Din al Mahalli and Jalalu'd-Din Al Suyuti, Translated by Sheikha Aisha Bewely, Dar Al Taqwa Ltd., 2007.
- 49 This *ayat* has been interpreted in general to mean that some people have been designated by Allah ﷻ to have a higher rank in this world due to their wealth, and by means of this wealth they obtain the labor of others.

Allah ﷻ enlightens the reader to understand that “...But the mercy of your Lord [the Garden of Paradise] is better than whatever they accumulate...” That is, that people should not understand this ranking based on wealth as other than an ordainment by Allah ﷻ for the purpose of organizing this world, and that the reward of Allah ﷻ in the next world is what is important in the end. (48)

We know by observing the realities of this world that—other than some exceptions—wealth is tied to worldly authority. The exceptions are mentioned in the Quran, and relate to when Allah ﷻ orders people to follow a prophet who has no worldly wealth.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ  
مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ  
بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ

أَصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ  
وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ  
عَلِيمٌ



*Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since **he hath not been given wealth** enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing.*

Surat Al-Baqarah (The Cow) [2:247]

## 50 The Quran Majid has many interpretations for each ayat.

To the astonishment of a prominent scholar, Sheikh Abd Al Qadir رحمته الله discusses forty different interpretations of a single Qur'anic verse [*ayat*].

It was al Hafiz Abu 'l Abbas Ahmad ibn Ahmad al Bandaniji who said: "Together with Sheikh Jamal ad Din ibn al Jawzi (may Allah the Exalted bestow His mercy upon him), I once attended the regular session held by our master, Sheikh Abd Al Qadir Al Jilani (may Allah the Exalted bestow his mercy upon him). The Qur'an reciter [*qāri*] recited a Qur'anic verse [*ayat*], and the Sheikh discussed one possible interpretation [*tafsir*] of

it. I turned to Sheikh Jamal ad Din and said: “Are you familiar with this particular interpretation?” His answer was yes. The Sheikh Abd Al Qadir mentioned another way of understanding the same verse, so I asked Sheikh Jamal ad Din: “are you also familiar with this interpretation?” Again his answer was yes. Sheikh Abd Al Qadir mentioned eleven different interpretations, and in each instance, when I asked Sheikh Jamal ad Din: “Are you also familiar with this interpretation?” his answer was in the affirmative. “Then Sheikh Abd Al Qadir referred to yet another interpretation, so I asked Sheikh Jamal ad Din: “Are you also familiar with this one?” This time the answer was: “No, I am not acquainted with this one.” He gave me an equally negative response to each of my subsequent questions, as Sheikh Abd Al Qadir went on to mention yet another interpretation, followed by yet another interpretation, until he reached the grand total of forty different ways of understanding that same Quranic verse. Sheikh Jamal ad Din was utterly astonished, as he marveled at the vast scope of the knowledge demonstrated by our master, Sheikh Abd Al Qadir (may Allah the Exalted be well pleased with him).

“Finally, Sheikh Abd Al Qadir Al Jilani (may Allah the Exalted by well please with him) said: “Let us have done with the talk [qal], and let us now return to the spiritual state [*hal*]: There is no god but Allah! [*la ilaha illa 'llah*]. Muhammad is the Messenger of Allah! [*Muhammad Rasulu 'llah*].” All the people in the audience were shaken with an intense vibration, and Sheikh Jamal ad Din ibn Jawzi was moved to rip his clothes to



shreds.”

*Necklaces of Gems (Qalaid Al Jawahir), A Biography of the Crown of the Saints*, Sheikh Abd Al Qadir Al Jilani, by Sheikh Muhammad Ibn Yahya At Tadifi, translated by Muhtar Holland. Al Baz Publishing, 1998. Page 158.

## 51 Ayats in the Holy Quran that contain the words:

“...*fear Allah* ﷻ...”

Surat Al-Baqarah (The Cow) [2:2] [2:63] [2:189] [2:194]  
[2:196] [2:197] [2:203] [2:206] [2:223] [2:231] [2:233] [2:278]  
[2:282] [2:283]

Surat ‘Āli ‘Imrān [3:102] [3:120] [3:123] [3:130] [3:172]  
[3:186] [3:200]

Surat An-Nisā’ [4:1] [4:9] [4:77] [4:128] [4:129] [4:131]

Surat Al-Mā’idah [5:2] [5:4] [5:7] [5:8] [5:11] [5:35] [5:44]  
[5:57] [5:88] [5:93] [5:96] [5:100] [5:105] [5:108] [5:112]

Surat Al-’An’ām [6:72]

Surat Al-’Anfāl [8:1] [8:69]

Surat At-Tawbah [9:13] [9:18] [9:119]

Surat Hūd [11:26]

Surat Al-Hijr [15:69]

Surat Ash-Shu’arā’ [26:108] [26:110] [26:126] [26:131]  
[26:144] [26:150] [26:163] [26:179]

Surat Al-’Ankabūt [29:16]

Surat Al-’Ahzāb [33:1] [33:55] [33:70]

Surat Az-Zukhruf [43:63]

Surat Al-Hujurāt [49:1] [49:10] [49:12]

Surat Al-Hadīd [57:28]

Surat Al-Mujādila [58:9]

Surat Al-Mujādila [59:7] [59:18]

Surat Al-Mumtahanah [60:11]

Surat At-Taghābun [64:16]

Surat Aṭ-Ṭalāq [65:1] [65:10]

Surat Nūh [71:3]

Some sample ayats:

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتِ قِصَاصٌ فَمَنْ أَعْتَدَى  
عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ  
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

*[Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And **fear Allah** and know that Allah is with those who fear Him.*

Surat Al-Baqarah (The Cow) [2:194]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ ﴿١٠٢﴾

*O you who believe! **Fear Allah** (by doing all that He has ordered and by abstaining from all that He has forbidden) as*

*He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah.*

Surat ‘Āli ‘Imrān (Family of Imran) [3:102]

## 52 Ayats in the Holy Quran that contain the words:

*“...obey Allah ﷻ...”*

Surat Al-Baqarah (The Cow) [2:45] [2:203], [2:212]

Surat ‘Āli ‘Imrān [3:32] [3:132]

Surat An-Nisā’ [4:13] [4:59] [4:63] [4:69] [4:80]

Surat Al-Fath [48:16]

## 53 Ayats in the Holy Quran that contain the words:

*“...fear and obey Allah ﷻ...”*

Surat Al-’A’rāf [7:171]

Surat Al-’Anfāl [8:29]

Surat Yūsuf [12:109]

Surat Ash-Shu’arā’ [26:124] [26:142] [26:161]

Surat At-Taghābun [64:16]

## 54 Ayats in the Holy Quran that contain the words:

*“...obey Allah ﷻ and the Messenger ﷺ...”*

Surat ‘Āli ‘Imrān (Family of Imran) [3:32] [3:50]

Surat An-Nisā’ (The Women) [4:13] [4:64] [4:80]

Surat Al-Mā’idah [5:92]

Surat Al-'Anfāl [8:1] [8:20] [8:46]

Surat At-Tawbah [9:71]

Surat An-Nūr [24:52] [24:54] [24:56]

Surat Al-'Ahzāb [33:31] [33:33] [33:66] [33:71]

Surat Muhammad [47:33]

Surat Al-Fath [48:17]

Surat Al-Hujurāt [49:14]

Surat Al-Mujādila [58:13]

Surat At-Taghābun [64:12]

Surat Nūh [71:3]

Some sample *ayats*:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

Say, *“Obey Allah and the Messenger”* But if they turn away—then indeed, Allah does not like the disbelievers.

Surat ‘Āli ‘Imrān (Family of Imran) [3:32]

وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأُحِلَّ لَكُمْ  
بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ  
فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿٥٠﴾

And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so *fear Allah and obey me* [Prophet Muhammad].

Surat 'Āli 'Imrān (Family of Imran) [3:50]

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ  
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

*These are the limits [set by] Allah , and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.*

Surat An-Nisā' (The Women) [4:13]

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطِيعَ بِإِذْنِ اللَّهِ  
وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ  
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا  
اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

*We sent no Messenger, but to be obeyed by Allah's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One Who accepts repentance), Most Merciful.*

Surat An-Nisā' (The Women) [4:64]

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا  
أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ﴿٨٠﴾

*He who obeys the Messenger (Muhammad), has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad) as a watcher over them.*

Surat An-Nisā' (The Women) [4:80]

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا  
أَنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿٩٢﴾

*And obey Allah and obey the Messenger and beware. And if you turn away—then know that upon Our Messenger is only [the responsibility for] clear notification.*

Surat Al-Mā'idah (The Table Spread) [5:92]

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا  
اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ  
كُنْتُمْ مُؤْمِنِينَ ﴿١﴾

*They ask you (O Muhammad ﷺ) about the spoils of war. Say: "The spoils are for Allah and the Messenger." So fear Allah and adjust all matters of difference among you, and obey*

*Allah and His Messenger (Muhammad), if you are believers.*

Surat Al-'Anfāl (The Spoils of War) [8:1]

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ  
رِيحُكُمْ وَأَصِيرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

*And obey Allah and His Messenger, and do not dispute (with one another) [in contradiction to Allah's and the Prophet's instructions] lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Sabirin (the patient ones, etc.).*

Surat Al-'Anfāl (The Spoils of War) [8:46]

## 55 A Muslim ruler is a shield / protector.

Abu Hurairah رضي الله عنه reported the Apostle of Allah ﷺ as saying:

“A Muslim ruler is shield by which a battle is fought.”

باب فِي الْإِمَامِ يُسْتَجَنُّ بِهِ فِي الْعُهُودِ  
كتاب الجهاد

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرْزُ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ  
أَبِي الزِّنَادِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” إِنَّمَا الْإِمَامُ جُنَّةٌ  
يُقَاتَلُ بِهِ “ .

## حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of Jihad (Kitab Al-Jihad)

Jihad (Kitab Al-Jihad)

Chapter: Regarding the Imam Is the Shield of the Covenant

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 2757

In-book reference: Book 15, Hadith 281

English translation: Book 14, Hadith 2751

Abu Hurairah narrated that the Messenger of Allah said:

“The Imam is like a shield whose orders should be obeyed when they (the Muslims) fight, and where they should seek protection. If he enjoins fear of Allah and behaves justly, then he will be rewarded, but if he enjoins otherwise, then it will be a burden (of sin) on him.”

## كتاب البيعة

## باب ذَكَرَ مَا يَجِبُ لِلْإِمَامِ وَمَا يَجِبُ عَلَيْهِ

أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ، قَالَ حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، قَالَ حَدَّثَنَا شُعَيْبٌ، قَالَ حَدَّثَنِي أَبُو الزِّنَادِ، مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمَنِ الْأَعْرَجُ، مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ فَإِنَّ لَهُ بِذَلِكَ أَجْرًا وَإِنْ أَمَرَ بِغَيْرِهِ فَإِنَّ عَلَيْهِ وِزْرًا “ .

Sunan al-Nasa'i—The Book of al-Bay'ah

Chapter: Rights and Duties of the Imam

Grade: Sahih (Darussalam)



Reference: Sunan an-Nasa'i 4196

In-book reference: Book 39, Hadith 48

English translation: Vol. 5, Book 39, Hadith 4201

Abu Hurairah narrated that the Messenger of Allah ﷺ said:

“There are three whose supplication is not rejected: The fasting person when he breaks his fast, the just leader, and the supplication of the oppressed person; Allah raises it up above the clouds and opens the gates of heaven to it. And the Lord says: ‘By My might, I shall surely aid you, even if it should be after a while.’”

كتاب الدعوات عن رسول الله صلى الله عليه وسلم  
 حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ سَعْدَانَ  
 الْقُبَيْيِّ، عَنْ أَبِي مُجَاهِدٍ، عَنْ أَبِي مُدَلَّةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ  
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ”ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ  
 الصَّائِمُ حَتَّى يُفْطِرَ وَالْإِمَامُ الْعَادِلُ وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا اللَّهُ  
 فَوْقَ الْعَمَامِ وَيَفْتَحُ لَهَا أَبْوَابَ السَّمَاءِ وَيَقُولُ الرَّبُّ وَعَزَّيْ  
 لَأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ“ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ  
 حَسَنٌ وَسَعْدَانُ الْقُبَيْيُّ هُوَ سَعْدَانُ بْنُ بَشْرٍ . وَقَدْ رَوَى عَنْهُ  
 عِيسَى بْنُ يُونُسَ وَأَبُو عَاصِمٍ وَعَبْدُ وَاحِدٍ مِنْ كِبَارِ أَهْلِ  
 الْحَدِيثِ وَأَبُو مُجَاهِدٍ هُوَ سَعْدُ الطَّائِي وَأَبُو مُدَلَّةَ هُوَ مَوْلَى أُمِّ  
 الْمُؤْمِنِينَ عَائِشَةَ وَإِنَّمَا نَعَرَفُهُ بِهَذَا الْحَدِيثِ وَيُرْوَى عَنْهُ هَذَا

الْحَدِيثُ أَتَمُّ مِنْ هَذَا وَأَطْوَلُ .

Jami' at-Tirmidhi—Chapters on Supplication

Chapter: The Mufarridun have preceded

Grade: Hasan (Darussalam)

Reference: Jami' at-Tirmidhi 3598

In-book reference: Book 48, Hadith 229

English translation: Vol. 6, Book 46, Hadith 3598

It has been narrated on the authority of Abu Huraira that the Prophet of Allah ﷺ said:

A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors). If he enjoins fear of God, the Exalted and Glorious, and dispenses justice, there will be a (great) reward for him; and if he enjoins otherwise, it redounds on him.

كتاب الإمارة

باب فِي الْإِمَامِ إِذَا أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ كَانَ لَهُ أَجْرٌ

حَدَّثَنَا إِبْرَاهِيمُ، عَنْ مُسْلِمٍ، حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَعَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرٌ وَإِنْ يَأْمُرُ بِعَيْرِهِ كَانَ عَلَيْهِ مِنْهُ “ .

Sahih Muslim—The Book on Government



Chapter: The ruler is a shield from behind whom they fight and by whom they are protected

Reference: Sahih Muslim 1841

In-book reference: Book 33, Hadith 70

USC-MSA web (English) reference: Book 20, Hadith 4542

## 56 Abu Burdah reported on the authority of his father:

We offered the sunset prayer along with Allah's Apostle . We then said: If we sit (along with Allah's Messenger) and observe night prayer with him it would be very good, so we sat down and he came to us and said: You are still sitting here. I said: Allah's Messenger, we observed evening prayer with you, then we said: Let us sit down and observe night prayer along with you, whereupon he said: You have done well or you have done right. He then lifted his head towards the sky and it often happened that as he lifted his head towards the sky, he said: The stars are a source of security for the sky and when the stars disappear there comes to the sky, *i.e.* (it meets the same fate) as it has been promised (it would plunge into darkness). And I am [Prophet Muhammad ] a source of safety and security to my Companions and when I would go away there would fall to the lot (of my Companions) as they have been promised with and my Companions are a source of security for the *Ummah* and as they would go there would fall to the lot of my *Ummah* as (its people) have been promised.

كتاب فضائل الصحابة رضى الله تعالى عنهم  
باب بَيَانِ أَنَّ بَقَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَانٌ لِأَصْحَابِهِ  
وَبَقَاءُ أَصْحَابِهِ أَمَانٌ

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ، كُلُّهُمْ عَنْ حُسَيْنٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، - عَنْ جُمُعِ بْنِ يَحْيَى، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ صَلَّيْنَا الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قُلْنَا لَوْ جَلَسْنَا حَتَّى نُصَلِّيَ مَعَهُ الْعِشَاءَ - قَالَ - فَجَلَسْنَا فَخَرَجَ عَلَيْنَا فَقَالَ ” مَا زِلْتُمْ هَا هُنَا “ . قُلْنَا يَا رَسُولَ اللَّهِ صَلَّيْنَا مَعَكَ الْمَغْرِبَ ثُمَّ قُلْنَا بَجَلَسْنَا حَتَّى نُصَلِّيَ مَعَكَ الْعِشَاءَ قَالَ ” أَحْسَنْتُمْ أَوْ أَصَبْتُمْ “ . قَالَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَكَانَ كَثِيرًا يَمَّا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ ” النُّجُومُ أَمَنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ وَأَنَا أَمَنَةٌ لِأَصْحَابِي فَإِذَا ذَهَبَتْ أَتَى أَصْحَابِي مَا يُوعَدُونَ وَأَصْحَابِي أَمَنَةٌ لِأُمَّتِي فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ “ .

Sahih Muslim—The Book of the Merits of the Companions

Chapter: The Presence of The Prophet ﷺ is a Source of Security for His Companions. And the Presence of his Companions is a Source of Security for the Ummah.

Reference: Sahih Muslim 2531

In-book reference: Book 44, Hadith 295

USC-MSA web (English) reference: Book 31, Hadith 6147

إِلَّا نَضْرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ  
كَفَرُوا ثَانِي أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ  
يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعْنَا  
فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ  
تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا  
السُّفْلَى وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ  
حَكِيمٌ ﴿٤٠﴾

*If ye help not (your leader) [Prophet Muhammad ﷺ and after him the just rulers], (it is no matter): for Allah did indeed help him [and will always help the righteous leaders that will come after him], when the Unbelievers drove him out [and will drive out the Believers at the End of Times]: he had no more than one companion [very few will support the Believers at the End of Times]; they two were in the cave [the sanctuary where Muslims must escape to in the mountains at the End of Times], and he said to his companion, "Have no fear, for Allah is with us [with the Believers, then and always]": then Allah sent down His peace upon him, and strengthened him [and will strengthen Imam Mahdi ﷺ at the End of Times] with forces which ye saw not [Angels], and humbled [and will humble at the End of Times] to the depths the word of the Unbelievers. But the word of*

*Allah is exalted to the heights: for Allah is Exalted in might,  
Wise.*

Surat At-Tawbah (The Repentance) [9:40]

## 58 We hear and we obey.

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلُّ  
ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ  
مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا  
وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

*The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], “We make no distinction between any of His messengers.” And they say, “We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.”*

Surat Al-Baqarah (The Cow) [2:285]

مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ۚ وَيَقُولُونَ  
سَمِعْنَا وَعَصَيْنَا ۖ وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لِيَّا بِالسِّنِّهِمْ

وَطَعَنَّا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعَ وَأَنْظَرْنَا  
 لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ  
 إِلَّا قَلِيلًا ﴿٤٦﴾

*Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad ﷺ) and disobey," and "Hear and let you (O Muhammad ﷺ) hear nothing." And Ra'ina with a twist of their tongues and as a mockery of the religion (Islam). And if only they had said: "**We hear and obey**", and "Do make us understand," it would have been better for them, and more proper, but Allah has cursed them for their disbelief, so they believe not except a few.*

Surat An-Nisā' (The Women) [4:46]

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي  
 وَاتَّقْتُمْ بِهِ ۖ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ وَأَتَقُوا اللَّهَ ۚ إِنَّ اللَّهَ  
 عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

*And remember Allah's Favor upon you and His Covenant with which He bound you when you said: "**We hear and we obey**" And fear Allah. Verily, Allah is All-Knower of the secrets of (your) breasts.*

Surat Al-Mā'idah (The Table Spread) [5:7]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا  
عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾

*O you who believe! Obey Allah and His Messenger, and turn not away from him (i.e. Messenger Muhammad ﷺ) while you are hearing.*

Surat Al-'Anfāl (The Spoils of War) [8:20]

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ  
بَيْنَهُمْ أَنْ يُقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

*The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, “We hear and we obey.” And those are the successful.*

Surat An-Nūr (The Light) [24:51]

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا  
لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ  
الْمُفْلِحُونَ ﴿١٦﴾

*So fear Allah as much as you are able and **listen and obey** and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul—it is those*



*who will be the successful.*

Surat At-Taghābun (The Mutual Disillusion) [64:16]

## 59 Obey Allah ﷻ and the Messenger ﷺ and those in authority.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اطِيعُوْا اللّٰهَ وَاَطِيعُوْا الرَّسُوْلَ وَاُوْلٰى اَلْاَمْرِ  
مِنْكُمْ ۚ فَاِنْ نَنْزَعْنٰمْ فِىْ شَئٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ  
تُوْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا



*O you who believe! Obey Allah and obey the Messenger and those with true authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end.*

Surat An-Nisā' (The Women) [4:59]

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ  
وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ  
الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ

وَرَحْمَتُهُ لَا تَتَّبَعُهُمُ الشَّيْطَانُ إِلَّا قَلِيلًا ﴿٨٣﴾

*And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to **those of authority among them**, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.*

Surat An-Nisā' (The Women) [4:83]

## 60 People organized in ranks by Allah ﷻ.

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي  
الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ  
لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا  
يَجْمَعُونَ ﴿٣٢﴾

*Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and [We] have raised some of them above others in degrees [of rank and authority] that they may make use of one another for service. But the mercy [the Garden of Paradise] of your Lord is better than whatever they accumulate.*

Surat Az-Zukhruf (The Ornaments of Gold) [43:32]

61

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ  
لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّهُ اللَّهُ يَحُولُ بَيْنَ الْمَرْءِ  
وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

*O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.*

Surat Al-'Anfāl (The Spoils of War) [8:24]

62 Defecting from the obedience of the leader.

And Prohibition of nationalism and sectarianism.

And Those who kill Muslims are not Muslims.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا  
وَقَبَايِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ  
خَبِيرٌ ﴿١٣﴾

*O mankind, indeed We have created you from male and female and made you nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing*

*and Acquainted.*

Surat Al-Hujurāt (The Rooms) [49:13]

**NOTE:** ‘Nations and tribes’ NOT ‘nation-states’!

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ  
بِمَا لَدَيْهِمْ فَرِحُونَ

*[be not] of those who have **divided** their religion and become sects, every faction rejoicing in what it has.*

Surah Ar Rum [The Byzantines] [30:32]

It has been narrated on the authority of Abu Huraira رضي الله عنه:

The Messenger of Allah ﷺ said: “One who defected from obedience (to the Amir), and separated from the main body of the Muslims—if he died in that state—would die the death of one belonging to the days of Jahiliyyah (*i.e.*: would not die as a Muslim). One who fights under the banner of a people who hate blindly (for the cause for which they are fighting, (*i.e.*: do not know whether their cause is just or otherwise), who gets flared up with family pride, calls (people) to fight for their family honor, and supports his kith and kin (*i.e.*: fights not for the cause of Allah ﷻ, but for the sake of this family or tribe), if he is killed (in this fight), he dies as one belonging to the days of Jahiliyyah. Whoso attacks my Umma (indiscriminately), killing the righteous and the wicked of them, sparing not

(even) those staunch in faith, and fulfilling not his promise made with those who have been given a pledge of security—he has nothing to do with me, and I have nothing to do with him”.

حدثنا شيبان بن فروخ حدثنا جرير يعني ابن حازم حدثنا غيلان بن جرير عن أبي قيس بن رياح عن أبي هريرة عن النبي صلى الله عليه وسلم أنه قال من خرج من الطاعة وفارق الجماعة فمات مات ميتة جاهلية ومن قاتل تحت راية عمية يغضب لعصبة أو يدعو إلى عصبة أو ينصر عصبة فقتل فقتله جاهلية ومن خرج على أمتي يضرب برها وفاجرها ولا يتحاشى من مؤمنها ولا يفي لذي عهد عهده فليس مني ولست منه . صحيح مسلم.

شيبان بن فروخ جریر، ابن حازم، غیلان، ابن جریر، ابی قیس بن ریاح، حضرت ابوہریرہ رضی اللہ تعالیٰ عنہ سے روایت ہے کہ نبی صلی اللہ علیہ وسلم نے فرمایا جو اطاعت سے نکل گیا اور جماعت سے علیحدہ ہو گیا تو وہ جاہلیت کی موت مرا اور جس نے اندھی تقلید میں کسی کے جھنڈے کے نیچے جنگ کی کسی عصبيت کی بناء پر غصہ کرتے ہوئے عصبيت کی طرف بلایا یا عصبيت کی مدد کرتے ہوئے قتل کر دیا گیا تو وہ جاہلیت کے طور پر

قتل کیا گیا اور جس نے میری امت پر خروج کیا کہ اس کے نیک و بد سب کو قتل کیا کسی مومن کا لحاظ کیا اور نہ کسی سے کیا ہوا وعدہ پورا کیا تو وہ میرے دین پر نہیں اور نہ میرا اس سے کوئی تعلق ہے۔ صحیح مسلم: جلد سوم: حدیث نمبر 289 حدیث متواتر حدیث مرفوع مکررات 6 متفق علیہ 4

Saheeh Muslim, Vol 3, Hadith 291

### 63 Instructions as to what a Muslim should do when there is no *Amir* or leader at the time of Tribulations.

Narrated Hudhaifa bin Al-Yaman ؓ:

The people used to ask Allah's Messenger ﷺ about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allah's Messenger ﷺ! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with Dakhan (*i.e.* little evil)." I asked, "What will its Dakhan be?" He said, "There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Messenger ﷺ! Describe

those people to us.” He said, “They will belong to us and speak our language” I asked, “What do you order me to do if such a thing should take place in my life?” He said, “Adhere to the group of Muslims and their Chief.” I asked, “If there is neither a group (of Muslims) nor a chief (what shall I do)?” He said, “Keep away from all those different sects, even if you had to bite (*i.e.* eat) the root of a tree, till you meet Allah while you are still in that state.”

### كتاب المناقب

#### باب علامات النبوة في الإسلام

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا الْوَلِيدُ، قَالَ حَدَّثَنِي ابْنُ جَابِرٍ، قَالَ حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ الْخَضْرَمِيُّ، قَالَ حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ، أَنَّهُ سَمِعَ حُذَيْفَةَ بْنَ الْيَمَانِ، يَقُولُ كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ خَافَةً أَنْ يُدْرِكَنِي. فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ قَالَ ” نَعَمْ “. قُلْتُ وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ قَالَ ” نَعَمْ، وَفِيهِ دَخْنٌ “. قُلْتُ وَمَا دَخْنُهُ قَالَ ” قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنْكِرُ “. قُلْتُ فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ قَالَ ” نَعَمْ دُعَاءٌ إِلَى أَبْوَابِ جَهَنَّمَ،

مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا “ . قُلْتُ يَا رَسُولَ اللَّهِ صِفْهُمْ  
لَنَا فَقَالَ ” هُمْ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا “ قُلْتُ فَمَا  
تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ قَالَ ” تَلَزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ  
“ . قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ قَالَ ” فَاعْتَزِلْ تِلْكَ  
الْفِرْقَ كُلَّهَا، وَلَوْ أَنْ تَعْصَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ  
وَأَنْتَ عَلَى ذَلِكَ “ .

Sahih al-Bukhari—Book of Virtues and Merits of the Prophet ﷺ and  
his Companions

Chapter: The signs of Prophethood in Islam

Reference: Sahih al-Bukhari 3606

In-book reference: Book 61, Hadith 113

USC-MSA web (English) reference: Vol. 4, Book 56, Hadith 803

#### 64 Ayats in the Holy Quran that contain the words “...obey not...” and “...do not obey...”

Surat Al-'An'am [6:121]

Surat Al-Kahf [18:28]

Surat Al-Furqan [25:52]

Surat Ash-Shu'ara' [26:151]

Surat Al-'Ankabūt [29:8]

Surat Luqmān [31:15]

Surat Al-'Ahzāb [33:1] [33:48]

Surat Al-Qalam [68:8] [68:10]

Surat Al-'Insān [76:24]

Surat Al-'Alaq [96:19]

#### 65 Pious leaders.





for us a king and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil-doers.

Surat Al-Baqarah (The Cow) [2:246]

67

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا  
مِنْهُمْ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ  
لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَءَامَنْتُمْ  
بُرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا  
لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ  
مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾

And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve **leaders**. And Allah said, "I am with you. If **you establish prayer and give zakat and believe in My messengers and support them and loan Allah a goodly loan**, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly

*strayed from the soundness of the way.”*

Surat Al-Mā'idah (The Table Spread) [5:12]

68

وَذَرُوا ظَهْرَ الْأَئِمَّةِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ  
الْأَئِمَّةَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

*Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah.*

Surat An-Nahl (The Bee) [16:120]

69

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمُ إِنَّمَا فُتِنْتُمْ بِهِ ۚ  
وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

*And Aaron had already told them before [the return of Moses], “O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order.”*

Surat Tāhā (Ta-Ha) [20:90]

70

وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ  
فَعَلِ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ  
وَكَانُوا لَنَا عَبِيدِينَ ﴿٧٣﴾

*And We made them (Ibrahim, Isaac, Lut, Jacob ﷺ) leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us (and Us only).*

Surat Al-'Anbyā' (The Prophets) [21:73]

71

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا  
قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

*And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us **leaders** for the Muttaqun" (pious).*

Surat Al-Furqan (The Criterion) [25:74]

72

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ  
وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾

*And We wanted to confer favor upon those who were oppressed in the land and make them **leaders** and make them inheritors*

Surat Al-Qaṣaṣ (The Stories) [28:5]

73

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا  
وَكَانُوا بَعَايَتَنَا يُقْفُونَ ﴿٢٤﴾

*And We made from among them **leaders** guiding by Our command when **they were patient and [when] they were certain of Our signs.***

Surat As-Sajdah (The Prostration) [32:24]

74

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ  
لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ  
وَكَرِهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ  
الرَّاشِدُونَ

*And know that, among you there is **the Messenger of Allah** ﷺ. If he were to obey you (i.e. follow your opinions and desires) in much of the matter, **you would surely be in trouble**, but Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger ﷺ) hateful to you. These! They are the rightly guided ones,*

Surat Al-Hujurāt (The Rooms) [49:7]

75 [http://taxsummaries.pwc.com/uk/taxsummaries/wwts.nsf/ID/Saudi-Arabia-Corporate-Taxes-on-corporate-income.](http://taxsummaries.pwc.com/uk/taxsummaries/wwts.nsf/ID/Saudi-Arabia-Corporate-Taxes-on-corporate-income)

<https://en.portal.santandertrade.com/establish-overseas/saudi-arabia/tax-system>

## 76 Corrupt and corrupting leaders—Quran.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ  
وَلِإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ  
وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١١٦﴾

*And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].*

Surat Al-'An'am (The Cattle) [6:121]

77

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ  
اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

*And if you obey most of those on earth, they will mislead you far away from Allah's Path. They follow nothing but conjectures, and they do nothing but lie.*

Surat Al-'An'am (The Cattle) [6:116]

78

وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا  
لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا  
يَشْعُرُونَ ﴿١٢٣﴾

*Thus have We placed **leaders** in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they perceive it not.*

Surat Al-'An'am (The Cattle) [6:123]

79



قَالَ الْمَلَأُ مِنْ قَوْمِهِ ۖ إِنَّا لَنَرُكَ فِي ضَلَالٍ مُبِينٍ

*The **leaders** of his [Prophet Noah's] people said: "Ah! we see thee evidently wandering (in mind)."*

Surat Al-'A'raf (The Heights) [7:60]

80

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ ۖ إِنَّا لَنَرُكَ فِي



سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ

*The **leaders** of the Unbelievers among his [Prophet Hud] people said: "Ah! we see thou art an imbecile!" and "We think thou art a liar!"*

Surat Al-'A'raf (The Heights) [7:66]

81

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ  
اسْتُضِعُّوْا لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَتَك  
صَلِحًا مَرْسَلٌ مِّن رَّبِّهِ ۚ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ



مُؤْمِنُونَ

The **leaders of the arrogant** party among his people [Prophet Salih] said to those who were reckoned powerless—those among them who believed: “know ye indeed that Salih is a messenger from his Lord?” They said: “We do indeed believe in the revelation which hath been sent through him.”

82

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنُمْ بِهِ  
كَفِرُونَ ﴿٧٦﴾

The **Arrogant party** [leaders] said [to Prophet Salih]: “For our part, we reject what ye believe in.”

Surat Al-’A’rāf (The Heights) [7:75-7:76]

83

﴿٧٧﴾ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ  
يَشْعِيبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودَنَّ فِي  
مِلَّتِنَا قَالَ أُولَٰئِكَ كَرِهِينَ ﴿٨٨﴾

The **leaders**, the arrogant party among his people, said: “O Shu’aib! we shall certainly drive thee out of our city—(thee) and those who believe with thee; or else ye (thou and they) shall have to return to our ways and religion.” He said: “What! even though we do detest (them)?”

Surat Al-’A’rāf (The Heights) [7:88]

84

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ أَتَبَعْتُمْ شُعَيْبًا



إِنكُمْ إِذَا لَخَسِرُونَ ﴿٩٠﴾

The **leaders**, the unbelievers among his [Prophet Shuaib's] people, said: "If ye follow Shuaib, be sure then ye are ruined!"

Surat Al-'A'rāf (The Heights) [7:90]

85

وَإِنْ تَكْفُرُوا أَتَمْنَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي  
دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَمْنَ  
لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾

But if **they violate their oaths** after their covenant, and attack your religion with disapproval and criticism then fight (you) the **leaders of disbelief** (chiefs of Quraysh—pagans of Makkah)—for surely their oaths are nothing to them—so that they may stop (evil actions).

Surat At-Tawbah (The Repentance) [9:12]

86

وَبَلَاكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا  
أَمْرُ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

Such were 'Ad (people). They rejected the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud obstinate (oppressor of the truth, from their **leaders**).

Surat Hud [11:59]

87

❖ مَا أَشْهَدْتُهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ  
 أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥٩﴾

*In no way did I [Allah ﷻ] make them [Iblis and his offspring] to witness the creation of the heavens and the earth, neither the creation of themselves; and **in no way would I take to Me** [Allah ﷻ] **the leaders into error** (i.e., misleaders) as supporters.*

Surat Al-Kahf (The Cave) [18:51]

88

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لِّئِنَّهُمْ  
 إِلَّا يَوْمًا ﴿١٠٤﴾

*We know best what they will say, when their **leader** most eminent in [evil] conduct [and residing with his followers in the Hell Fire] will say: “Ye tarried not longer than a day!”*

Surat Tāhā (Ta-Ha) [20:104]

89

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾

*“And follow not the command of Al-Musrifun [i.e. their chiefs, **leaders** who were polytheists, criminals and sinners],*

Surat Ash-Shu'arā' (The Poets) [26:151]

90

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى الْكَارِ وَيَوْمَ  
الْقِيَمَةِ لَا يُنصَرُونَ ﴿٤١﴾

*And We made them [Pharaoh and his people, and anyone who acts in the same manner] **leaders** inviting to the Fire, and on the Day of Resurrection they will not be helped.*

Surat Al-Qaṣaṣ (The Stories) [28:41]

91

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّنَا السَّبِيلَ ﴿٦٧﴾

*And they will say, "Our Lord, indeed we obeyed our **masters** and our dignitaries [Leaders], and they led us astray from the [right] way.*

Surat Al-'Ahzāb (The Combined Forces) [33:67]

92

وَأَنطَلِقُ الْمَلَائِكَةُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَىٰ آلِهِتِكُمْ إِنَّ هَذَا  
لَشَيْءٌ يُرَادُ ﴿٦﴾

*And the **leaders** among them [idolaters] went forth, [saying], "Continue, and be patient over [the defense of] your gods [idols]. Indeed, this is a thing intended.*

Surat Ṣād (The Letter "Saad") [38:6]

93

قَالُوا بَلْ أَنْتُمْ لَا مَرْجَاءَ بِكُمْ أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا فَيَسَّ الْقَرَارُ ﴿٩٠﴾

*They [The residents of the Hell fire] will say, "Nor you! No welcome for you. You, [our **leaders**], brought this upon us, and wretched is the settlement [Hell fire]."*

Surat Şād (The Letter "Saad") [38:60]

94

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا زَنَّاكَ إِلَّا  
بَشْرًا مِثْلَنَا وَمَا زَنَّاكَ أَتَّبَعَكَ إِلَّا الَّذِينَ هُمْ  
أَرَادُوا بِادِّىَ الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ  
بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

*So, **the chiefs [leaders]** of the ones who disbelieved of his people said, "In no way do we see you except a mortal like ourselves, and in no way do we see that anyone has closely followed you except the ones who are the most decrepit of us, inconsiderately (i.e., without considering; literally: readily declared opinion). And in no way do we see you have over us any grace (Superiority) No indeed, we expect that you are liars."*

Surat Hūd [11:27]

95

وَيَصْنَعُ الْفُلُكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِنْ قَوْمِهِ  
سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا

تَسْخَرُونَ ﴿٣٨﴾

And he [Prophet Noah ؑ] was building the ship, and every time that **chieftains [Leaders] of his people** passed him, they made mock of him. He said: Though ye make mock of Us, yet We mock at you even as ye mock;

Surat Hūd [11:38]

96

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَنْفَضِّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٩﴾

But **the chieftains [leaders] of his [Prophet Noah's] folk, who disbelieved**, said: This is only a mortal like you who would make himself superior to you. Had Allah willed, He surely could have sent down angels. We heard not of this in the case of our fathers of old.

Surat Al-Mu'minin (The Believers) [23:24]

97

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَاتَّرفَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾

And **the chieftains [Leaders] of his [Prophet Noah's] folk**,

*who disbelieved and denied the meeting of the Hereafter,  
and whom We had made soft in the life of the world, said:  
This is only a mortal like you, who eateth of that whereof ye  
eat and drinketh of that ye drink.*

Surat Al-Mu'minin (The Believers) [23:33]

- 98 Online lecture by Sheikh Umar Faruq Abd Allah ﷺ in regards to the interpretation of 'qarn' in the Hadith of our beloved Prophet Muhammad ﷺ on the subject of Khawarij. <https://www.youtube.com/watch?v=XeuYh7celyE>
- 99 Translation by Sheikh Nuh Keller رحمه الله.
- 100 On the authority of Abu Abbas Abdullah bin Abbas ؓ who said:

One day I was behind the Prophet ﷺ [riding on the same mount] and he said, "O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried." It was related by at-Tirmidhi, who said it was a good and sound hadeeth. Another narration, other

than that of Tirmidhi, reads: Be mindful of Allah, and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that **victory comes with patience, relief with affliction, and hardship with ease.**

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: “كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ: يَا غُلَامُ! إِنِّي أَعْلَمُكَ كَلِمَاتٍ: احْفَظْ اللَّهَ يَحْفَظْكَ، احْفَظْ اللَّهَ بَجِدِّهِ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتْ الْأَقْلَامُ، وَجُفَّتِ الصُّحُفُ.” رَوَاهُ التِّرْمِذِيُّ [رقم: 2516] وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي رِوَايَةٍ غَيْرِ التِّرْمِذِيِّ: “احْفَظْ اللَّهَ بَجِدِّهِ أَمَامَكَ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفُكَ فِي الشَّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ

النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ  
يُسْرًا.

40 Hadith Nawawi

Reference: 40 Hadith Nawawi 19

English translation: Hadith 19

101

ذَلِكَ بِمَا قَدَّمْتَ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ

لِّلْعَبِيدِ

*This is on account of that which your own hands have sent  
before (you to the judgment). Allah is no oppressor of (His)  
bondmen.*

Surat 'Āli 'Imrān (Family of Imran) [3:182]

102 Narrated Anas bin Malik ؓ:

Allah's Prophet ﷺ used to say, "O Allah! I seek refuge  
with You from incapacity and laziness, from cowardice  
and geriatric old age, and seek refuge with You from the  
punishment of the grave, and I seek refuge with You from  
the afflictions of life and death."

كتاب الدعوات

باب التَّعَوُّذِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ أَبِي قَالَ، سَمِعْتُ



أَنَسَ بْنَ مَالِكٍ . رَضِيَ اللَّهُ عَنْهُ . يَقُولُ كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ”اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ“ .

Sahih al-Bukhari—Book of Invocations

Chapter: To seek refuge with Allah from the Fitnah of life and death

Reference: Sahih al-Bukhari 6367

In-book reference: Book 80, Hadith 64

USC-MSA web (English) reference: Vol. 8, Book 75, Hadith 378

Narrated Anas bin Malik ؓ:

The Prophet ﷺ used to say, “O Allah! I seek refuge with You from helplessness, laziness, cowardice and feeble old age; I seek refuge with You from afflictions of life and death and seek refuge with You from the punishment in the grave.”

كتاب الجهاد والسير

باب مَا يَتَعَوَّذُ مِنَ الْجُبْنِ

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي قَالَ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ”اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ“ .

Sahih al-Bukhari—Book of Fighting for the Cause of Allah (Jihad)

Fighting for the Cause of Allah (Jihad)

Chapter: Seeking refuge with Allah from cowardice

Reference: Sahih al-Bukhari 2823

In-book reference: Book 56, Hadith 39

USC-MSA web (English) reference: Vol. 4, Book 52, Hadith 77

It was narrated that ‘Amr bin Maimun Al-Awdi ؓ said:

“Sa’d used to teach his children these words as a teacher teaches his students, and he said that the Messenger of Allah ﷺ used to seek refuge by means of them at the end of every prayer: ‘Allahumma inni a’udhu bika minal-bukhli, wa a’udhu bika minal-jubni, wa a’udhu bika an uradda ila ardhilil-’umuri, wa a’udhu bika min fitnatid-dunya, wa a’udhu bika min ‘adhabil-qabr (O Allah, I seek refuge with You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from reaching the age of senility, and I seek refuge in You from the trials of this world, and I seek refuge in You from the torment of the grave.) So I narrated that to Mus’ab and he said that he told the truth.”

كتاب الاستعاذة

باب الاستِعاذَةِ مِنَ الْبُخْلِ

أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ، قَالَ كَانَ سَعْدٌ يُعَلِّمُ بَيْنَهُ هَؤُلَاءِ الْكَلِمَاتِ

كَمَا يُعَلِّمُ الْمُعَلِّمُ الْغِلْمَانَ وَيَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ بِهِنَّ ذُبُرَ الصَّلَاةِ ”اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ“. فَحَدَّثْتُ بِهَا مُصْعَبًا فَصَدَّقَهُ .

Sunan an-Nasa'i—The Book of Seeking Refuge with Allah

The Book of Seeking Refuge with Allah

Chapter: Seeking Refuge from Miserliness

Grade: Sahih (Darussalam)

Reference: Sunan an-Nasa'i 5447

In-book reference: Book 50, Hadith 20

English translation: Vol. 6, Book 50, Hadith 5449

### 103 The system of Khalifa will be in the Ummah for thirty (30) years only.

Sa'eed bin Jumhan ﷺ narrated:

“Safinah narrated to me, he said: ‘The Messenger of Allah ﷺ said: **“Al-Khilafa will be in my Ummah for thirty years, then there will be monarchy after that.”**’ Then Safinah said to me: ‘Count the Khilafa of Abu Bakr,’ then he said: ‘Count the Khilafa of ‘Umar and the Khilafa of ‘Uthman.’ Then he said to me: ‘Count the Khilafa of ‘Ali.’” He said: “So we found that they add up to thirty years.” Sa'eed said: “I said to him: ‘Banu Umaiyah claim that the Khilafa is among them.’ He said: **‘Banu Az-Zarqa’ [Marwan] lie, rather they are a monarchy,** among the worst of monarchies.”“

كتاب الفتن عن رسول الله صلى الله عليه وسلم

باب مَا جَاءَ فِي الْخِلَافَةِ

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا سُرَيْجُ بْنُ التُّعْمَانِ، حَدَّثَنَا  
حَشْرَجُ بْنُ نُبَاتَةَ، عَنْ سَعِيدِ بْنِ جُمَهَانَ، قَالَ حَدَّثَنِي سَفِينَةُ،  
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ”الْخِلَافَةُ فِي أُمَّتِي  
ثَلَاثُونَ سَنَةً ثُمَّ مُلْكٌ بَعْدَ ذَلِكَ“. ثُمَّ قَالَ لِي سَفِينَةُ أَمْسِكْ  
خِلَافَةَ أَبِي بَكْرٍ وَخِلَافَةَ عُمَرَ وَخِلَافَةَ عُثْمَانَ . ثُمَّ قَالَ لِي  
أَمْسِكْ خِلَافَةَ عَلِيٍّ . قَالَ فَوَجَدْنَاهَا ثَلَاثِينَ سَنَةً . قَالَ سَعِيدُ  
فَقُلْتُ لَهُ إِنَّ بَنِي أُمَيَّةَ يَزْعُمُونَ أَنَّ الْخِلَافَةَ فِيهِمْ . قَالَ كَذَبُوا  
بَنُو الزَّرْقَاءِ بَلْ هُمْ مُلُوكٌ مِنْ شَرِّ الْمُلُوكِ . قَالَ أَبُو عِيسَى  
وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ قَالَا لَمْ يَعْهَدِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فِي الْخِلَافَةِ شَيْئًا . وَهَذَا حَدِيثٌ حَسَنٌ قَدْ رَوَاهُ غَيْرُ  
وَاحِدٍ عَنْ سَعِيدِ بْنِ جُمَهَانَ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَعِيدِ  
بْنِ جُمَهَانَ .

Jami' at-Tirmidhi—Chapters on Al-Fitan

Chapters on Al-Fitan

Chapter: What Has Been Related About Al-Khilafa

Grade: Hasan (Darussalam)

Reference: Jami' at-Tirmidhi 2226

In-book reference: Book 33, Hadith 69

English translation: Vol. 4, Book 7, Hadith 2226

Narrated Safinah ﷺ:

The Prophet ﷺ said: **The Khilafa of Prophecy will last thirty years**; then Allah will give the Kingdom of His Kingdom to anyone He wills.

Sa'id told that Safinah said to him: Calculate **Abu Bakr's caliphate as two years, 'Umar's as ten, 'Uthman's as twelve and 'Ali [six years] [totaling 30 years]** so and so.

Sa'id said: I said to Safinah: They conceive that 'Ali was not a caliph. He replied: The buttocks of Marwan told a lie.

كتاب السنة

باب فِي الْخُلَفَاءِ

حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُمَهَانَ، عَنْ سَفِينَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” خِلَافَةُ النَّبِيِّ ثَلَاثُونَ سَنَةً ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ - أَوْ مُلْكَهُ - مَنْ يَشَاءُ “. قَالَ سَعِيدٌ قَالَ لِي سَفِينَةُ أَمْسِكْ عَلَيْكَ أَبَا بَكْرٍ سَتَتَيْنِ وَعُمَرَ عَشْرًا وَعُثْمَانَ اثْنَتَيْ عَشْرَةَ وَعَلِيٍّ كَذَا . قَالَ سَعِيدٌ قُلْتُ لِسَفِينَةَ إِنَّ هَؤُلَاءِ يَزْعُمُونَ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ لَمْ يَكُنْ خَلِيفَةً . قَالَ كَذَبَتْ أَسْتَاهُ بَنِي الزَّرْقَاءِ يَعْني بَنِي مَرْوَانَ .

حكم: (الألباني) حسن صحيح

Sunan Abi Dawud—Book of Model Behavior of the Prophet (Kitab Al-Sunnah)

Model Behavior of the Prophet (Kitab Al-Sunnah)

Chapter: The Caliphs

Grade: Hasan Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4646

In-book reference: Book 42, Hadith 51

English translation: Book 41, Hadith 4629

**NOTE:** I have added this Hadith below in this section, although I have not been able to interpret it in light of the prior statements of the duration of 30 years of the ‘Khilafa of Prophecy’—meaning the Khalifate that strictly follows Allah’s Shariah. The reader may want to attempt to interpret this Hadith.

Narrated Abdullah ibn Mas’ud ؓ:

The Prophet ﷺ said: The mill of Islam will go round till the year thirty-five, or thirty-six, or thirty-seven; then if they perish, they will have followed the path of those who perished before them, but if their religion is maintained, it will be maintained for seventy years. I asked: Does it mean seventy years which remain or seventy years which are gone by? He replied: It means (seventy years) that are gone by.

Abu Dawud said: Those who recorded Khirash, the name of a narrator, are wrong. (The correct name is Hirash)

كتاب الفتن والملاحم

باب ذِكْرِ الْفِتَنِ وَدَلَائِلِهَا

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ

سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ رِئِيعِ بْنِ حِرَاشٍ، عَنِ الْبَرَاءِ بْنِ  
 نَاجِيَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ قَالَ ” تَدُورُ رَحَى الْإِسْلَامِ لِحِمْسٍ وَثَلَاثِينَ أَوْ سِتِّ  
 وَثَلَاثِينَ أَوْ سَبْعٍ وَثَلَاثِينَ فَإِنْ يَهْلِكُوا فَسَبِيلُ مَنْ هَلَكَ وَإِنْ  
 يَبْقَى هُمْ دِينُهُمْ يَبْقَى هُمْ سَبْعِينَ عَامًا “. قَالَ قُلْتُ أَمَّا بَقِي  
 أَوْ مِمَّا مَضَى قَالَ ” مِمَّا مَضَى “. قَالَ أَبُو دَاوُدَ مَنْ قَالَ  
 حِرَاشٍ فَقَدْ أَخْطَأَ

حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of Trials and Fierce Battles (Kitab Al-Fitan wa Al-Malahim)

Trials and Fierce Battles (Kitab Al-Fitan wa Al-Malahim)

Chapter: Mention of Tribulations and Their Signs

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4254

In-book reference: Book 37, Hadith 15

English translation: Book 36, Hadith 4241

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**IMPORTANT:** It has been argued by some authors—and we agree—that Imam Al Hassan ؓ, the grandson of our beloved Prophet Muhammad ﷺ, is included amongst the Khulifa Al Rashidun ؓ. Imam Al Hassan ؓ took the bold step of ceding his right to the post of Khalifa to the Companion Muawiya ؓ in order to avert bloodshed and conflict between the Muslims. And this is confirmed by the beloved Messenger of Allah ﷺ in the Hadith. As we will see later in this book, this action gives birth to one of the rules

governing the process of election of the Khalifa, in that a candidate person with the higher right to the post may cede the position when there is a danger of internal conflict.

Narrated Abu Bakrah رضي الله عنه:

That the Messenger of Allah ﷺ ascended the minbar [pulpit] and said: “Indeed, **this son [Al Hassan] of mine is a chief**, Allah shall bring peace between two [tremendous] parties through his hands.”

كتاب المناقب عن رسول الله صلى الله عليه وسلم  
 حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا الْأَنْصَارِيُّ، مُحَمَّدُ بْنُ عَبْدِ اللَّهِ  
 حَدَّثَنَا الْأَشْعَثُ، هُوَ ابْنُ عَبْدِ الْمَلِكِ عَنِ الْحَسَنِ، عَنْ أَبِي  
 بَكْرَةَ، قَالَ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ فَقَالَ  
 “إِنَّ ابْنِي هَذَا سَيِّدٌ يُصْلِحُ اللَّهُ عَلَى يَدَيْهِ فِئَتَيْنِ عَظِيمَتَيْنِ .  
 قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . يَعْنِي الْحَسَنَ بْنَ عَلِيٍّ .

Jami' at-Tirmidhi—Chapters on Virtues

Grade: Sahih (Darussalam)

English reference: Vol. 1, Book 46, Hadith 3773

Arabic reference: Book 49, Hadith 4142

Narrated Abu Bakrah رضي الله عنه:

The Messenger of Allah ﷺ said to al-Hasan ibn Ali. **This son of mine is a Sayyid (chief)**, and I hope Allah may reconcile two parties of my community by means of him. Hammad's version has: And perhaps Allah may reconcile



two large parties of Muslims by means of him.

كتاب السنة

باب مَا يَدُلُّ عَلَى تَرْكِ الْكَلَامِ فِي الْفِتْنَةِ

حَدَّثَنَا مُسَدَّدٌ، وَمُسْلِمٌ بْنُ أَبِإِبْرَاهِيمَ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحُسَيْنِ، عَنْ أَبِي بَكْرَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، قَالَ حَدَّثَنِي الْأَشْعَثُ، عَنِ الْحُسَيْنِ، عَنْ أَبِي بَكْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْحَسَنِ بْنِ عَلِيٍّ ”إِنَّ ابْنِي هَذَا سَيِّدٌ وَإِنِّي أَرْجُو أَنْ يُصْلِحَ اللَّهُ بِهِ بَيْنَ فِئَتَيْنِ مِنْ أُمَّتِي“. وَقَالَ فِي حَدِيثِ حَمَّادٍ ”وَلَعَلَّ اللَّهُ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ عَظِيمَتَيْنِ“.

حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of Model Behavior of the Prophet (Kitab Al-Sunnah)

Chapter: Instructions Regarding Refraining From Speech During The Period Of Turmoil

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4662

In-book reference: Book 42, Hadith 67

English translation: Book 41, Hadith 4645

Narrated Abu Bakra ؓ:

Once the Prophet ﷺ brought out **Al-Hasan** and took him up the pulpit along with him and said, “**This son**

[grandson] of mine is a Saiyid (*i.e.* chief) and I hope that Allah will help him bring about reconciliation between two Muslim groups.”

### كتاب المناقب

#### باب علامات النبوة في الإسلام

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا حُسَيْنُ الْجَعْفِيُّ، عَنْ أَبِي مُوسَى، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَخْرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ الْحَسَنَ فَصَعَدَ بِهِ عَلَى الْمَنْبَرِ، فَقَالَ “ ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ “ .

Sahih al-Bukhari—Book of Virtues and Merits of the Prophet ﷺ and his Companions

Chapter: The signs of Prophethood in Islam

Reference: Sahih al-Bukhari 3629

In-book reference: Book 61, Hadith 133

USC-MSA web (English) reference: Vol. 4, Book 56, Hadith 823

Abu Dawud said:

Abu Ishaq told that Ali looked at his son al-Hasan and said:

**This son of mine is a Sayyid (chief)** as named by the Prophet ﷺ, and from his loins will come forth a man who will be called by the name of your Prophet ﷺ and resemble him in conduct but not in appearance. He then mentioned the story about his filling the earth with justice.

## كتاب المهدي

### باب

الْمُغِيرَةُ، قَالَ حَدَّثَنَا عَمْرُو بْنُ أَبِي قَيْسٍ، عَنْ شُعَيْبِ بْنِ خَالِدٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ قَالَ عَلِيٌّ - رَضِيَ اللَّهُ عَنْهُ - وَنَظَرَ إِلَى ابْنِهِ الْحَسَنِ فَقَالَ إِنَّ ابْنِي هَذَا سَيِّدٌ كَمَا سَمَّاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَيَخْرُجُ مِنْ صُلْبِهِ رَجُلٌ يُسَمَّى بِاسْمِ نَبِيِّكُمْ يُشَبِّهُهُ فِي الْخُلُقِ وَلَا يُشَبِّهُهُ فِي الْخَلْقِ ثُمَّ ذَكَرَ قِصَّةَ يَمْلَأُ الْأَرْضَ عَدْلًا .

حكم: (الألباني) ضعيف

Sunan Abi Dawud—The Promised Deliverer (Kitab Al-Mahdi)

The Promised Deliverer (Kitab Al-Mahdi)

Grade: Da'if (Al-Albani)

Reference: Sunan Abi Dawud 4290

In-book reference: Book 38, Hadith 12

English translation: Book 37, Hadith 4276

Abu Bakrah said:

“I saw the Messenger of Allah ﷺ on the Minbar, and Al-Hasan was with him. He would turn to the people sometime and turn to him (Al-Hasan) sometimes, and he said: **‘This son of mine is a leader (Sayyid)** and Allah ﷻ may make peace between two large groups of Muslims through him.’”

كتاب الجمعة

أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا أَبُو مُوسَى، إِسْرَائِيلُ بْنُ مُوسَى قَالَ سَمِعْتُ الْحَسَنَ، يَقُولُ سَمِعْتُ أَبَا بَكْرَةَ، يَقُولُ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ وَالْحَسَنُ مَعَهُ وَهُوَ يُقْبِلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ مَرَّةٌ وَيَقُولُ ” إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ عَظِيمَتَيْنِ “.

Sunan an-Nasa'i—The Book of Jumuah (Friday Prayer)

The Book of Jumuah (Friday Prayer)

Grade Sahih (Darussalam)

Sunnah.com reference: Book 14, Hadith 47

English reference: Vol. 2, Book 14, Hadith 1411

Arabic reference: Book 14, Hadith 1421

Narrated Abu Bakra ﷺ:

I heard the Prophet ﷺ talking at the pulpit while Al-Hasan was sitting beside him, and he (*i.e.* the Prophet ) was once looking at the people and at another time Al-Hasan, and saying, “**This son of mine is a Saiyid (*i.e.* chief)** and perhaps Allah will bring about an agreement between two sects of the Muslims through him.”

كتاب فضائل أصحاب النبي صلى الله عليه وسلم  
باب مناقب الحسن والحسين رضي الله عنهما  
قَالَ نَافِعُ بْنُ جُبَيْرٍ عَنْ أَبِي هُرَيْرَةَ عَائِقَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ.

حَدَّثَنَا صَدَقَةُ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا أَبُو مُوسَى، عَنْ  
 الْحُسَيْنِ، سَمِعَ أَبَا بَكْرَةَ، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى  
 الْمِنْبَرِ وَالْحُسَيْنُ إِلَى جَنْبِهِ، يَنْظُرُ إِلَى النَّاسِ مَرَّةً وَإِلَيْهِ مَرَّةً،  
 وَيَقُولُ ”ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ  
 الْمُسْلِمِينَ“.

Sahih al-Bukhari—Book of Companions of the Prophet

Companions of the Prophet

Chapter: The merits of Al-Hasan and Al-Husain ﷺ

Reference: Sahih al-Bukhari 3746

In-book reference: Book 62, Hadith 93

USC-MSA web (English) reference: Vol. 5, Book 57, Hadith 89

Narrated Al-Hasan Al-Basri ﷺ:

When Al-Hasan bin ‘Ali ﷺ moved with army units against Muawiya ﷺ, ‘Amr bin Al-As ﷺ said to Muawiya, “I see an army that will not retreat unless and until the opposing army retreats.” Muawiya said, “(If the Muslims are killed) who will look after their children?” ‘Amr bin Al-As said: I (will look after them). On that, ‘Abdullah bin ‘Amir ﷺ and ‘Abdur-Rahman bin Samura ﷺ said, “Let us meet Muawiya and suggest peace.” Al-Hasan Al-Basri added: No doubt, I heard that Abu Bakra said, “Once while the Prophet was addressing (the people), Al-Hasan (bin ‘Ali) came and the Prophet ﷺ said, **“This son of mine is a chief,** and Allah may make peace between two groups of Muslims through him.”

### كتاب الفتن

بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْحَسَنِ بْنِ عَلِيٍّ: «إِنَّ ابْنِي هَذَا لَسَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا إِسْرَائِيلُ أَبُو مُوسَى، وَلَقِيَهُ، بِالْكُوفَةِ جَاءَ إِلَى ابْنِ شُبْرُمَةَ فَقَالَ أَدْخِلْنِي عَلَى عِيسَى فَأَعْظُهُ. فَكَأَنَّ ابْنَ شُبْرُمَةَ خَافَ عَلَيْهِ فَلَمْ يَفْعَلْ. قَالَ حَدَّثَنَا الْحَسَنُ قَالَ لَمَّا سَارَ الْحَسَنُ بْنُ عَلِيٍّ. رَضِيَ اللَّهُ عَنْهُمَا. إِلَى مُعَاوِيَةَ بِالْكَتَائِبِ. قَالَ عَمْرُو بْنُ الْعَاصِ لِمُعَاوِيَةَ أَرَى كِتَابَهُ لَا تُؤَلِّي حَتَّى تُذَبِّرَ أُخْرَاهَا. قَالَ مُعَاوِيَةُ مَنْ لِدَرَارِي الْمُسْلِمِينَ. فَقَالَ أَنَا. فَقَالَ عَبْدُ اللَّهِ بْنُ عَامِرٍ وَعَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ نَلْقَاهُ فَنَقُولُ لَهُ الصُّلْحَ. قَالَ الْحَسَنُ وَلَقَدْ سَمِعْتُ أَبَا بَكْرَةَ قَالَ بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ جَاءَ الْحَسَنُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ “.

Sahih al-Bukhari—Book of Afflictions and the End of the World  
Chapter: “This son of mine is a chief, and Allah may make peace between two groups of Muslims through him.”

Reference: Sahih al-Bukhari 7109

In-book reference: Book 92, Hadith 56

USC-MSA web (English) reference: Vol. 9, Book 88, Hadith 225

## 105 Definition of community in Islam.

**And Minimum quantity of people required for a leader to be elected.**

Narrated Abu Sa'id al-Khudri ؓ

The Prophet ﷺ said: When three are on a journey, **they should appoint one of them as their commander [leader].**

كتاب الجهاد

باب فِي الْقَوْمِ يُسَافِرُونَ يُؤَمِّرُونَ أَحَدَهُمْ

حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ بْنِ بَرِّيٍّ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ،  
حَدَّثَنَا مُحَمَّدُ بْنُ عَجَلَانَ، عَنْ نَافِعٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي  
سَعِيدِ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” إِذَا  
خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ.

حكم: (الألباني) حسن صحيح

Sunan Abi Dawud—Book of Jihad (Kitab Al-Jihad)

Chapter: A Group of People Traveling Together Putting One of Them In Charge

Grade: Hasan Sahih (Al-Albani)

Reference: Sunan Abi Dawud 2608

In-book reference: Book 15, Hadith 132

English translation: Book 14, Hadith 2602

Narrated Abu Hurayrah ؓ:

The Prophet ﷺ said: **When three are on a journey, they should appoint one of them as their commander**

[leader]. Nafi' ؓ said: We said to Abu Salamah ؓ: You are our commander.

### كتاب الجهاد

باب فِي الْقَوْمِ يُسَافِرُونَ يُؤَمِّرُونَ أَحَدَهُمْ  
 حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مُحَمَّدُ  
 بْنُ عَجَلَانَ، عَنْ نَافِعٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ  
 رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” إِذَا كَانَ ثَلَاثَةٌ فِي سَفَرٍ  
 فَلْيُؤَمِّرُوا أَحَدَهُمْ “. قَالَ نَافِعٌ فَقُلْنَا لِأَبِي سَلَمَةَ فَأَنْتَ أَمِيرُنَا .

حكم: (الألباني) حسن صحيح

Sunan Abi Dawud—Book of Jihad (Kitab Al-Jihad)

Chapter: A Group of People Traveling Together Putting One of Them in Charge

Grade: Hasan Sahih (Al-Albani)

Reference: Sunan Abi Dawud 2609

In-book reference: Book 15, Hadith 133

English translation: Book 14, Hadith 2603

Abu Sa'id Al-Khudri and Abu Hurairah ؓ reported:

The Messenger of Allah ﷺ said, **“When three persons set out on a journey, they should appoint one of them as their leader.”**

### كتاب آداب السفر

وعن أبي سعيد وأبي هريرة رضي الله عنهما قالَا: قال رسول الله صلى الله عليه وسلم : “إذا خرج ثلاثة في سفر فليأمرُوا



أحدهم“ حديث حسن، ((رواه أبو داود بإسناد حسن)).

Riyad as-Salihin—The Book of Etiquette of Traveling—Hadith  
The Book of Etiquette of Traveling  
Abu Dawud  
Sunnah.com reference: Book 8, Hadith 5  
Arabic/English book reference: Book 8, Hadith 960

**106 Have a good opinion of Mu'awiyah ﷺ and may Allah ﷻ forgive him.**

Narrated Abu Idris Al-Khawlani ﷺ:

“When ‘Umar bin Al-Khattab ﷺ removed ‘Umar bin Sa’d ﷺ as governor of Hims, he appointed Mu’awiyah ﷺ. The people said: ‘He has removed ‘Umar and appointed Mu’awiyah ﷺ.’ So ‘Umar said: ‘**Do not mention Mu’awiyah except with good, for indeed, I heard the Messenger of Allah ﷺ saying: “O Allah guide (others) by him.”**”

حَدَّثَنَا مُحَمَّدُ بْنُ يُحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التُّفَيْلِيُّ،  
حَدَّثَنَا عَمْرُو بْنُ وَاقِدٍ، عَنْ يُونُسَ بْنِ حَبْسٍ، عَنْ أَبِي إِدْرِيسَ  
الْخَوْلَانِيِّ، قَالَ لَمَّا عَزَلَ عُمَرُ بْنُ الْخَطَّابِ عُمَيْرَ بْنَ سَعِيدٍ عَنْ  
جَمْعٍ، وَلَّى مُعَاوِيَةَ فَقَالَ النَّاسُ عَزَلَ عُمَيْرًا وَوَلَّى مُعَاوِيَةَ .  
فَقَالَ عُمَيْرٌ لَا تَذْكُرُوا مُعَاوِيَةَ إِلَّا بِخَيْرٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ” اَللّٰهُمَّ اهْدِ بِهِ “ . قَالَ أَبُو  
عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ . قَالَ وَعَمْرُو بْنُ وَاقِدٍ يُضَعَّفُ .

Jami' at-Tirmidhi—Chapters on Virtues

Grade: Hasan (Darussalam)

English reference: Vol. 1, Book 46, Hadith 3843

Arabic reference: Book 49, Hadith 4214

Abul-Hasan narrated that 'Amr bin Murrah رضي الله عنه said to Mu'awiyah رضي الله عنه:

“I heard the Messenger of Allah ﷺ saying: ‘No Imam closes his door on one in need, dire straits and poverty, except that Allah closes the gates of the Heavens from his dire straits, his needs, and his poverty.’ So **Mu'awiyah appointed a man to look after the needs of the people.**”

باب مَا جَاءَ فِي إِمَامِ الرَّعِيَّةِ .

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي عَلِيُّ بْنُ الْحَكَمِ، حَدَّثَنِي أَبُو الْحَسَنِ، قَالَ قَالَ عَمْرُو بْنُ مُرَّةٍ لِمُعَاوِيَةَ ابْنِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ “مَا مِنْ إِمَامٍ يُغْلِقُ بَابَهُ دُونَ ذَوِي الْحَاجَةِ وَالْخَلَّةِ وَالْمَسْكِنَةِ إِلَّا أَعْلَقَ اللَّهُ أَبْوَابَ السَّمَاءِ دُونَ خَلَّتِهِ وَحَاجَتِهِ وَمَسْكِنَتِهِ” . فَجَعَلَ مُعَاوِيَةُ رَجُلًا عَلَى حَوَائِجِ النَّاسِ . قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ . قَالَ أَبُو عِيسَى حَدِيثُ عَمْرُو بْنِ مُرَّةٍ حَدِيثٌ غَرِيبٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ . وَعَمْرُو بْنُ مُرَّةٍ الْجُهَنِيُّ يُكْنَى أَبَا مَرْثَمٍ .

Jami' at-Tirmidhi—The Chapters on Judgements from the Messenger of Allah

Chapter: What Has Been Related About the Imam Who Looks After People

Grade: Hasan (Darussalam)

Reference: Jami' at-Tirmidhi 1332

In-book reference: Book 15, Hadith 12

English translation: Vol. 3, Book 13, Hadith 1332

Narrated Ibn Abi Mulaika:

Somebody said to Ibn 'Abbas, "Can you speak to the chief of the believers **Mu'awiyah**, as he does not pray except one rak'ah as witr?" Ibn 'Abbas replied, "**He is a faqih (i.e. a learned man who can give religious verdicts)**".

كتاب فضائل أصحاب النبي صلى الله عليه وسلم

باب ذِكْرِ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، قِيلَ لِابْنِ عَبَّاسٍ هَلْ لَكَ فِي أَمِيرِ الْمُؤْمِنِينَ مُعَاوِيَةَ، فَإِنَّهُ مَا أَوْتَرَ إِلَّا بِوَاحِدَةٍ. قَالَ إِنَّهُ فَقِيهٌ.

Sahih al-Bukhari—Book of Companions of the Prophet

Chapter: Narration about Mu'awiyah

Reference: Sahih al-Bukhari 3765

In-book reference: Book 62, Hadith 112

USC-MSA web (English) reference: Vol. 5, Book 57, Hadith 109

Abi Qilabah رضي الله عنه reported:

I was in Syria (having) a circle (of friends) in which was Muslim b. Yasir رضي الله عنه. There came Abu'l-Ash'ath رضي الله عنه. He (the narrator) said that they (the friends) called him: Abu'l-Ash'ath, Abu'l-Ash'ath, and he sat down. I said to him: Narrate to our brother the hadith of Ubada b. Samit. He

said: Yes. We went out on an expedition, **Mu'awiyah being the leader of the people**, and we gained a lot of spoils of war. And there was one silver utensil in what we took as spoils. Mu'awiyah ordered a person to sell it for payment to the people (soldiers). The people made haste in getting that. The news of (this state of affairs) reached 'Ubada b. Samit, and he stood up and said: I heard Allah's Messenger ﷺ forbidding the sale of gold by gold, and silver by silver, and wheat by wheat, and barley by barley, and dates by dates, and salt by salt, except like for like and equal for equal. So he who made an addition or who accepted an addition (committed the sin of taking) interest. So the people returned what they had got. This reached Mu'awiyah and he stood up to deliver an address. He said: What is the matter with people that they narrate from the Messenger ﷺ such tradition which we did not hear though we saw him (the Holy Prophet) and lived in his company? Thereupon, Ubida b. Samit stood up and repeated that narration, and then said: We will definitely narrate what we heard from Allah's Messenger ﷺ though it may be unpleasant to Mu'awiyah (or he said: Even if it is against his will). I do not mind if I do not remain in his troop in the dark night. Hammad said this or something like this.

كتاب المساقاة

باب الصَّرْفِ وَبَيْعِ الذَّهَبِ بِالْوَرِقِ نَقْدًا

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ

أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ كُنْتُ بِالشَّامِ فِي حَلَقَةٍ فِيهَا مُسْلِمٌ  
 بَنُ يَسَارٍ فَجَاءَ أَبُو الْأَشْعَثِ قَالَ قَالُوا أَبُو الْأَشْعَثِ أَبُو  
 الْأَشْعَثِ . فَجَلَسَ فَقُلْتُ لَهُ حَدِّثْ أَخَانَا حَدِيثَ عُبَادَةَ بْنِ  
 الصَّامِتِ . قَالَ نَعَمْ عَزَوْنَا غَزَاهُ وَعَلَى النَّاسِ مُعَاوِيَةُ فَعِنَمْنَا  
 غَنَائِمَ كَثِيرَةً فَكَانَ فِيمَا عِنَمْنَا آيَةٌ مِنْ فَضَّةٍ فَأَمَرَ مُعَاوِيَةُ رَجُلًا  
 أَنْ يَبِيعَهَا فِي أَعْطِيَاتِ النَّاسِ فَتَسَارَعَ النَّاسُ فِي ذَلِكَ فَبَلَغَ  
 عُبَادَةَ بْنُ الصَّامِتِ فَقَامَ فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ وَالْفِضَّةِ بِالْفِضَّةِ  
 وَالْبُرِّ بِالْبُرِّ وَالشَّعِيرِ بِالشَّعِيرِ وَالتَّمْرِ بِالتَّمْرِ وَالْمِلْحِ بِالْمِلْحِ إِلَّا  
 سَوَاءً بِسَوَاءٍ عَيْنًا بَعَيْنٍ فَمَنْ زَادَ أَوْ أَزَادَ فَقَدْ أَرَبَى . فَرَدَّ  
 النَّاسُ مَا أَخَذُوا فَبَلَغَ ذَلِكَ مُعَاوِيَةَ فَقَامَ خَطِيبًا فَقَالَ أَلَا مَا  
 بَالُ رِجَالٍ يَتَحَدَّثُونَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 أَحَادِيثَ قَدْ كُنَّا نَشْهَدُهُ وَنَصْحَبُهُ فَلَمْ نَسْمَعْهَا مِنْهُ . فَقَامَ  
 عُبَادَةُ بْنُ الصَّامِتِ فَأَعَادَ الْقِصَّةَ ثُمَّ قَالَ لَتُحَدِّثَنَّ بِمَا سَمِعْنَا مِنْ  
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنْ كَرِهَ مُعَاوِيَةُ - أَوْ قَالَ  
 وَإِنْ رَغِمَ - مَا أَبَالِي أَنْ لَا أَصْحَبُهُ فِي جُنْدِهِ لَيْلَةً سَوْدَاءَ .  
 قَالَ حَمَّادٌ هَذَا أَوْ نَحْوُهُ.

Reference: Sahih Muslim 1587 a

In-book reference: Book 22, Hadith 100

USC-MSA web (English) reference: Book 10, Hadith 3852

## 107 Do Not Grant Authority to Those Who Seek Positions of Power.

**IMPORTANT:** The Shariah indicates that people must not seek positions of authority. The reason for not delegating power to someone who covets authority is explained in the Hadith below. Whoever seeks authority and is granted it, Allah ﷻ will not put in place guidance through the means of an Angel. Those individuals who do not ask and are forced to take up such positions, Allah ﷻ will put in place a guiding Angel. So, effectively the individuals who are not guided will make mistakes that will in turn affect the whole of the community.

The last Hadith of this group clearly delineates the attitude that Amir Al Mu'minin Umar ؓ had in regards to the Khalifa post. Imam Mahdi ؑ will have the same attitude when he appears in Makkah and initially refuses to lead the Muslims. (5)

It was narrated from Anas bin Malik ؓ that the Messenger of Allah ﷺ said:

“Whoever asks to be appointed a judge, will be entrusted to himself, but whoever is forced to accept position, an angel will come down to him and guide him.” “

## باب ذِكْرِ الْقَضَاةِ

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَا حَدَّثَنَا وَكِيعٌ،  
حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَبْدِ الْأَعْلَى، عَنْ بِلَالِ بْنِ أَبِي مُوسَى،  
عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
” مَنْ سَأَلَ الْقَضَاءَ وَكَلَّ إِلَى نَفْسِهِ وَمَنْ جُبِرَ عَلَيْهِ نَزَلَ إِلَيْهِ  
مَلَكٌ فَسَدَّدَهُ “ .

Sunan Ibn Majah—The Chapters on Rulings

Chapter: Mention of Judges

Grade: Da'if (Darussalam)

Reference: Sunan Ibn Majah 2309

In-book reference: Book 13, Hadith 2

English translation: Vol. 3, Book 13, Hadith 2309

It has been narrated on the authority of Usaid b. Hudair ؓ that a man from the Ansar took the Messenger of Allah ﷺ aside and said to him:

Will you not appoint me governor as you have appointed so and so? He (the Messenger of Allah) said: **You will surely come across preferential treatment after me [but I do not appoint to authority those who seek it]**, so you should be patient until you meet me at the Cistern (Haud-i-Kauthar).

## كتاب الإمامة

### باب الأمر بالصبر عند ظلم الأولاد واستشارتهم

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا حَدَّثَنَا مُحَمَّدٌ

بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، أَنَّ رَجُلًا، مِنَ الْأَنْصَارِ خَلَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلَانًا فَقَالَ ” إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَهُ فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ “ .

Sahih Muslim—The Book on Government

Chapter: The command to be patient in the face of oppressive rulers and their selfishness

Reference: Sahih Muslim 1845 a

In-book reference: Book 33, Hadith 77

USC-MSA web (English) reference: Book 20, Hadith 4549

It has been narrated by Abu Musa ؓ who said:

Two of my cousins and I entered the apartment of the Prophet ﷺ. One of them said: Messenger of Allah ﷺ, appoint us rulers of some lands that the Almighty and Glorious God has entrusted to thy care. The other also said something similar. He said: **We do not appoint to this position one who asks for it nor anyone who is covetous for the same.**

كتاب الإمارة

باب النَّهْيِ عَنْ طَلَبِ الْإِمَارَةِ، وَالْحِرْصِ، عَلَيْهَا  
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَا حَدَّثَنَا  
أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي



مُوسَى، قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا  
وَرَجُلَانِ مِنْ بَنِي عَمِّي فَقَالَ أَحَدُ الرَّجُلَيْنِ يَا رَسُولَ اللَّهِ أَمَرْنَا  
عَلَى بَعْضِ مَا وَلَّاكَ اللَّهُ عَزَّ وَجَلَّ . وَقَالَ الْآخَرُ مِثْلَ ذَلِكَ  
فَقَالَ ”إِنَّا وَاللَّهِ لَا نُؤَيِّي عَلَى هَذَا الْعَمَلِ أَحَدًا سَأَلَهُ وَلَا أَحَدًا  
حَرَصَ عَلَيْهِ“ .

Sahih Muslim—The Book on Government

Chapter: The prohibition of seeking or desiring a position of authority

Reference: Sahih Muslim 1733 c

In-book reference: Book 33, Hadith 17

USC-MSA web (English) reference: Book 20, Hadith 4489

It was narrated from Abu Burdah رضي الله عنه that Abu Musa رضي الله عنه said:

“I came to the Prophet ﷺ when he was using the Siwak and with me were two men of the Ash’aris—one on my right and the other on my left—who were seeking to be appointed as officials. I said: ‘By the One Who sent you as a Prophet with the truth, they did not tell me why they wanted to come with me and I did not realize that they were seeking to be appointed as officials.’ And I could see his Siwak beneath his lip, then it slipped and he said: ‘We do not’—or; **‘We will never appoint as an official anyone who seeks that.** Rather you should go.”  
So he sent his (Abu Musa) to Yemen, then he sent Mu’adh bin Jabal to go after him—may Allah be pleased with them.

كتاب الطهارة

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ - قَالَ

حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، قَالَ حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ، قَالَ حَدَّثَنِي  
 أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ أَقْبَلْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ أَحَدُهُمَا عَنْ يَمِينِي وَالْآخَرُ  
 عَنْ يَسَارِي وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْذِنُ فَيَكِلَاهُمَا  
 سَأَلَ الْعَمَلَ قُلْتُ وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَا أَطْلَعَانِي عَلَى مَا  
 فِي أَنْفُسِهِمَا وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ فَكَأَنِّي أَنْظُرُ إِلَى  
 سِوَاكِهِ تَحْتَ شَفَتِهِ قَالَتْ فَقَالَ ” إِنَّا لَا - أَوْ لَنْ -  
 نَسْتَعِينَ عَلَى الْعَمَلِ مَنْ أَرَادَهُ وَلَكِنْ اذْهَبِ أَنْتَ “ . فَبَعَثَهُ  
 عَلَى الْيَمَنِ ثُمَّ أَرْدَفَهُ مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا .

Sunan an-Nasa'i—The Book of Purification

Grade: Sahih (Darussalam)

Arabic/English book reference: Vol. 1, Book 1, and Hadith 4

Narrated Abu Musa ؓ:

I went to the Prophet ﷺ with two men from Ash'ari tribe. I  
 said (to the Prophet), “I do not know that they want  
 employment.” The Prophet ﷺ said, “**No, we do not  
 appoint for our jobs anybody who demands it  
 earnestly.**”

كتاب الإجارة

باب اسْتِئْجَارِ الرَّجُلِ الصَّالِحِ

وَقَوْلِ اللَّهِ تَعَالَى: {إِنَّ خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ}

وَالْحَازِنِ الْأَمِينِ، وَمَنْ لَمْ يَسْتَغْمِلْ مَنْ أَرَادَهُ.  
 حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ قُرَّةَ بِنِ خَالِدٍ، قَالَ حَدَّثَنِي  
 حُمَيْدُ بْنُ هِالَلٍ، حَدَّثَنَا أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى . رَضِيَ اللَّهُ  
 عَنْهُ . قَالَ أَقْبَلْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعِيَ رَجُلَانِ  
 مِنَ الْأَشْعَرِيِّينَ، فَقُلْتُ مَا عَلِمْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ . فَقَالَ  
 “لَنْ أَوْ لَا نَسْتَغْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ .“

Sahih al-Bukhari—Book of Hiring

Chapter: To hire a pious man

Reference: Sahih al-Bukhari 2261

In-book reference: Book 37, Hadith 2

USC-MSA web (English) reference: Vol. 3, Book 36, Hadith 462

Abu Musa Ash'ari ﷺ reported:

I called on the Prophet ﷺ with two of my cousins. One of them said to him: “O Messenger of Allah ﷺ, appoint me governor of some land over which Allah has given you authority.” The other also requested for something of the same nature. Messenger of Allah ﷺ said, “**By Allah we do not appoint someone to this post who seeks it or someone who contends for it.**”

### كتاب المقدمات

-عن أبي موسى الأشعري رضي الله عنه قال: دخلت على  
 النبي صلى الله عليه وسلم أنا ورجلان من بني عمي، فقال  
 أحدهما: يا رسول الله أمرنا على بعض ما ولاك الله، عز

وجل، وقال الآخر مثل ذلك، فقال: ”إنا والله لا نولى هذا العمل أحدا سألته، أو أحدا حرص عليه“ ((متفق عليه)).

Riyad as-Salihin—The Book of Miscellany

The Book of Miscellany

Al-Bukhari and Muslim.

Arabic/English book reference: Book 1, Hadith 680

Narrated Abu Musa ؓ:

Two men from my tribe and I entered upon the Prophet ﷺ. One of the two men said to the Prophet, “O Allah’s Messenger ﷺ! Appoint me as a governor,” and so did the second. The Prophet ﷺ said, “**We do not assign the authority of ruling to those who ask for it, nor to those who are keen to have it.**”

### كتاب الأحكام

باب مَا يُكْرَهُ مِنَ الْحَرْصِ عَلَى الْإِمَارَةِ  
 حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي  
 بُرَيْدَةَ، عَنْ أَبِي مُوسَى . رَضِيَ اللَّهُ عَنْهُ . قَالَ دَخَلْتُ عَلَى النَّبِيِّ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَرَجُلَانِ مِنْ قَوْمِي فَقَالَ أَحَدُ  
 الرَّجُلَيْنِ أَمَرْنَا يَا رَسُولَ اللَّهِ . وَقَالَ الْآخَرُ مِثْلَهُ . فَقَالَ ” إِنَّا لَا  
 نُوَلِّي هَذَا مَنْ سَأَلَهُ، وَلَا مَنْ حَرَصَ عَلَيْهِ “ .

Sahih al-Bukhari—Book of Judgments (Ahkam)

Chapter: What is disliked regarding the authority of ruling.

Reference: Sahih al-Bukhari 7149

In-book reference: Book 93, Hadith 13

USC-MSA web (English) reference: Vol. 9, Book 89, Hadith 263

Narrated ‘Abdullah bin ‘Umar ؓ:

It was said to ‘Umar ؓ, “Will you appoint your successor?”

‘Umar ؓ said, “If I appoint a Caliph (as my successor) it is true that somebody who was better than I (*i.e.*, Abu Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (*i.e.*, Allah’s Messenger ﷺ) did so.” On this, the people praised him. ‘Umar said, **“People are of two kinds: Either one who is keen to take over the Caliphate or one who is afraid of assuming such a responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution I won’t bear the burden of the caliphate in my death as I do in my life.”**

كتاب الأحكام

باب الاستِخلافِ

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، أَخْبَرَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ قِيلَ لِعُمَرَ أَلَا تَسْتَخْلِفُ قَالَ إِنْ أَسْتَخْلِفَ فَقَدْ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي أَبُو بَكْرٍ، وَإِنْ أَتْرَكَ فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَنَّا عَلَيْهِ فَقَالَ رَاغِبٌ رَاهِبٌ، وَدِدْتُ أَيْيَ بَحْوثٍ مِنْهَا كَفَافًا لَا لِي وَلَا عَلَى لَا

أَتَحْمَلُهَا حَيًّا وَمَيِّتًا.

Sahih al-Bukhari—Book of Judgments (Ahkaam)

Judgments (Ahkaam)

Chapter: The appointment of a caliph

Reference: Sahih al-Bukhari 7218

In-book reference: Book 93, Hadith 78

USC-MSA web (English) reference: Vol. 9, Book 89, Hadith 325

**IMPORTANT:** Note that in the event described in the Hadith below, there is at no time any individual who presents themselves as a candidate for leadership. In all cases people propose someone else as a candidate.

Narrated ‘Aisha ؓ [the wife of the Prophet ﷺ]:

Allah’s Messenger ﷺ died while Abu Bakr ؓ was at a place called As-Sunah (Al-’Aliya). ‘Umar ؓ stood up and said, “By Allah! Allah’s Messenger ﷺ is not dead!” ‘Umar (later on) said, “By Allah! Nothing occurred to my mind except that.” He said, “Verily! Allah will resurrect him and he will cut the hands and legs of some men.” Then Abu Bakr came and uncovered the face of Allah’s Messenger ﷺ, kissed him and said, “Let my mother and father be sacrificed for you, [O Allah’s Messenger ﷺ], you are good in life and in death. By Allah in Whose Hands my life is, Allah ﷻ will never make you taste death twice.” Then he went out and said, “O oath-taker! Don’t be hasty.” When Abu Bakr spoke, ‘Umar sat down. Abu Bakr praised and glorified Allah and said, No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is alive and shall never die.” Then he recited Allah’s

statement: “(O Muhammad) Verily you will die, and they also will die.” (39.30) He also recited: “Muhammad is no more than an Apostle; and indeed many Apostles have passed away, before him, if he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allah and Allah will give reward to those who are grateful.” (3.144)

The people wept loudly, and the Ansar were assembled with Sad bin ‘Ubada in the shed of Bani Saida. They said (to the emigrants). “There should be one ‘Amir from us and one from you.” Then Abu Bakr, Umar bin Al-Khattab and Abu ‘Baida bin Al-Jarrah went to them. ‘Umar wanted to speak but Abu Bakr stopped him. ‘Umar later on used to say, “By Allah, I intended only to say something that appealed to me and I was afraid that Abu Bakr would not speak so well. Then Abu Bakr spoke and his speech was very eloquent. He said in his statement, “We are the rulers and you (Ansar) are the ministers (*i.e.* advisers),” Hubab bin Al-Mundhir said, “No, by Allah we won’t accept this. But there must be a ruler from us and a ruler from you.” Abu Bakr said, “No, we will be the rulers and you will be the ministers, for they (*i.e.* Quraysh) are the best family amongst the ‘Arabs and of best origin. So **you should elect** either ‘Umar or Abu ‘Ubaida bin Al-Jarrah as your ruler.” **‘Umar said (to Abu Bakr), “No but we elect you,** for you are our chief and the best amongst us and the most beloved of all of us to Allah’s Messenger ﷺ.” So ‘Umar took Abu Bakr’s hand and gave the pledge of allegiance and

the people too gave the pledge of allegiance to Abu Bakr.  
Someone said, "You have killed Sad bin Ubada." Umar  
said, "Allah has killed him."

كتاب فضائل أصحاب النبي صلى الله عليه وسلم  
باب قول النبي صلى الله عليه وسلم "لَوْ كُنْتُ مُتَّخِذًا  
خَلِيلًا" قَالَ أَبُو سَعِيدٍ

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ  
هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ . رَضِيَ اللَّهُ  
عنها . زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ مَاتَ وَأَبُو بَكْرٍ بِالسُّنْحِ . قَالَ إِسْمَاعِيلُ يَغْنِي  
بِالْعَالِيَةِ . فَقَامَ عُمَرُ يَقُولُ وَاللَّهِ مَا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ . قَالَتْ وَقَالَ عُمَرُ وَاللَّهِ مَا كَانَ يَقَعُ فِي نَفْسِي إِلَّا  
ذَاكَ وَلَيَبْعَثَنَّهُ اللَّهُ فَلْيَقْطَعَنَّ أَيْدِي رِجَالٍ وَأَرْجُلَهُمْ . فَجَاءَ أَبُو  
بَكْرٍ فَكَشَفَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَبَّلَهُ قَالَ  
بِأَيِّ أَنْتَ وَأُمِّي طُبْتَ حَيًّا وَمَيِّتًا، وَالَّذِي نَفْسِي بِيَدِهِ لَا  
يُذِيقُكَ اللَّهُ الْمَوْتَيْنِ أَبَدًا . ثُمَّ خَرَجَ فَقَالَ أَيُّهَا الْخَالِفُ عَلَى  
رِسَالِكَ . فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ . فَحَمِدَ اللَّهَ أَبُو بَكْرٍ  
وَأَتَى عَلَيْهِ وَقَالَ أَلَا مَنْ كَانَ يَعْبُدُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ. وَقَالَ {إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ} وَقَالَ {وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ} قَالَ فَنَشَجَ النَّاسُ يَبْكُونَ . قَالَ . وَاجْتَمَعَتِ الْأَنْصَارُ إِلَى سَعْدِ بْنِ عُبَادَةَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ فَقَالُوا مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَذَهَبَ إِلَيْهِمْ أَبُو بَكْرٍ وَعُمَرُ بْنُ الْخَطَّابِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، فَذَهَبَ عُمَرُ يَتَكَلَّمُ فَأَسْكَنَتْهُ أَبُو بَكْرٍ، وَكَانَ عُمَرُ يَقُولُ وَاللَّهِ مَا أَرَدْتُ بِذَلِكَ إِلَّا أَنِّي قَدْ هَيَّأْتُ كَلَامًا قَدْ أَعْجَبَنِي خَشِيتُ أَنْ لَا يَبْلُغَهُ أَبُو بَكْرٍ، ثُمَّ تَكَلَّمَ أَبُو بَكْرٍ فَتَكَلَّمَ أَبْلَغَ النَّاسِ فَقَالَ فِي كَلَامِهِ نَحْنُ الْأُمَرَاءُ وَأَنْتُمْ الْوُزَرَاءُ. فَقَالَ حُبَابُ بْنُ الْمُنْذِرِ لَا وَاللَّهِ لَا نَفْعَ لَنَا مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ. فَقَالَ أَبُو بَكْرٍ لَا، وَلَكِنَّا الْأُمَرَاءُ وَأَنْتُمْ الْوُزَرَاءُ هُمْ أَوْسَطُ الْعَرَبِ دَارًا، وَأَعَزُّهُمْ أَحْسَابًا فَبَايَعُوا عُمَرَ أَوْ أَبَا عُبَيْدَةَ. فَقَالَ عُمَرُ بَلْ نُبَايِعُكَ أَنْتَ، فَأَنْتَ سَيِّدُنَا وَخَيْرُنَا وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَخَذَ عُمَرُ بِيَدِهِ فَبَايَعَهُ، وَبَايَعَهُ النَّاسُ، فَقَالَ قَائِلٌ قَتَلْتُمْ سَعْدَ بْنَ عُبَادَةَ. فَقَالَ عُمَرُ قَتَلَهُ اللَّهُ.

Sahih al-Bukhari—Book of Companions of the Prophet

Chapter: “If I were to take Khalil ...”

Reference: Sahih al-Bukhari 3667, 3668

In-book reference: Book 62, Hadith 19

USC-MSA web (English) reference: Vol. 5, Book 57, Hadith 19

### **From the books of Fiqh:**

*Reliance of the Traveller* (*Umdat al Salik wa ‘Uddat al Nasik*), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

W52.0 IBN HAJAR HAYTAMI’S LIST OF ENORMITIES  
(from p76)

(319-21) to assume the caliphate or other position of authority when one knows oneself likely to betray it, or one has the intention to; or **to ask for such a position or spend money to gain it when one has this knowledge or intention;...**

**IMPORTANT:** It is clear that the ‘Sauds’, ‘Abdullah’s’, and “democratically” elected ‘Erdogans’ of the Muslim world fall within these prohibitions stated above from Allah’s Shariah. Some have taken positions of power by force, some have asked for the position in elections, and some have spent money (or their master’s money such in the case of the Sauds) to gain power. But Alhamdulillah Allah’s ﷻ justice is coming at the hand of Imam Mahdi ﷺ. None of them will be spared. Alhamdulillah!

**108 Preferential appointment of people to positions of authority.**

**NOTE:** This group of Hadith of our beloved Prophet Muhammad ﷺ deals with the problem of preferential appointment of people to positions of authority. That is, people who are appointed due to influence, money, bribes, corruption, *etc.*

Some of the Hadith below appear to indicate at first sight that that the person who was not appointed to a position by our beloved Prophet Muhammad ﷺ was wronged. This is an incorrect view as Prophet Muhammad ﷺ is the leader appointing, hence not someone who would be doing an injustice by not delegating the right person.

Our beloved Prophet Muhammad ﷺ tells the Companion that:

- He ﷺ has not appointed the Companion because under the Shariah' people are not to be given position of power to those who ask for them. See note (107).
- He ﷺ has given the Companion his right by not appointing him to a position of power and by thus complying with Allah's commands.
- Further the Companion has been spared of retribution by Allah ﷻ as he may have no capacity for the post, and undertaking the job would lead him to make mistakes, which would be punished in the next life.
- But in the future after the passing away of Prophet Muhammad ﷺ, people will breach this regulation due to their selfishness.

- This selfishness will lead to people having leaders that are not rightly guided. [Interpreted in light of Hadiths in reference (107) above].
- These rulers will not give their subjects their rights.
- Prophet Muhammad ﷺ, as a righteous leader, does not allow for selfishness to overtake the rights of people by allowing unsuitable individuals to participate in governing the community.
- Prophet Muhammad ﷺ will appoint only people who have the capacity to lead and rule, and they are not covetous of power and position, even if they are a slave.
- Finally our beloved Prophet Muhammad ﷺ advises people who are affected by this issue of preferential designation to authority, that they be patient until the Day of Judgement.

Usaid bin Hudair ؓ said:

“A man from Ansar said, ‘O Messenger of Allah! **You appointed so-and-so and did not appoint me.** So, the Prophet ﷺ said, ‘**After me you will see preferential treatment,** so be patient till you meet me at Al-Hawd.”

كتاب الفتن عن رسول الله صلى الله عليه وسلم

باب فِي الْأَثَرَةِ وَمَا جَاءَ فِيهِ

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، أَنَّ

رَجُلًا، مِنَ الْأَنْصَارِ قَالَ يَا رَسُولَ اللَّهِ اسْتَغْمَلْتُ فَلَانًا وَلَمْ تَسْتَغْمِلْنِي . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” إِنَّكُمْ سَتَرُونَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ “ . قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Jami' at-Tirmidhi—Chapters on Al-Fitan » Hadith

Chapters on Al-Fitan

Chapter: What has been Related About Preferential Treatment

Grade: Sahih (Darussalam)

Reference: Jami' at-Tirmidhi 2189

In-book reference: Book 33, Hadith 32

English translation: Vol. 4, Book 7, Hadith 2189

It was narrated from Usaid bin Hudair ؓ that:

A man from among the Ansar came to the Messenger of Allah ﷺ and said: **“Will you not appoint me as you appointed so-and-so?”** He said: **“You will encounter selfishness after I am gone,** so be patient until you meet me at the cistern (Al-Hawd).”

كتاب آداب القضاة

باب تَرْكِ اسْتِغْمَالِ مَنْ يَخْرُصُ عَلَى الْقَضَاءِ

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، قَالَ حَدَّثَنَا خَالِدٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسًا، يُحَدِّثُ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، أَنَّ رَجُلًا، مِنَ الْأَنْصَارِ جَاءَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَلَا تَسْتَغْمِلْنِي كَمَا اسْتَغْمَلْتَ فَلَانًا قَالَ

”إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَهُ فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ“.

Sunan an-Nasa'i—The Book of the Etiquette of Judges  
Chapter: Not Appointing One Who is Eager to be a Judge  
Grade: Sahih (Darussalam)  
Reference: Sunan an-Nasa'i 5383  
In-book reference: Book 49, Hadith 5  
English translation: Vol. 6, Book 49, Hadith 5385  
Narrated Usaid bin Hudair ؓ:

A man came to the Prophet ﷺ and said, “O Allah’s Messenger ﷺ! You appointed such-and-such person and you did not appoint me?” The Prophet ﷺ said, “After me you will see rulers not giving you your right (but you should give them their right) and be patient till you meet me.”

كتاب الفتن

باب قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” سَتَرَوْنَ بَعْدِي أُمُورًا تُنْكِرُونَهَا “

وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، أَنَّ رَجُلًا، أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ اسْتَعْمَلْتَ فُلَانًا وَلَمْ تَسْتَعْمِلْنِي. قَالَ ” إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَهُ، فَاصْبِرُوا حَتَّى

تَلَقَّوْنِي“.

Sahih al-Bukhari—Book of Afflictions and the End of the World  
Afflictions and the End of the World

Chapter: “After me you will see things which you will disapprove of.”

Reference: Sahih al-Bukhari 7057

In-book reference: Book 92, Hadith 9

USC-MSA web (English) reference: Vol. 9, Book 88, Hadith 179

It was narrated that Nafi’ bin ‘Abdul-Harith ؓ met ‘Umar bin Khattab ؓ in ‘Usfan, when ‘Umar had appointed him as his governor in Makkah:

‘Umar asked: “Whom have you appointed as your deputy over the people of the valley?” He said: “I have appointed Ibn Abza over them.” ‘Umar said: “Who is Ibn Abza?” Nafi’ said: “One of our freed slaves.” ‘Umar said: **“Have you appointed a freed slave over them?”** Nafi’ said: **“He has great knowledge of the Book of Allah, is well versed in the rules of inheritance (Fara’id) and is a (good) judge.”** ‘Umar said: “Did not your Prophet ﷺ say: ‘Allah raises some people (in status) because of this book and brings others low because of it?’”

كتاب المقدمة

حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شَهَابٍ، عَنْ عَامِرِ بْنِ وَائِلَةَ أَبِي الطُّفَيْلِ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ، لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بِعُسْفَانَ - وَكَانَ عُمَرُ اسْتَعْمَلَهُ عَلَى مَكَّةَ - فَقَالَ عُمَرُ مَنْ اسْتَخْلَفْتَ

عَلَى أَهْلِ الْوَادِي قَالَ اسْتَخَلَفْتُ عَلَيْهِمُ ابْنُ أَبْرَى . قَالَ وَمَنْ  
ابْنُ أَبْرَى قَالَ رَجُلٌ مِنْ مَوَالِينَا . قَالَ عُمَرُ فَاسْتَخَلَفْتُ عَلَيْهِمُ  
مَوْلى قَالَ إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ تَعَالَى عَامٌّ بِالْفَرَائِضِ قَاضٍ .  
قَالَ عُمَرُ أَمَا إِنَّ نَبِيَّكُمْ . صلى الله عليه وسلم . قَالَ “ إِنَّ  
اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ ” .

Sunan Ibn Majah—The Book of the Sunnah

Grade: Sahih (Darussalam)

English reference: Vol. 1, Book 1, Hadith 218

Arabic reference: Book 1, Hadith 223

It was narrated from Umm Husain ؓ that she heard the  
Messenger of Allah ﷺ say:

“Even if the one **appointed over you is a mutilated  
Ethiopian slave** whose nose and ears have been cut off,  
listen to him and obey, so long as he leads you according to  
the Book of Allah.”

كتاب الجهاد

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ بْنُ الْجَرَّاحِ، عَنْ  
شُعْبَةَ، عَنْ يَحْيَى بْنِ الْحُصَيْنِ، عَنْ جَدَّتِهِ أُمِّ الْحُصَيْنِ، قَالَتْ  
سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ” إِنَّ أَمْرَ  
عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ مُجَدَّعٌ فَاسْمَعُوا لَهُ وَأَطِيعُوا مَا قَادَكُمْ بِكِتَابِ  
اللَّهِ “ .

Sunan Ibn Majah—The Chapters on Jihad

Grade: Sahih (Darussalam)



English reference: Vol. 4, Book 24, Hadith 2861

Arabic reference: Book 24, Hadith 2971

Narrated Anas Bin Malik رضي الله عنه:

When Allah gave Allah's Messenger ﷺ what he gave of the properties of the Hawazin tribe as a war booty, the Prophet ﷺ started giving some men 100 camels each. The Ansar (then) said, "May Allah forgive Allah's Messenger ﷺ as he gives to Quraish and leaves us although our swords are still dribbling with the blood of Quraish." Allah Apostle was informed of their statement, so he sent for the Ansar and gathered them in a leather tent, and did not call anybody else along with them. When they all gathered, the Prophet ﷺ got up and said, "What is this talk being informed to me about you?" The learned men amongst the Ansar said, "O Allah's Messenger ﷺ! Our chiefs did not say anything, but some people amongst us who are younger in age said. 'May Allah forgive Allah's Messenger ﷺ as he gives (of the booty) to Quraish and leaves us though our swords are still dribbling with their blood.'" The Prophet ﷺ said, "I give to these men who have newly deserted heathenism (and embraced Islam) so as to attract their hearts. Won't you be happy that the people take the wealth while you take the Prophet ﷺ with you to your homes? By Allah, what you are taking is better than whatever they are taking." They (*i.e.* the Ansar) said, "O Allah's Messenger ﷺ! We are satisfied." The Prophet ﷺ then said to them. **"You will find others favored over you greatly, so be patient till you meet Allah and His Apostle and I will be at the Tank then."**

Anas added: But they did not remain patient.

كتاب المغازی

باب غَزْوَةُ الطَّائِفِ فِي شَوَّالِ سَنَةِ ثَمَانٍ

قَالَهُ مُوسَى بْنُ عُقْبَةَ.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ نَاسٌ مِنَ الْأَنْصَارِ حِينَ أَقَاءَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَقَاءَ مِنْ أَمْوَالِ هَوَازِنَ، فَطَفِقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطِي رِجَالًا أَلْمَاءَةً مِنَ الْإِبِلِ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطِي قُرَيْشًا وَيَتْرُكُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ. قَالَ أَنَسٌ فَحَدَّثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَقَالَتِهِمْ، فَأَرْسَلَ إِلَى الْأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ وَلَمْ يَدْعُ مَعَهُمْ غَيْرَهُمْ، فَلَمَّا اجْتَمَعُوا قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ” مَا حَدِيثُ بَلْعَنِي عَنْكُمْ “ . فَقَالَ فَقَهَاءُ الْأَنْصَارِ أَمَّا رُؤُوسَاؤُنَا يَا رَسُولَ اللَّهِ فَلَمْ يَقُولُوا شَيْئًا، وَأَمَّا نَاسٌ مِنَّا حَدِيثُهُ أَسْنَانُهُمْ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطِي قُرَيْشًا وَيَتْرُكُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” فَإِنِّي أُعْطِي رِجَالًا حَدِيثِي

عَهْدٍ بِكُفْرٍ، أَتَأْلَفُهُمْ، أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْأَمْوَالِ  
وَتَذْهَبُونَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رِحَالِكُمْ، قَوْلَ اللَّهِ لَمَّا  
تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ“. قَالُوا يَا رَسُولَ اللَّهِ قَدْ  
رَضِينَا. فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ”سَتَجِدُونَ أُثْرَهُ  
شَدِيدَةً، فَاصْبِرُوا حَتَّى تَلْقُوا اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَإِنِّي عَلَى الْحَوْضِ“. قَالَ أَنَسٌ فَلَمْ يَصْبِرُوا.

Sahih al-Bukhari—Book of Military Expeditions led by the Prophet ﷺ  
(Al-Maghaazi)

Chapter: The Ghazwa of At-Taif

Reference: Sahih al-Bukhari 4331

In-book reference: Book 64, Hadith 360

USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 620

## 109 Positions of authority are not for everyone.

It has been narrated on the authority of Abu Dharr ؓ who said:

I said to the Prophet ﷺ: Messenger of Allah, will you not appoint me to a public office? He stroked my shoulder with his hand and said: Abu Dharr, **thou art weak and authority is a trust**, and on the Day of Judgment it is a cause of humiliation and repentance except for one who fulfils its obligations and (properly) discharges the duties attendant thereon.

كتاب الإمارة

باب كراهة الإمارة بغير ضرورة

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ، حَدَّثَنِي أَبِي شُعَيْبُ  
 بْنُ اللَّيْثِ، حَدَّثَنِي اللَّيْثُ، بْنُ سَعْدٍ حَدَّثَنِي يَزِيدُ بْنُ أَبِي  
 حَبِيبٍ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنِ الْحَارِثِ بْنِ يَزِيدَ الْحَضْرَمِيِّ،  
 عَنْ ابْنِ حُجَيْرَةَ الْأَكْبَرِ، عَنْ أَبِي ذَرٍّ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ  
 أَلَا تَسْتَعْمِلُنِي قَالَ فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي ثُمَّ قَالَ ” يَا أَبَا  
 ذَرٍّ إِنَّكَ ضَعِيفٌ وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ  
 إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا “.

Sahih Muslim—The Book on Government

The Book on Government

Chapter: It is disliked to be appointed to a position of authority  
 unnecessarily

Reference: Sahih Muslim 1825

In-book reference: Book 33, Hadith 19

USC-MSA web (English) reference: Book 20, Hadith 4491

Abu Dharr  reported:

I said to Messenger of Allah ﷺ: “Why do you not appoint  
 me to an (official) position?” He ﷺ patted me on the  
 shoulder with his hand and said, “O Abu Dharr, **you are a  
 weak man and it is a trust and it will be a cause of  
 disgrace and remorse on the Day of Resurrection except  
 for the one who takes it up with a full sense of  
 responsibility and fulfills what is entrusted to him**  
 (discharges its obligations efficiently).”

وعنه قال: قلت يا رسول الله ألا تستعملني؟ فضرب بيده على منكبي ثم قال: ”يا أبا ذر إنك ضعيف، وإنها أمانة، وإنها يوم القيامة خزي وندامة، إلا من أخذها بحقها، وأدى الذى عليه فيها“ ((رواه مسلم)).

Riyad as-Salihin—The Book of Miscellany

The Book of Miscellany

Muslim

Arabic/English book reference: Book 1, Hadith 676

# 110 Khalifa post not to be taken by force.

Narrated Jarir ؓ:

While I was at Yemen, I met two men from Yemen called Dhu Kala and Dhu ‘Amr, and I started telling them about Allah’s Messenger ﷺ. Dhu ‘Amr said to me, “If what you are saying about your friend (*i.e.* the Prophet) is true, then he has died three days ago.” Then both of them accompanied me to Medina, and when we had covered some distance on the way to Medina, we saw some riders coming from Medina. We asked them and they said, “Allah’s Messenger ﷺ has died and Abu Bakr has been appointed as the Caliph and the people are in a good state.’ Then they said, “Tell your friend (Abu Bakr) that we have come (to visit him), and if Allah will, we will come again.” So they both returned to Yemen. When I told Abu Bakr their statement, he said to me, “I wish you had brought them (to me).” Afterwards I met Dhu ‘Amr, and he said to me, “O Jarir! You have done a favor to me and I am going

to tell you something, *i.e.* you, the nation of 'Arabs, will remain prosperous as long as you choose and appoint another chief whenever a former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted."

### كتاب المغازی

#### باب ذهاب جرير إلى اليمن

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ الْعَبْسِيُّ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ كُنْتُ بِالْبَحْرِ فَلَقِيتُ رَجُلَيْنِ مِنْ أَهْلِ الْيَمَنِ ذَا كَلَاعٍ وَذَا عَمْرٍو، فَجَعَلْتُ أُحَدِّثُهُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ ذُو عَمْرٍو لَيْتَ كَانَ الَّذِي تَذْكُرُ مِنْ أَمْرِ صَاحِبِكَ، لَقَدْ مَرَّ عَلَيَّ أَجَلُهُ مُنْذُ ثَلَاثٍ. وَأَقْبَلَا مَعِيَ حَتَّى إِذَا كُنَّا فِي بَعْضِ الطَّرِيقِ رُفِعَ لَنَا رُكْبٌ مِنْ قِبَلِ الْمَدِينَةِ فَسَأَلْنَاهُمْ فَقَالُوا قُرِصَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتُخْلِفَ أَبُو بَكْرٍ وَالنَّاسُ صَاحِبُونَ. فَقَالَا أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جِئْنَا وَلَعَلَّنَا سَعُودٌ إِنْ شَاءَ اللَّهُ، وَرَجَعَا إِلَى الْيَمَنِ فَأَخْبَرْتُ أَبَا بَكْرٍ بِحَدِيثِهِمْ قَالَ أَفَلَا جِئْتَهُمْ. فَلَمَّا كَانَ بَعْدُ قَالَ لِي ذُو عَمْرٍو يَا جَرِيرُ إِنَّ

بِكَ عَلَى كَرَامَةٍ، وَإِنِّي مُخْبِرُكَ خَبَرًا، إِنَّكُمْ مَعْشَرَ الْعَرَبِ لَنْ  
تَزَالُوا بِخَيْرٍ مَا كُنْتُمْ إِذَا هَلَكَ أَمِيرٌ تَأَمَّرْتُمْ فِي آخِرِهِ، فَإِذَا كَانَتْ  
بِالسَّيْفِ كَانُوا مُلُوكًا يَعْصِبُونَ غَضَبَ الْمُلُوكِ وَيَرْضَوْنَ رِضَا  
الْمُلُوكِ.

Sahih al-Bukhari—Book of Military Expeditions led by the Prophet ﷺ  
(Al-Maghaazi)

Chapter: The departure of Jarir to Yemen

Reference: Sahih al-Bukhari 4359

In-book reference: Book 64, Hadith 385

USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 645

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وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ  
مِّنَ الْأَمْرِ لَنَعْتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ  
وَزَيَّنَّهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ  
وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّشِدُونَ



*And know that among you is the Messenger of Allah. If he  
[Prophet Muhammad ﷺ] were to obey you in much of the  
matter, you would be in difficulty, but Allah has endeared  
to you the faith and has made it pleasing in your hearts and  
has made hateful to you disbelief, defiance and disobedience.  
Those are the [rightly] guided.*

Surat Al-Hujurāt (The Rooms) [49:7]

## 112 Delegation/appointment to authority.

Narrated Abu Huraira رضي الله عنه:

Allah's Messenger ﷺ said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and **whoever obeys the ruler I appoint, obeys me**, and whoever disobeys him, disobeys me."

كتاب الأحكام

بَابُ قَوْلِ اللَّهِ تَعَالَى: {أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ}

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي " .

Sahih al-Bukhari—Book of Judgments (Ahkaam)

Judgments (Ahkaam)

Chapter: "Obey Allah and obey the Messenger and those of you who are in authority..."

Reference: Sahih al-Bukhari 7137

In-book reference: Book 93, Hadith 1

USC-MSA web (English) reference: Vol. 9, Book 89, Hadith 251

It was narrated from Tha'labah bin Zahdam رضي الله عنه that:

'Ali رضي الله عنه appointed Abu Mas'ud over the people, then went out on the day of 'Eid and said: 'O people, it is not



part of the sunnah to pray before the imam.”

## كتاب صلاة العيدين

### باب الصَّلَاةِ قَبْلَ الْإِمَامِ يَوْمَ الْعِيدِ

أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ أُنْبَأَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ الْأَشْعَثِ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ، أَنَّ عَلِيًّا، اسْتَخْلَفَ أَبَا مَسْعُودٍ عَلَى النَّاسِ فَخَرَجَ يَوْمَ عِيدٍ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ مِنَ السُّنَّةِ أَنْ يُصَلِّيَ قَبْلَ الْإِمَامِ .

Sunan an-Nasa'i—The Book of the Prayer for the Two 'Eids

The Book of the Prayer for the Two 'Eids

Chapter: Praying before the imam on the day of 'Eid

Grade: Hasan (Darussalam)

Reference: Sunan an-Nasa'i 1561

In-book reference: Book 19, Hadith 6

English translation: Vol. 2, Book 19, Hadith 1562

Jabir b. Abdullah ﷺ reported that Allah's Messenger ﷺ sent an expedition to the land of the tribe of Juhaina, and **appointed a person as a chief over them.**

## كتاب الصيد والذبائح وما يؤكل من الحيوان

### باب إِبَاحَةِ مَيْتَاتِ الْبَحْرِ

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عُثْمَانُ بْنُ عُمرَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو الْمُؤَدِّبِ الْقَرَارِيُّ، كِلَاهُمَا عَنْ

دَاوُدَ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْثًا إِلَى أَرْضِ جُهَيْنَةَ وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ .

Sahih Muslim—The Book of Hunting, Slaughter, and What May be Eaten

Chapter: Permissibility of dead animals from the sea

Reference: Sahih Muslim 1935 g

In-book reference: Book 34, Hadith 33

USC-MSA web (English) reference: Book 21, Hadith 4762

Narrated Anas رضي الله عنه:

**The Prophet ﷺ appointed Ubn Umm Makthum as a governor of Medina (in his absence) twice.**

كتاب الخراج والإمارة والفيء

باب فِي الضَّرِيرِ يُؤَوَّى

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرَّمِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا عِمْرَانُ الْقُطَّانُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ عَلَى الْمَدِينَةِ مَرَّتَيْنِ .

حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of Tribute, Spoils, and Rulership (Kitab Al-Kharaj, Wal-Fai' Wal-Imarah)

Tribute, Spoils, and Rulership (Kitab Al-Kharaj, Wal-Fai' Wal-Imarah)

Chapter: Regarding a Blind Man Being Given a Position of

Leadership

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 2931

In-book reference: Book 20, Hadith 4

English translation: Book 19, Hadith 2925

Narrated Usaid bin Hudair رضي الله عنه:

A man came to the Prophet ﷺ and said, “O Allah’s Messenger ﷺ! **You appointed such-and-such person** and you did not appoint me?” The Prophet ﷺ said, “After me you will see rulers not giving you your right (but you should give them their right) and be patient till you meet me.”

كتاب الفتن

باب قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” سَتَرُونَ بَعْدِي أُمُورًا تُنْكِرُونَهَا “

وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، أَنَّ رَجُلًا، أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ اسْتَعْمَلْتَ فُلَانًا وَلَمْ تَسْتَعْمِلْنِي. قَالَ “ إِنَّكُمْ سَتَرُونَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي “.

Sahih al-Bukhari—Book of Afflictions and the End of the World

Afflictions and the End of the World

Chapter: “After me you will see things which you will disapprove of.”

Reference: Sahih al-Bukhari 7057

In-book reference: Book 92, Hadith 9

USC-MSA web (English) reference: Vol. 9, Book 88, Hadith 179

Ibn al-Sa’di ﷺ reported:

**‘Umar b. Khattab (Allah be pleased with him)**  
**appointed me as a collector of Sadaqat [Zakat].** The rest  
 of the hadith in the same.

كتاب الزكاة

باب إِبَاحَةِ الْأَخْذِ لِمَنْ أُعْطِيَ مِنْ غَيْرِ مَسْأَلَةٍ وَلَا إِشْرَافٍ  
 وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي  
 عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ،  
 عَنْ ابْنِ السَّعْدِيِّ، أَنَّهُ قَالَ اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ -  
 رَضِيَ اللَّهُ عَنْهُ - عَلَى الصَّدَقَةِ . بِمِثْلِ حَدِيثِ اللَّيْثِ .

Sahih Muslim—The Book of Zakat

Chapter: It is permissible to take without asking for it or hoping for it

Reference: Sahih Muslim 1045 e

In-book reference: Book 12, Hadith 146

USC-MSA web (English) reference: Book 5, Hadith 2276

Muslim bin Thafinah ﷺ narrated that:

**Ibn ‘Alqamah appointed his father to collect the Zakat**  
**of his people**—and he quoted the same Hadith.

- كتاب الزكاة

أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا رَوْحٌ، قَالَ حَدَّثَنَا زَكْرِيَّا

بْنُ إِسْحَاقَ، قَالَ حَدَّثَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ، قَالَ حَدَّثَنِي  
مُسْلِمٌ بْنُ ثُبَيْلَةَ، أَنَّ ابْنَ عُلْقَمَةَ، اسْتَعْمَلَ أَبَاهُ عَلَى صَدَقَةِ  
قَوْمِهِ وَسَاقَ الْحَدِيثَ .

Sunan an-Nasa'i—The Book of Zakat

Grade: Sahih (Darussalam)

Reference: Sunan an-Nasa'i 2463

In-book reference: Book 23, Hadith 0

English translation: Vol. 3, Book 23, Hadith 2465

Jabir b. Abdullah reported that Allah's Messenger ﷺ sent an expedition to the land of the tribe of Juhaina, and **appointed a person as a chief over them.**

كتاب الصيد والذبائح وما يؤكل من الحيوان  
باب إِبَاحَةِ مَيْتَاتِ الْبَحْرِ

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عُثْمَانُ بْنُ عُفَيْرٍ، ح  
وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو الْمُؤَنَدِرِ الْقَزَّازُ، كِلَاهُمَا عَنْ  
دَاوُدَ بْنِ قَيْسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ  
اللَّهِ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْثًا إِلَى أَرْضِ  
جُهَيْنَةَ وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ .

Sahih Muslim—The Book of Hunting, Slaughter, and what may be  
Eaten » Hadith

Chapter: Permissibility of dead animals from the sea

Reference: Sahih Muslim 1935 g

In-book reference: Book 34, Hadith 33

USC-MSA web (English) reference: Book 21, Hadith 4762

It was narrated from Amr bin Shuaib, from his father, from his grandfather, that the Messenger of Allah ﷺ said:

“No one tells the stories to the people (for the purpose of exhortation) except a ruler, **one appointed by a ruler**, or a show-off.”

كتاب الأدب

باب القصص

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الْهَيْثَمُ بْنُ زَيْدٍ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ الْأَسْلَمِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ “ لَا يَقْصُصُ عَلَى النَّاسِ إِلَّا أَمِيرٌ أَوْ مَأْمُورٌ أَوْ مُرَاءٍ ” .

Sunan Ibn Majah—Book of Etiquette

Chapter: Stories (for the purpose of exhortation)

Grade: Hasan (Darussalam)

Reference: Sunan Ibn Majah 3753

In-book reference: Book 33, Hadith 98

English translation: Vol. 5, Book 33, Hadith 3753

Narrated Abu Idris Al-Khawlani ؓ:

“When ‘Umar bin Al-Khattab ؓ removed ‘Umair bin Sa’d ؓ as governor of Hims, he appointed Mu’awiyah ؓ. The people said: ‘He has removed ‘Umair and appointed Mu’awiyah.’ So ‘Umair said: ‘Do not mentioned Mu’awiyah except with good, for indeed, I heard the Messenger of Allah ﷺ saying: “O Allah guide (others) by

him.”

كتاب المناقب عن رسول الله صلى الله عليه وسلم  
 حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ،  
 حَدَّثَنَا عَمْرُو بْنُ وَاقِدٍ، عَنْ يُونُسَ بْنِ حَبَسٍ، عَنْ أَبِي إِدْرِيسَ  
 الْخَوْلَانِيِّ، قَالَ لَمَّا عَزَلَ عُمَرُ بْنُ الْخَطَّابِ عُمَيْرَ بْنَ سَعِيدٍ عَنْ  
 حِمَصَ، وَلَّى مُعَاوِيَةَ فَقَالَ النَّاسُ عَزَلَ عُمَيْرًا وَوَلَّى مُعَاوِيَةَ .  
 فَقَالَ عُمَيْرٌ لَا تَذْكُرُوا مُعَاوِيَةَ إِلَّا بِخَيْرٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ” اللَّهُمَّ اهْدِ بِهِ “ . قَالَ أَبُو  
 عِيسَى هَذَا حَدِيثٌ غَرِيبٌ . قَالَ وَعَمْرُو بْنُ وَاقِدٍ يُضَعَّفُ .

Jami' at-Tirmidhi—Chapters on Virtues

Grade: Hasan (Darussalam)

English reference: Vol. 1, Book 46, Hadith 3843

Arabic reference: Book 49, Hadith 4214

Narrated Abu Humaid Al-Sa'idi ﷺ:

Allah's Messenger ﷺ appointed a man called Ibn Al-Lutbiya ﷺ, from the tribe of Al-Asd to collect Zakat from Bani Sulaim. When he returned, (after collecting the Zakat) the Prophet ﷺ checked the account with him.

كتاب الزكاة

بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَالْعَامِلِينَ عَلَيْهَا} وَمُحَاسَبَةِ الْمُصَدِّقِينَ  
 مَعَ الْإِمَامِ

حَدَّثَنَا يُونُسُ بْنُ مُوسَى، حَدَّثَنَا أَبُو أُسَامَةَ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ. رَضِيَ اللَّهُ عَنْهُ. قَالَ اسْتَعْمَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِّنَ الْأَسَدِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ يُدْعَى ابْنُ اللَّثِيَّةِ، فَلَمَّا جَاءَ حَاسِبَهُ.

Sahih al-Bukhari—Book of Obligatory Charity Tax (Zakat)

Obligatory Charity Tax (Zakat)

Chapter: "... And those employed to collect (the funds) ..."

Reference: Sahih al-Bukhari 1500

In-book reference: Book 24, Hadith 101

USC-MSA web (English) reference: Vol. 2, Book 24, Hadith 576

Narrated Ibn 'Umar رضي الله عنه:

That he was riding a horse on the day, the Muslims fought (against the Byzantines), and **the commander of the Muslim army was Khalid bin Al-Walid who had been appointed by Abu Bakr**. The enemy took the horse away, and when the enemy was defeated, Khalid returned the horse to him.

كتاب الجهاد والسير

باب إِذَا غَنِمَ الْمُشْرِكُونَ مَالَ الْمُسْلِمِ ثُمَّ وَجَدَهُ الْمُسْلِمُ  
حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ كَانَ عَلَى فَرَسٍ يَوْمَ لَقِيَ الْمُسْلِمُونَ، وَأَمِيرُ الْمُسْلِمِينَ يَوْمَئِذٍ خَالِدُ بْنُ الْوَلِيدِ،



بَعَثَهُ أَبُو بَكْرٍ، فَأَخَذَهُ الْعَدُوُّ، فَلَمَّا هَزِمَ الْعَدُوُّ رَدَّ خَالِدٌ فَرَسَهُ.

Sahih al-Bukhari—Book of Fighting for the Cause of Allah (Jihad)  
Chapter: If Al-Mushrikun take the property of a Muslim as war booty

Reference: Sahih al-Bukhari 3069

In-book reference: Book 56, Hadith 275

USC-MSA web (English) reference: Vol. 4, Book 52, Hadith 303

Narrated ‘Abdullah bin ‘Amr bin Rabi’a رضي الله عنه:

Who was one of the leaders of Bani ‘Adi and his father participated in the battle of Badr in the company of the Prophet ﷺ. **‘Umar appointed Qudama bin Maz’un رضي الله عنه as ruler of Bahrain**, Qudama was one of the warriors of the battle of Badr and was the maternal uncle of ‘Abdullah bin ‘Umar and Hafsa.

### كتاب المغازی

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ رَبِيعَةَ، وَكَانَ، مِنْ أَكْبَرِ بَنِي عَدِيٍّ وَكَانَ أَبُوهُ شَهِيدَ بَدْرًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ عُمَرَ اسْتَعْمَلَ قُدَامَةَ بْنَ مَظْعُونٍ عَلَى الْبَحْرَيْنِ، وَكَانَ شَهِيدَ بَدْرًا، وَهُوَ خَالَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحَفْصَةَ رَضِيَ اللَّهُ عَنْهُمْ.

Sahih al-Bukhari—Book of Military Expeditions led by the Prophet ﷺ  
(Al-Maghaazi)

Reference: Sahih al-Bukhari 4011

In-book reference: Book 64, Hadith 62

USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 348

Narrated Al-Bara’ bin ‘Azib رضي الله عنه:

**The Prophet ﷺ appointed ‘Abdullah bin Jubair as the**

**commander of the cavalry archers on the day of the battle of Uhud.** Then they returned defeated, and that what is referred to by Allah's Statement: "And the Apostle (Muhammad) was in your rear calling you back." (3.153)

### كتاب المغازي

باب { إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ عَمَّا بَعَثَ لِكَيْلًا تَحْزِنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ } ، { تُصْعِدُونَ } تَذْهَبُونَ، أَصْعَدَ وَصَعَدَ فَوْقَ الْبَيْتِ

حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ جَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الرِّجَالِ يَوْمَ أُحُدٍ عَبْدَ اللَّهِ بْنَ جُبَيْرٍ، وَأَقْبَلُوا مُنْهَزِمِينَ، فَذَكَ إِذْ يَدْعُوهُمْ الرَّسُولُ فِي أُخْرَاهُمْ.

Sahih al-Bukhari—Book of Military Expeditions led by the Prophet ﷺ (Al-Maghaazi)

Chapter: "(And remember) when you ran away".

Reference: Sahih al-Bukhari 4067

In-book reference: Book 64, Hadith 112

USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 396

Narrated Sa'd ﷺ:

**Allah's Messenger ﷺ set out for Tabuk appointing 'Ali ﷺ as his deputy (in Medina).** 'Ali said, "Do you want to leave me with the children and women?" The Prophet ﷺ said, "Will you not be pleased that you will be to me like

Aaron to Moses? But there will be no prophet after me.”

### كتاب المغازی

#### باب غَزْوُهُ تَبُوكَ، وَهِيَ غَزْوُهُ الْعُسْرَةِ

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى تَبُوكَ، وَاسْتَخْلَفَ عَلِيًّا فَقَالَ أَتُخَلِّفُنِي فِي الصَّبِيَّانِ وَالنِّسَاءِ قَالَ ” أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي “. وَقَالَ أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ سَمِعْتُ مُصْعَبًا.

Sahih al-Bukhari—Book of Military Expeditions led by the Prophet ﷺ (Al-Maghaazi)

Chapter: Ghazwa of Tabuk, also called Ghazwa Al-'Usrah

Reference: Sahih al-Bukhari 4416

In-book reference: Book 64, Hadith 438

USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 700

Narrated Salim's father ﷺ:

**The Prophet ﷺ appointed Usama as the commander of the troops (to be sent to Syria).** The Muslims spoke about Usama (unfavorably). The Prophet ﷺ said, “I have been informed that you spoke about Usama. (Let it be known that) he is the most beloved of all people to me.”

### كتاب المغازی

باب بَعَثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ بْنَ زَيْدٍ . رَضِيَ

الله عنهما . فِي مَرَضِهِ الَّذِي تُوِيَّ فِيهِ  
 حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ الْفَضِيلِ بْنِ  
 سُلَيْمَانَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ،  
 اسْتَعْمَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ . فَقَالُوا فِيهِ . فَقَالَ  
 النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” قَدْ بَلَغَنِي أَنَّكُمْ قُلْتُمْ فِي أُسَامَةَ،  
 وَإِنَّهُ أَحَبُّ النَّاسِ إِلَيَّ “.

Sahih al-Bukhari—Book of Military Expeditions led by the Prophet ﷺ  
 (Al-Maghaazi)

Chapter: The dispatch of Usama bin Zaid ؓ by the Prophet ﷺ during  
 his fatal illness

Reference: Sahih al-Bukhari 4468

In-book reference: Book 64, Hadith 483

USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 744

‘Abdullah bin Az-Zubair ؓ narrated that:

A group from Banu Tamim came to the Prophet ﷺ. **Abu Bakr said:** “**Appoint Al-Qa’qa’ bin Ma’bad (as commander or governor),**” and ‘Umar said: “No, (appoint) Al-Aqra’ bin Habis.” They argued until they began to raise their voices, then the words were revealed: “O you who believe! Make not (a decision) in advance before Allah and His Messenger...” [ until the end of the Verse: “And if they had patience till you could come out to them, it would have been better for them.” [49:5]

كتاب آداب القضاة

باب اسْتِعْمَالِ الشُّعْرَاءِ

أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ،  
 قَالَ أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، أَخْبَرَهُ  
 أَنَّهُ، قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 قَالَ أَبُو بَكْرٍ أَمَرَ الْقُعَقَاعَ بْنَ مَعْبُدٍ. وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ  
 بَلْ أَمَرَ الْأَفْرَعَ بْنَ حَابِسٍ. فَتَمَارَيْنَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا  
 فَنَزَلَتْ فِي ذَلِكَ {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ  
 وَرَسُولِهِ} حَتَّى انْقَضَتِ الْآيَةُ {وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ  
 إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ}.

Sunan an-Nasa'i—The Book of the Etiquette of Judges

The Book of the Etiquette of Judges

Chapter: Appointing Poets

Grade: Sahih (Darussalam)

Reference: Sunan an-Nasa'i 5386

In-book reference: Book 49, Hadith 8

English translation: Vol. 6, Book 49, Hadith 5388

Narrated Ibn 'Umar ؓ:

**Allah's Messenger ﷺ appointed Usama bin Zaid ؓ as the commander of some people.** Those people criticized his leadership. The Prophet ﷺ said, "If you speak ill of his leadership, you have already spoken ill of his father's leadership before. By Allah, he deserved to be a Commander, and he was one of the most beloved persons to me and now this (*i.e.* Usama) is one of the most beloved persons to me after him.

## كتاب المغازي

## باب غَزْوُهُ زَيْدُ بْنُ حَارِثَةَ

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ ابْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسَامَةَ عَلَى قَوْمٍ، فَطَعَنُوا فِي إِمَارَتِهِ، فَقَالَ ”إِنْ تَطَعَنُوا فِي إِمَارَتِهِ، فَقَدْ طَعَنْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ، وَإِنَّمَا اللَّهُ لَقَدْ كَانَ خَلِيفًا لِلإِمَارَةِ، وَإِنْ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ“ .

Sahih al-Bukhari—Book of Military Expeditions led by the Prophet ﷺ (Al-Maghaazi)

Chapter: The Ghazwa of Zaid bin Haritha

Reference: Sahih al-Bukhari 4250

In-book reference: Book 64, Hadith 285

USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 552

Narrated Uqbah ibn Malik ؓ:

The Prophet ﷺ sent a detachment. I gave a sword to a man from among them. When he came back, he said: Would that you saw us how the Messenger of Allah ﷺ rebuked us, saying: When I sent out a man who does not fulfil my command, are you unable **to appoint in his place one who will fulfil my command.**

## كتاب الجهاد

## باب في الطاعة

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ،  
حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ، عَنْ بَشْرِ  
بْنِ عَاصِمٍ، عَنْ عُقْبَةَ بْنِ مَالِكٍ، مِنْ رَهْطِهِ قَالَ بَعَثَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً فَسَلَحْتُ رَجُلًا مِنْهُمْ سَيْفًا فَلَمَّا  
رَجَعَ قَالَ لَوْ رَأَيْتَ مَا لَأَمَنَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ ” أَعْجَزْتُمْ إِذْ بَعَثْتُ رَجُلًا مِنْكُمْ فَلَمْ يَمْضِ لِأَمْرِي أَنْ  
تَجْعَلُوا مَكَانَهُ مَنْ يَمْضِي لِأَمْرِي “ .

حكم: (الألباني) حسن

Sunan Abi Dawud—Book of Jihad (Kitab Al-Jihad)

Chapter: Regarding Obedience

Grade: Hasan (Al-Albani)

Reference: Sunan Abi Dawud 2627

In-book reference: Book 15, Hadith 151

English translation: Book 14, Hadith 2621

### 113 Auto-Delegation.

**IMPORTANT:** In some circumstances an individual who is not appointed /delegated to a position of authority may come forward and take an action that will put him in such a position of authority.

**CONTEXT:** The first two Hadith below must be read in the context of the surrounding events. The events are delineated in the third Hadith below.

Sheikh Al Mawardi رحمته الله quotes the below Hadith in Al Ahkam Al Sultaniyyah with an addition in regards to the statement of our beloved Prophet Muhammad ﷺ. Sheikh Al Mawardi رحمته الله states that:

“...The Messenger of Allah, may the peace and blessings of Allah be upon him, designated Zayd ibn Harithah as vice commander over the army of (the battle of) Mu’tah saying, ‘If he is struck down then Ja’far ibn abi Talib, and if he is struck then ‘Abdallah ibn ar-Rawahah, and **if he is struck then the Muslims should agree on another man.**” So it was that Zayd went forward and was killed, and then Ja’far took the banner and went forward and was killed; then ‘Abdallah ibn ar-Rawahah took the banner, advanced and was killed and so the Muslims chose Khalid ibn al-Walid after him...”

The statement “...*if he is struck then the Muslims should agree on another man...*” is not present in the Hadith copied below, and we have not found a Hadith that states as transcribed by Sheikh Al Mawardi.

In either case, if there is a situation of danger and emergency auto delegation is permissible, and if there is opportunity for the Muslims to elect the succeeding leader, then this is better.

In regards to the Khalifa being allowed to designate his successors, Sheikh Al Mawardi رحمته الله uses this Hadith as proof that the Khalifa can elect a succeeding Khalifa, or several of them sequentially if the other dies, as it occurred in this event of the battle of Mu’tah. This *InshaAllah* we will disprove this in



another section of the book, but we are focusing here only on the issue of auto delegation.

Narrated Anas bin Malik ؓ:

The Prophet ﷺ delivered a sermon and said, “Zaid ؓ took the flag and was martyred, and then Ja’far ؓ took the flag and was martyred, and then ‘Abdullah bin Rawaha ؓ took the flag and was martyred too, and then Khalid bin Al-Walid ؓ took the flag **though he was not appointed** as a commander and Allah ﷻ made him victorious.” The Prophet ﷺ further added, “It would not please us to have them with us.” Aiyub, a sub-narrator, added, “Or the Prophet ﷺ, shedding tears, said, ‘It would not please them to be with us.’”

كتاب الجهاد والسير

باب تَمَيُّ الشَّهَادَةِ

حَدَّثَنَا يُونُسُ بْنُ يَعْقُوبَ الصَّقَّارُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُكَيْيَةَ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ خَطَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ” أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأُصِيبَ، ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ عَنْ غَيْرِ إِمْرَةٍ فَفُتِحَ لَهُ . وَقَالَ . مَا يَسُرُّنَا أَنَّهُمْ عِنْدَنَا “ . قَالَ أَيُّوبُ أَوْ قَالَ ” مَا يَسُرُّهُمْ أَنَّهُمْ عِنْدَنَا “ . وَعَيْنَاهُ تَذْرِفَانِ .

Sahih al-Bukhari—Book of Fighting for the Cause of Allah (Jihad)

Chapter: The wish for martyrdom

Reference: Sahih al-Bukhari 2798

In-book reference: Book 56, Hadith 16

USC-MSA web (English) reference: Vol. 4, Book 52, Hadith 55

Narrated Anas bin Malik ؓ:

Allah's Messenger ﷺ delivered a sermon and said, "Zaid ؓ received the flag and was martyred, then Ja'far ؓ took it and was martyred, then 'Abdullah bin Rawaha ؓ took it and was martyred, and then **Khalid bin Al-Walid ؓ took it without being appointed, and Allah ﷻ gave him victory.**" The Prophet ﷺ added, "I am not pleased (or they will not be pleased) that they should remain (alive) with us," while his eyes were shedding tears.

### كتاب الجهاد والسير

باب مَنْ تَأَمَّرَ فِي الْحَرْبِ مِنْ غَيْرِ إِمْرَةٍ إِذَا خَافَ الْعَدُوَّ  
 حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ أَيُّوبَ، عَنْ  
 حُمَيْدِ بْنِ هَلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ  
 خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ” أَخَذَ الرَّايَةَ  
 زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ  
 بْنُ رَوَاحَةَ فَأُصِيبَ، ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ عَنْ غَيْرِ إِمْرَةٍ  
 فَفُتِحَ عَلَيْهِ، وَمَا يَسْرُنِي . أَوْ قَالَ مَا يَسْرُهُمْ . أَنَّهُمْ عِنْدَنَا .  
 وَقَالَ وَإِنَّ عَيْنِيهِ لَتَذْرِفَانِ .

Sahih al-Bukhari—Book of Fighting for the Cause of Allah (Jihad)  
Chapter: To take over the leadership of the army during a battle when  
there is danger

Reference: Sahih al-Bukhari 3063

In-book reference: Book 56, Hadith 269

USC-MSA web (English) reference: Vol. 4, Book 52, Hadith 298

**NOTE:** This Hadith below describe the circumstances  
under which Khalid bin Al-Walid ﷺ took leadership of the  
army while not being appointed to it.

‘Abdullah bin ‘Umar ﷺ said:

“Allah’s Messenger ﷺ appointed Zaid bin Haritha ﷺ as the  
commander of the army during the Ghazwa of Mu’tah and  
said, “If Zaid is martyred, Ja’far should take over his  
position, and if Ja’far [ibn Abi Talib] ﷺ is martyred,  
‘Abdullah bin Rawaha ﷺ should take over his position.”  
‘Abdulla-h bin ‘Umar further said, “I was present amongst  
them in that battle and we searched for Ja’far bin Abi Talib  
and found his body amongst the bodies of the martyred  
ones, and found over ninety wounds over his body, caused  
by stabs or shots (of arrows).

كتاب المغازی

باب غَزْوُهُ مُوْتَةً مِنْ أَرْضِ الشَّامِ

أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا مُعِيْرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ  
عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ . رَضِيَ  
اللَّهُ عَنْهُمَا . قَالَ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ

مُوتَهُ زَيْدُ بْنُ حَارِثَةَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 ”إِنْ قُتِلَ زَيْدٌ فَجَعَفَرٌ، وَإِنْ قُتِلَ جَعَفَرٌ فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ“.  
 قَالَ عَبْدُ اللَّهِ كُنْتُ فِيهِمْ فِي تِلْكَ الْعَزْوَةِ فَالْتَمَسْنَا جَعْفَرَ بْنَ  
 أَبِي طَالِبٍ، فَوَجَدْنَاهُ فِي الْقَتْلَى، وَوَجَدْنَا مَا فِي جَسَدِهِ بَضْعًا  
 وَتَسْعِينَ مِنْ طَعْنَةٍ وَرَمِيَةٍ.

Sahih al-Bukhari—Book of Military Expeditions led by the Prophet ﷺ  
 (Al-Maghaazi)

Chapter: The expedition of Mu'tah to the land of Syria

Reference: Sahih al-Bukhari 4261

In-book reference: Book 64, Hadith 295

USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 560

#### 114 Mandatory consultation process for the Khalifa/leaders.

**IMPORTANT:** The following Hadith indicates that the Khalifa must delegate by undergoing the process of consultation. It indicates that our beloved Prophet Muhammad ﷺ consulted the Companions in regards as to who was more suitable for certain post. The leader must consult, but they have the final decision.

Narrated 'Ali ؓ:

That the Messenger of Allah ﷺ said: “**If I was going to appoint anyone of them as a leader without any consultation, I would appoint Ibn Umm 'Abd over them.**”

كتاب المناقب عن رسول الله صلى الله عليه وسلم  
 حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، أَخْبَرَنَا صَاعِدُ الْحَرَّانِيُّ، حَدَّثَنَا

زُهَيْرٌ، حَدَّثَنَا مَنْصُورٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ”لَوْ كُنْتُ مُؤَمَّرًا أَحَدًا مِنْ غَيْرِ مَشُورَةٍ مِنْهُمْ لَأَمَرْتُ عَلَيْهِمُ ابْنَ أُمِّ عَبْدِ“ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ الْحَارِثِ عَنْ عَلِيٍّ .

Jami' at-Tirmidhi—Chapters on Virtues

Grade: Da'if (Darussalam)

English reference: Vol. 1, Book 46, Hadith 3808

Arabic reference: Book 49, Hadith 4178

115

لَوْ كَانَ فِيهِمَا ءِالَٰهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ  
رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

*If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him).*

Surat Al-'Anbyā' (The Prophets) [21:22]

116 Right of Quraysh to the post of Khalifa, with conditions, and time delimited.

And Shia and Sunni—the 12th Imam—Imam Mahdi ﷺ.

The Quraish's right to the post of Khalifa has been time-delimited. Our beloved Prophet Muhammad ﷺ stated that the rule of the Quraish will be finished after twelve (12) Khalifas

have ruled. That is from the time of his ﷺ departure from this world. The other condition for the right of the Quraish to rule is that they maintain a righteous behaviour in order to maintain the right to the post of Khalifa. (116) (5)

The Quraish are no longer people who are leading the Muslim Ummah through the post of Khalifa. In fact they have not been in that position for centuries now, even when the Ummah was still united. The remnants of the Quraish have been removed from power by the Gog and Magog Alliance. In the Arabian Peninsula the Quraish have been replaced by the descendants of the Khaibar Bani Yahood—the Saudis. The Saudis are not from the Quraish. In Jordan, King Abdullah is a son of a Jewess with unproven lineage to Bani Hashim—the family of our beloved Prophet Muhammad ﷺ. (43) (124)

Even if both these groups would be real Muslims—and we are talking here about the ruling elite as a whole, and not the common people or individuals as such—they have abrogated their right to the Khalifa post by breaching Allah's ﷻ instructions in the Quran Majid not to take the Jews and the Christians as protectors when both Jews and Christians are in alliance with each other. They are hence considered to be outside Islam, and without right the Khalifa post. (125)

In this book we argue that the last Khalifa from the Quraish will be Imam Mahdi ﷺ. This after a gap of several centuries where many of the Khalifas were not from the Quraish, and also having occurred that for a period of almost one century—since 1924—the Ummah has had no Khalifa. (44) (116)

**NOTE:** The statement above regarding the rule of twelve Khalifas from the Quraish relates to a different matter to that said by our beloved Prophet ﷺ regarding the Khulifa Al Rashidun period, which encompasses thirty (30) years after his death. (103)

The following collection of Hadith denote the right of the Quraysh to rule in the post of Khalifa. (138)

This is conditional on the Quraysh following the Quran and the Sunnah of our beloved Prophet Muhammad ﷺ.

These Hadith also clearly state that the Quraysh rule will end at the twelve (12th) Khalifa, although the 12th and last Quraysh Khalifa will come after a significant gap of time.

**NOTE:** That not all of these twelve Khalifas are rightly guided. Only six (6) out of the twelve (12) are considered to be rightly guided. These are Abu Bakr ؓ, Umar ؓ, Uthman ؓ, Ali ؓ, Hussain ؓ who abdicated in favor of Mu'awiyah ؓ to maintain the unity of the Muslims, and at the End of Times will appear the last rightly guided Khalifa from the Quraysh—Imam Mahdi ؑ. Since Imam Mahdi ؑ is both of Bani Israel and Ahl Bayt descend, he will also be a ruler from Quraysh. (103) (104)

The rule of the Quraysh will end when Prophet Jesus ؑ descends in Damascus and takes over the Khalifa post from Imam Mahdi ؑ. (5)

The names of the twelve Khalifas of Quraysh are:

1. Abu Bakr Al Siddiq ﷺ
2. Umar ibn Al Khattab ﷺ
3. Uthman ibn Affan ﷺ
4. Ali ibn Abi Talib ﷺ
5. Hassan ibn Ali ﷺ
6. Mu'awiyah I ﷺ
7. Yazid I ﷺ
8. Mu'awiyah II ﷺ
9. Marwan I ﷺ
10. Abd Al Malik Ibn Marwan ﷺ
11. Al Walid I ﷺ

A long extended gap with rulers who are not from the Quraysh.

**NOTE:** We know for certain that the first five Khalifas and the last—Imam Mahdi ﷺ belongs to the Quraysh. We do not have the resources to prove the individual genealogy of Khalifas number 6 to 11, although going by the Hadith we can be sure that these individuals are also from Quraysh. And Allah ﷻ Knows best.

### THE TWELVE IMAM:

**Imam Mahdi ﷺ**

**IMPORTANT: Sunni and Shia, and the 12th Imam.**

We ask the reader to consider the fact that the concept of the 12th Imam is not only a Shia belief but it is in fact for



all Muslims. The names of the Imams in the Shia belief differ from those listed above, but the last and 12th Imam for all Muslims will be our beloved Imam Mahdi (عليه السلام).

May Allah (ﷻ) unite us all around this Khalifa of Allah (ﷺ) and through him make this Din successful in this world and for ever—Ameen.

Abdullah Bin Masood (رضي الله عنه) narrates that:

Once we, the people from the tribe of Quraysh, were sitting in the company of our dear Prophet Muhammad (ﷺ), and there was no one from any other tribe.

By the name of Allah (ﷻ), I have never seen any face among men more beautiful than the face of dear Prophet Muhammad (ﷺ). People started talking about ladies. Our dear Prophet Muhammad (ﷺ) joined them in their talk. I stood in front of our dear Prophet Muhammad (ﷺ). Our dear Prophet Muhammad (ﷺ) said “Tashahud” (Kalima) and then said:

**“O people of Quraysh (tribe), you deserve to be rulers with the condition that you do not disobey Allah (ﷻ). When you start disobeying Allah (ﷻ) then Allah (ﷻ) will appoint a person upon you who will peel you off like the branch of this tree”.**

At that time dear Prophet Muhammad (ﷺ) had a branch of tree in his hand. Our Dear Prophet Muhammad (ﷺ) peeled it and it appeared shining white from inside.

حدثنا يعقوب حدثنا أبي عن صالح قال ابن شهاب حدثني عبيد الله بن عبد الله بن عتبة أن عبد الله بن مسعود قال بينا نحن عند رسول الله صلى الله عليه وسلم في قريب من ثمانين رجلا من قریش ليس فيهم إلا قرشي لا والله ما رأيت صفحة وجوه رجال قط أحسن من وجوههم يومذ فذكروا النساء فتحدثوا فيهن فتحدث معهم حتى أحببت أن يسكت قال ثم أتيت فتشهد ثم قال أما بعد يا معشر قریش فإنكم أهل هذا الأمر ما لم تعصوا الله فإذا عصيتموه بعث إليكم من يلحاكم كما يلحى هذا القضيب لقضيب في يده ثم لحا قضيبه فإذا هو أبيض يصلد. مسند احمد .

حضرت ابن مسعود رضی اللہ عنہ سے مروی ہے کہ ایک مرتبہ ہم اسی کے قریب قریشی افراد جن میں قریش کے علاوہ کسی قبیلے کا کوئی فرد نہ تھا، نبی صلی اللہ علیہ وسلم کے پاس بیٹھے ہوئے تھے، بخدا! میں نے مردوں کے چہروں، روشن رخ اس دن ان لوگوں سے زیادہ حسین کبھی نہیں دیکھا، دوران گفتگو عورتوں کا تذکرہ آیا اور لوگ خواتین کے متعلق گفتگو کرنے لگے، نبی صلی اللہ علیہ وسلم بھی ان کے ساتھ گفتگو میں شریک رہے، پھر میں نے چاہا کہ نبی صلی اللہ علیہ وسلم سکوت اختیار فرمائیں، چنانچہ میں ان کے سامنے آگیا، نبی صلی اللہ علیہ وسلم نے محسوس کیا اور تشہد (کلمہ شہادت پڑھنے) کے بعد فرمایا اما بعد! اے گروہ قریش! اس

حکومت کے اہل تم لوگ ہی ہو بشرطیکہ اللہ کی نافرمانی نہ کرو، جب تم اللہ کی نافرمانی میں مبتلا ہو جاؤ گے تو اللہ تم پر ایک ایسے شخص کو مسلط کر دے گا جو تمہیں اس طرح چھیل دے گا جیسے اس ٹہپنی کو چھیل دیا جاتا ہے، اس وقت نبی صلی اللہ علیہ وسلم کے دست مبارک میں ایک ٹہپنی تھی، نبی صلی اللہ علیہ وسلم نے اسے چھیلا تو وہ اندر سے سفید، ٹھوس اور چکنی نکل آئی۔ مسند احمد: جلد دوم: حدیث نمبر 2409

Masnad Ahmed Volume 2 Hadith number 2409

It has been narrated on the authority of Jabir b. Samura ؓ that the Prophet ﷺ said:

**This order** [the current Islamic system of government and compliance with Allah's ﷻ laws] **will continue to be dominant until there have been twelve Caliphs.** The narrator says: Then he said something which I could not understand, and I said to my father: What did he say? My father told me that he said that **all of them (Caliphs) would be from the Quraysh.**

کتاب الإمامة

باب النَّاسُ تَبَعَ لِقُرَيْشٍ وَالْخِلَافَةُ فِي قُرَيْشٍ  
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاوُدَ،  
عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ ” لَا يَزَالُ هَذَا الْأَمْرُ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً “.

قَالَ ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ فَقُلْتُ لِأَيِّ مَا قَالَ فَقَالَ  
 ”كُلُّهُمْ مِنْ قُرَيْشٍ“.

Sahih Muslim—The Book on Government

The Book on Government

Chapter: The people follow the Quraysh and the Caliphate belongs to the Quraysh

Reference: Sahih Muslim 1821 e

In-book reference: Book 33, Hadith 9

USC-MSA web (English) reference: Book 20, Hadith 4481

Narrated Muhammad bin Jubair bin Mut'im ﷺ:

That while he was included in a delegation of Quraysh staying with Muawiya ﷺ, Muawiya heard that 'Abdullah bin 'Amr ﷺ had said that there would be a king from Qahtan tribe, whereupon he became very angry. He stood up, and after glorifying and praising Allah ﷻ as He deserved, said, "To proceed, I have come to know that some of you men are narrating things which are neither in Allah's Book, nor has been mentioned by Allah's Messenger ﷺ. Such people are the ignorant among you. Beware of such vain desires that mislead those who have them. I have heard Allah's Messenger ﷺ saying, **"This matter (of the caliphate) will remain with the Quraysh, and none will rebel against them, but Allah ﷻ will throw him down on his face as long as they stick to the rules and regulations of the religion (Islam)."**

كتاب الأحكام

باب الْأُمَرَاءِ مِنْ قُرَيْشٍ

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ كَانَ مُحَمَّدُ بْنُ جُبَيْرٍ بْنُ مُطْعِمٍ يُحَدِّثُ أَنَّه بَلَغَ مُعَاوِيَةَ وَهُوَ عِنْدَهُ فِي وَفْدٍ مِنْ قُرَيْشٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو يُحَدِّثُ أَنَّه سَيَكُونُ مَلِكٌ مِنْ فَحْطَانَ فَغَضِبَ، فَقَامَ فَأَتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّهُ بَلَغَنِي أَنَّ رِجَالًا مِنْكُمْ يُحَدِّثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ اللَّهِ، وَلَا تُؤْتَرُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُولَئِكَ جُهَالُكُمْ، فَإِيَّاكُمْ وَالْأَمَانِيَّ الَّتِي تُضِلُّ أَهْلَهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ” إِنَّ هَذَا الْأَمْرَ فِي قُرَيْشٍ، لَا يُعَادِيهِمْ أَحَدٌ إِلَّا كَبَّهُ اللَّهُ عَلَى وَجْهِهِ مَا أَقَامُوا الدِّينَ “. تَابَعَهُ نُعَيْمٌ عَنِ ابْنِ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ.

Sahih al-Bukhari—Book of Judgments (Ahkaam)

Chapter: The rulers from the Quraysh

Reference: Sahih al-Bukhari 7139

In-book reference: Book 93, Hadith 3

USC-MSA web (English) reference: Vol. 9, Book 89, Hadith 253

It has been narrated on the authority of Amir b. Sa'd b. Abu Waqqas ؓ who said:

I wrote (a letter) to Jabir b. Samura ؓ and sent it to him through my servant Nafi', asking him to inform me of something he had heard from the Messenger of Allah ﷺ.

He wrote to me (in reply): I heard the Messenger of Allah ﷺ say on Friday evening, the day on which al-Aslami was

stoned to death (for committing adultery): **The Islamic religion will continue until the Hour has been established, or you have been ruled over by twelve Caliphs, all of them being from the Quraysh.** Also heard him say: A small force of the Muslims will capture the white palace, the police of the Persian Emperor or his descendants. I also heard him say: Before the Day of Judgment there will appear (a number of) impostors. You are to guard against them. I also heard him say: When God grants wealth to any one of you, he should first spend it on himself and his family (and then give it in charity to the poor). I heard him (also) say: I will be your forerunner at the Cistern (expecting your arrival).

### كتاب الإمامة

#### باب النَّاسِ تَبَعَ لِقُرَيْشٍ وَالْخِلَافَةُ فِي قُرَيْشٍ

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا حَدَّثَنَا حَاتِمٌ، - وَهُوَ ابْنُ إِسْمَاعِيلَ - عَنِ الْمُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ كَتَبْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ مَعَ غُلَامِي نَافِعٍ أَنْ أَخْبِرَنِي بِشَيْءٍ، سَمِعْتُهُ مِنْ، رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَكَتَبْتُ إِلَى سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ جُمُعَةٍ عَشِيَّةَ رُجِمَ الْأَسْلَمِيُّ يَقُولُ " لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ أَوْ يَكُونَ عَلَيْكُمْ اثْنَا

عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ “ . وَسَمِعْتُهُ يَقُولُ ” عُصِيَّةٌ  
 مِنَ الْمُسْلِمِينَ يَفْتَتِحُونَ الْبَيْتَ الْأَبْيَضَ بَيْتَ كِسْرَى أَوْ آلِ  
 كِسْرَى ” . وَسَمِعْتُهُ يَقُولُ ” إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَابِينَ  
 فَاحْذَرُوهُمْ “ . وَسَمِعْتُهُ يَقُولُ ” إِذَا أَعْطَى اللَّهُ أَحَدَكُمْ خَيْرًا  
 فَلْيَبْدَأْ بِنَفْسِهِ وَأَهْلِ بَيْتِهِ “ . وَسَمِعْتُهُ يَقُولُ ” أَنَا الْفَرَطُ عَلَى  
 الْحَوْضِ “ .

Sahih Muslim—The Book on Government

The Book on Government

Chapter: The people follow the Quraysh and the Caliphate belongs to the Quraysh

Reference: Sahih Muslim 1822 a

In-book reference: Book 33, Hadith 11

USC-MSA web (English) reference: Book 20, Hadith 4483

Simak bin Harb narrated from Jabir bin Samurah ؓ who said:

“The Messenger of Allah ﷺ said: **‘There will be twelve Amir after me.’**” He said: “Then he said something that I did not understand. So I asked the one who was next to me, who said that he ﷺ had said: **‘All of them are from Quraysh.’**”

كتاب الفتن عن رسول الله صلى الله عليه وسلم

باب مَا جَاءَ فِي الْخُلَفَاءِ

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا عُمَرُ بْنُ عَبْدِ  
 الطَّنَافِئِيِّ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” يَكُونُ مِنْ بَعْدِي اثْنَا عَشَرَ أَمِيرًا “. قَالَ ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ فَسَأَلْتُ الَّذِي يَلِينِي فَقَالَ قَالَ ” كُلُّهُمْ مِنْ قُرَيْشٍ “. قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ هَذَا الْحَدِيثِ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرِ بْنِ سَمُرَةَ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ يُسْتَعْرَبُ مِنْ حَدِيثِ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى عَنْ جَابِرِ بْنِ سَمُرَةَ . وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو .

Jami' at-Tirmidhi—Chapters on Al-Fitan

Chapter: What Has Been Related About Al-Khulafa'

Grade: Sahih (Darussalam)

Reference: Jami' at-Tirmidhi 2223

In-book reference: Book 33, Hadith 66

English translation: Vol. 4, Book 7, Hadith 2223

Narrated 'Aisha ؓ [the wife of the Prophet ﷺ]:

Allah's Messenger ﷺ died while Abu Bakr ؓ was at a place called As-Sunah (Al-'Aliya). 'Umar ؓ stood up and said, "By Allah! Allah's Messenger ﷺ is not dead!" 'Umar (later on) said, "By Allah! Nothing occurred to my mind except that." He said, "Verily! Allah will resurrect him and he will cut the hands and legs of some men." Then Abu Bakr came and uncovered the face of Allah's Messenger ﷺ, kissed him



and said, "Let my mother and father be sacrificed for you, [O Allah's Messenger ﷺ], you are good in life and in death. By Allah in Whose Hands my life is, Allah ﷻ will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abu Bakr ؓ spoke, 'Umar sat down. Abu Bakr praised and glorified Allah and said, No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is alive and shall never die." Then he recited Allah's statement: "(O Muhammad) Verily you will die, and they also will die." (39.30) He also recited: "Muhammad is no more than an Apostle; and indeed many Apostles have passed away, before him, if he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allah and Allah will give reward to those who are grateful." (3.144)

The people wept loudly, and the Ansar were assembled with Sad bin 'Ubada in the shed of Bani Saida. They said (to the emigrants). "There should be one 'Amir from us and one from you." Then Abu Bakr, Umar bin Al-Khattab and Abu 'Baida bin Al-Jarrah went to them. 'Umar wanted to speak but Abu Bakr stopped him. 'Umar later on used to say, "By Allah, I intended only to say something that appealed to me and I was afraid that Abu Bakr would not speak so well. Then **Abu Bakr ؓ spoke** and his speech was very eloquent. He said in his statement, "**We are the rulers and you (Ansar) are the ministers (i.e. advisers),**" Hubab bin Al-Mundhir said, "No, by Allah we won't

accept this. But there must be a ruler from us and a ruler from you.” Abu Bakr ﷺ said, “No, we will be the rulers and you will be the ministers, for they (*i.e.* Quraysh) are the best family amongst the ‘Arabs and of best origin. So you should elect either ‘Umar or Abu ‘Ubaida bin Al-Jarrah as your ruler.” ‘Umar said (to Abu Bakr), “No but we elect you, for you are our chief and the best amongst us and the most beloved of all of us to Allah’s Messenger ﷺ.” So ‘Umar took Abu Bakr’s hand and gave the pledge of allegiance and the people too gave the pledge of allegiance to Abu Bakr. Someone said, “You have killed Sad bin Ubada.” ‘Umar said, “Allah has killed him.”

كتاب فضائل أصحاب النبي صلى الله عليه وسلم  
 باب قول النَّبِيِّ صلى الله عليه وسلم ” لَوْ كُنْتُ مُتَّخِذًا  
 خَلِيلًا “ قَالَ أَبُو سَعِيدٍ  
 حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ  
 هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ . رَضِيَ اللَّهُ  
 عَنْهَا . زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله  
 عَلَيْهِ وَسَلَّمَ مَاتَ وَأَبُو بَكْرٍ بِالسُّنْحِ . قَالَ إِسْمَاعِيلُ يَغْنِي  
 بِالْعَالِيَةِ . فَقَامَ عُمَرُ يَقُولُ وَاللَّهِ مَا مَاتَ رَسُولُ اللَّهِ صلى الله  
 عَلَيْهِ وَسَلَّمَ . قَالَتْ وَقَالَ عُمَرُ وَاللَّهِ مَا كَانَ يَقَعُ فِي نَفْسِي إِلَّا  
 ذَاكَ وَكَيْبَعَتُهُ اللَّهُ فَلْيَقْطَعَنَّ أَيْدِي رِجَالٍ وَأَرْجُلَهُمْ . فَجَاءَ أَبُو

بَكْرٍ فَكَشَفَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَبَّلَهُ قَالَ  
بِأَيِّ أَنْتَ وَأُمِّي طُبْتَ حَيًّا وَمَيِّتًا، وَالَّذِي نَفْسِي بِيَدِهِ لَا  
يُذِيقُكَ اللَّهُ الْمَوْتَيْنِ أَبَدًا. ثُمَّ خَرَجَ فَقَالَ أَيُّهَا الْخَالِفُ عَلَى  
رِسْلِكَ. فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ. فَحَمَدَ اللَّهُ أَبُو بَكْرٍ  
وَأَتْنَى عَلَيْهِ وَقَالَ أَلَا مَنْ كَانَ يَعْبُدُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ  
لَا يَمُوتُ. وَقَالَ {إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ} وَقَالَ {وَمَا مُحَمَّدٌ  
إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ  
عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا  
وَسَيُجْزِي اللَّهُ الشَّاكِرِينَ} قَالَ فَنَشَجَ النَّاسُ يَبْكُونَ . قَالَ .  
وَاجْتَمَعَتِ الْأَنْصَارُ إِلَى سَعْدِ بْنِ عُبادَةَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ  
فَقَالُوا مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَذَهَبَ إِلَيْهِمْ أَبُو بَكْرٍ وَعُمَرُ بْنُ  
الْخَطَّابِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، فَذَهَبَ عُمَرُ يَتَكَلَّمُ فَأَسْكَنَتْهُ  
أَبُو بَكْرٍ، وَكَانَ عُمَرُ يَقُولُ وَاللَّهِ مَا أَرَدْتُ بِذَلِكَ إِلَّا أَنِّي قَدْ  
هَيَّأْتُ كَلَامًا قَدْ أَعْجَبَنِي خَشِيتُ أَنْ لَا يَبْلُغَهُ أَبُو بَكْرٍ، ثُمَّ  
تَكَلَّمَ أَبُو بَكْرٍ فَتَكَلَّمَ أَبْلَغَ النَّاسِ فَقَالَ فِي كَلَامِهِ نَحْنُ الْأُمَرَاءُ  
وَأَنْتُمْ الْوُزَرَاءُ. فَقَالَ حَبَابُ بْنُ الْمُنْذِرِ لَا وَاللَّهِ لَا نَفْعُ لَنَا  
أَمِيرٌ وَمِنْكُمْ أَمِيرٌ. فَقَالَ أَبُو بَكْرٍ لَا، وَلَكِنَّا الْأُمَرَاءُ وَأَنْتُمْ

الْوَزَاءُ هُمْ أَوْسَطُ الْعَرَبِ دَارًا، وَأَعَزُّهُمْ أَحْسَابًا فَبَايَعُوا عُمَرَ  
 أَوْ أَبَا عُبَيْدَةَ. فَقَالَ عُمَرُ بَلْ نُبَايِعُكَ أَنْتَ، فَأَنْتَ سَيِّدُنَا  
 وَخَيْرُنَا وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَخَذَ  
 عُمَرُ يَدَيْهِ فَبَايَعَهُ، وَبَايَعَهُ النَّاسُ، فَقَالَ فَائِلٌ قَتَلْتُمْ سَعْدَ بْنَ  
 عُبَادَةَ. فَقَالَ عُمَرُ قَتَلَهُ اللَّهُ.

Sahih al-Bukhari—Book of Companions of the Prophet

Chapter: “If I were to take Khalilil ...”

Reference: Sahih al-Bukhari 3667, 3668

In-book reference : Book 62, Hadith 19

USC-MSA web (English) reference: Vol. 5, Book 57, Hadith 19

Narrated Ibn ‘Umar ؓ:

The Prophet ﷺ said, “Authority of ruling will remain with  
 Quraysh, even if only two of them remained.”

كتاب المناقب

باب مَنَاقِبِ قُرَيْشٍ

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، قَالَ سَمِعْتُ أَبِي،  
 عَنْ ابْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ قَالَ ” لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ، مَا بَقِيَ مِنْهُمْ  
 اثنان “.

Sahih al-Bukhari—Book of Virtues and Merits of the Prophet ﷺ and  
 his Companions


Chapter: Virtues of Quraysh

Reference: Sahih al-Bukhari 3501

In-book reference: Book 61, Hadith 11

USC-MSA web (English) reference: Vol. 4, Book 56, Hadith 705

Narrated Abu Huraira :

The Prophet  said, “**The tribe of Quraysh has precedence over the people in this connection (*i.e.* the right of ruling).** The Muslims follow the Muslims amongst them, and the infidels follow the infidels amongst them. People are of different natures: The best amongst them in the pre-Islamic period are the best in Islam provided they comprehend the religious knowledge. You will find that the best amongst the people in this respect (*i.e.* of ruling) is he who hates it (*i.e.* the idea of ruling) most, till he is given the pledge of allegiance.”

#### كتاب المناقب

بَابُ قَوْلِ اللَّهِ تَعَالَى: { يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَقَاكُمْ }

وَقَوْلُهُ: { وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا }. وَمَا يُنْهَى عَنْ دَعْوَى الْجَاهِلِيَّةِ. الشُّعُوبُ النَّسَبُ الْبَعِيدُ، وَالْقَبَائِلُ دُونَ ذَلِكَ.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” النَّاسُ تَبَعَ لِقُرَيْشٍ فِي هَذَا الشَّأْنِ،

مُسْلِمُهُمْ تَبَعَ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبَعَ لِكَافِرِهِمْ“ .  
 ”وَالنَّاسُ مَعَادِنٌ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا  
 فَقَهُوْا، تَجِدُونَ مِنْ خَيْرِ النَّاسِ أَشَدَّ النَّاسِ كَرَاهِيَةً هَذَا الشَّأْنُ  
 حَتَّى يَقَعَ فِيهِ“ .

Sahih al-Bukhari—Book of Virtues and Merits of the Prophet ﷺ and his Companions

Chapter: The Statement of Allah Ta'ala: “O mankind! We have created you from a male and female.”

Reference: Sahih al-Bukhari 3495, 3496

In-book reference: Book 61, Hadith 6

USC-MSA web (English) reference: Vol. 4, Book 56, Hadith 700

Narrated Dhul-Zawa'id ﷺ:

Mutayr said: I heard a man say: I heard the Messenger of Allah ﷺ in the Farewell Pilgrimage. He was commanding and prohibiting them (the people). He said: O Allah, did I give full information? They said: Yes. He said: When the Quraysh quarrel about the rule among themselves, and the presents become bribery, then leave them. The people were asked: Who was he (who narrated this tradition)? They said: This was Dhul-Zawa'id, a Companion of the Messenger of Allah ﷺ.

كتاب الخراج والإمارة والفتىء

باب فِي كَرَاهِيَةِ الْإِفْتِرَاضِ فِي آخِرِ الزَّمَانِ

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا سُلَيْمُ بْنُ مُطَيْرٍ، - مِنْ أَهْلِ  
 وَادِي الْقُرَى - عَنْ أَبِيهِ، أَنَّهُ حَدَّثَهُ قَالَ سَمِعْتُ رَجُلًا، يَقُولُ

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ فَأَمَرَ  
النَّاسَ وَنَهَاهُمْ ثُمَّ قَالَ ” اللَّهُمَّ هَلْ بَلَغْتُ “. قَالُوا اللَّهُمَّ نَعَمْ  
. ثُمَّ قَالَ ” إِذَا تَجَاحَفْتُ قُرَيْشٌ عَلَى الْمُلْكِ فِيمَا بَيْنَهَا وَعَادَ  
الْعَطَاءُ أَوْ كَانَ رُشًا فَدَعُوهُ “. فَقِيلَ مَنْ هَذَا قَالُوا هَذَا ذُو  
الزَّوَائِدِ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .  
حكم: (الألباني) ضعيف

Sunan Abi Dawud—Book of Tribute, Spoils, and Rulership (Kitab  
Al-Kharaj, Wal-Fai’ Wal-Imarah)

Chapter: The Disapproval of Taking Share in Later Times

Grade: Da’if (Al-Albani)

Reference: Sunan Abi Dawud 2959

In-book reference: Book 20, Hadith 32

English translation: Book 19, Hadith 2953

Sulaym ibn Mutayr ﷺ reported on the authority of his father:

That Mutayr ﷺ went away to perform Hajj. When he  
reached as-Suwaida’, a man suddenly came searching for  
medicine and ammonium anthorhizum extract, and he  
said: A man who heard the Messenger of Allah ﷺ  
addressing the people commanding and prohibiting them,  
told me that he said: O people, accept presents so long as  
they remain presents; but **when the Quraysh quarrel  
about the rule, and the presents are given for the  
religion of one of you, then leave them alone.**

Abu Dawud said: This tradition has been transmitted by Ibn al-  
Mubarak from Muhammad b. Yasar from Sulaim b. Mutair.

كتاب الخراج والإمارة والفيء

باب فِي كَرَاهِيَةِ الْإِفْتِرَاضِ فِي آخِرِ الزَّمَانِ

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الْخَوَارِثِيِّ، حَدَّثَنَا سُلَيْمُ بْنُ مُطَيْرٍ، - شَيْخٌ مِنْ أَهْلِ وَادِي الْقُرَى - قَالَ حَدَّثَنِي أَبِي مُطَيْرٌ أَنَّهُ خَرَجَ حَاجًّا حَتَّى إِذَا كَانَ بِالسُّوَيْدَاءِ إِذَا أَنَا بِرَجُلٍ قَدْ جَاءَ كَأَنَّهُ يَطْلُبُ دَوَاءً وَخُضْضًا فَقَالَ أَخْبِرْنِي مَنْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ وَهُوَ يَعِظُ النَّاسَ وَيَأْمُرُهُمْ وَيَنْهَاهُمْ فَقَالَ ” يَا أَيُّهَا النَّاسُ خُذُوا الْعَطَاءَ مَا كَانَ عَطَاءً فَإِذَا تَحَاحَفَتْ قُرَيْشٌ عَلَى الْمُلْكِ وَكَانَ عَنْ دِينِ أَحَدِكُمْ فَدَعُوهُ “. قَالَ أَبُو دَاوُدَ وَرَوَاهُ ابْنُ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ يَسَارٍ عَنْ سُلَيْمِ بْنِ مُطَيْرٍ .

حكم: (الألباني) ضعيف

Sunan Abi Dawud—Book of Tribute, Spoils, and Rulership (Kitab Al-Kharaj, Wal-Fai' Wal-Imarah)

Chapter: The Disapproval of Taking Share in Later Times

Grade: Da'if (Al-Albani)

Reference: Sunan Abi Dawud 2958

In-book reference: Book 20, Hadith 31

English translation: Book 19, Hadith 2952

Narrated Muhammad bin Jubair bin Mut'im ؓ:

That while he was with a delegation from Quraysh to Muawiya ؓ, the latter heard the news that 'Abdullah bin 'Amr bin Al-'As ؓ said that there would be a king from the



tribe of Qahtan. On that Muawiya ﷺ became angry, got up and then praised Allah as He deserved, and said, “Now then, I have heard that some men amongst you narrate things which are neither in the Holy Book, nor have been told by Allah’s Messenger ﷺ. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allah’s Messenger ﷺ saying, **‘Authority of ruling will remain with Quraysh, and whoever bears hostility to them, Allah will destroy him as long as they abide by the laws of the religion.’**”

### كتاب المناقب

#### باب مناقبِ قُرَيْشٍ

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ كَانَ مُحَمَّدٌ بْنُ جَبْرِ بْنِ مُطْعِمٍ يُحَدِّثُ أَنَّهُ بَلَغَ مُعَاوِيَةَ وَهُوَ عِنْدَهُ فِي وَفْدٍ مِنْ قُرَيْشٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يُحَدِّثُ أَنَّهُ سَيَكُونُ مَلِكٌ مِنْ قَحْطَانَ، فَعَضِبَ مُعَاوِيَةُ، فَقَامَ فَأَتَنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّهُ بَلَغَنِي أَنَّ رَجُلًا مِنْكُمْ يَتَحَدَّثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ اللَّهِ، وَلَا تُؤَثِّرُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأُولَئِكَ جُهَّالُكُمْ، فَإِيَّاكُمْ وَالْأَمَايِيَّ الَّتِي تُضِلُّ أَهْلَهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ”إِنَّ هَذَا الْأَمْرَ فِي قُرَيْشٍ، لَا يُعَادِيهِمْ أَحَدٌ

إِلَّا كَبَّهُ اللَّهُ عَلَىٰ وَجْهِهِ، مَا أَقَامُوا الدِّينَ .“

Sahih al-Bukhari—Book of Virtues and Merits of the Prophet ﷺ and his Companions

Chapter: Virtues of Quraysh

Reference: Sahih al-Bukhari 3500

In-book reference: Book 61, Hadith 10

USC-MSA web (English) reference: Vol. 4, Book 56, Hadith 704

It has been narrated on the authority of Amir b. Sa'd b. Abu

Waqqaṣ ؓ who said:

I wrote (a letter) to Jabir b. Samura and sent it to him through my servant Nafi', asking him to inform me of something he had heard from the Messenger of Allah ﷺ. He wrote to me (in reply): I heard the Messenger of Allah ﷺ say on Friday evening, the day on which al-Aslami was stoned to death (for committing adultery): **The Islamic religion will continue until the Hour has been established, or you have been ruled over by twelve Caliphs, all of them being from the Quraysh.** Also heard him say: A small force of the Muslims will capture the white palace, the police of the Persian Emperor or his descendants. I also heard him say: Before the Day of Judgment there will appear (a number of) impostors. You are to guard against them. I also heard him say: When God grants wealth to any one of you, he should first spend it on himself and his family (and then give it in charity to the poor). I heard him (also) say: I will be your forerunner at the Cistern (expecting your arrival).

باب النَّاسِ تَبَعَ لِقُرَيْشٍ وَالْخِلَافَةُ فِي قُرَيْشٍ  
 حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا حَدَّثَنَا  
 حَاتِمٌ، - وَهُوَ ابْنُ إِسْمَاعِيلَ - عَنِ الْمُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ  
 عَامِرِ بْنِ سَعْدٍ بْنِ أَبِي وَقَّاصٍ، قَالَ كَتَبْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ  
 مَعَ غُلَامِي نَافِعٍ أَنْ أَخْبِرَنِي بِشَيْءٍ، سَمِعْتُهُ مِنْ، رَسُولِ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَكَتَبْتُ إِلَى سَمِعْتُ رَسُولَ اللَّهِ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ جُمُعَةٍ عَشِيَّةَ رُحِمَ الْأَسْلَمِيُّ يَقُولُ ” لَا  
 يَزَالُ الدِّينُ فَائِمًا حَتَّى تَقُومَ السَّاعَةُ أَوْ يَكُونَ عَلَيْكُمْ اثْنَا  
 عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ “. وَسَمِعْتُهُ يَقُولُ ” عُصِيَّةٌ مِنْ  
 الْمُسْلِمِينَ يَفْتَتِحُونَ الْبَيْتَ الْأَبْيَضَ بَيْتَ كِسْرَى أَوْ آلِ  
 كِسْرَى “. وَسَمِعْتُهُ يَقُولُ ” إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَابِينَ  
 فَاحْذَرُوهُمْ “. وَسَمِعْتُهُ يَقُولُ ” إِذَا أَعْطَى اللَّهُ أَحَدَكُمْ خَيْرًا  
 فَلْيَبْدَأْ بِنَفْسِهِ وَأَهْلِ بَيْتِهِ “. وَسَمِعْتُهُ يَقُولُ ” أَنَا الْفَرَطُ عَلَى  
 الْحَوْضِ “.

Sahih Muslim—The Book on Government

Chapter: The people follow the Quraysh and the Caliphate belongs to the Quraysh

Reference: Sahih Muslim 1822 a

In-book reference: Book 33, Hadith 11

USC-MSA web (English) reference: Book 20, Hadith 4483

117 Uthman bin Affan ﷺ did not appoint a successor.

**IMPORTANT:** In this hadith we see that Uthman bin Affan ؓ did not agree to designate a successor to the Khalifa post. This indicates that there are two options:

1. That a successor is not named by the departing Khalifa, as this was the action of our beloved Prophet Muhammad ﷺ.
2. That a successor is named, as this was the action of Amir Al Mu'minin Abu Bakr Siddiq ؓ, but the Khalifa was delegated by the community to appoint a successor, as opposed to the Khalifa unilaterally electing a successor. Abu Bakr Siddiq ؓ did not unilaterally select his successor. So effectively Abu Bakr Siddiq ؓ acted in the same manner as our beloved Prophet Muhammad ﷺ in that he ﷺ let the community elect their own leader. (159)

Narrated Marwan bin Al-Hakam ؓ:

'Uthman bin 'Affan ؓ was afflicted with severe nose-bleeding in the year when such illness was prevalent and that prevented him from performing Hajj, and (because of it) he made his will. A man from Quraysh came to him and said, "Appoint your successor." **'Uthman asked, "Did the people name him? (i.e. the successor)** the man said, "Yes." 'Uthman asked, "Who is that?" The man remained silent. Another man came to 'Uthman and I think it was Al-Harith. He also said, "Appoint your successor." 'Uthman asked, "Did the people name him?" The man

replied “Yes.” ‘Uthman said, “Who is that?” The man remained silent. ‘Uthman said, “Perhaps they have mentioned Az-Zubair?” The man said, “Yes.” ‘Uthman said, “By Him in Whose Hands my life is, he is the best of them as I know, and the dearest of them to Allah’s Messenger ﷺ.”

كتاب فضائل أصحاب النبي صلى الله عليه وسلم

باب مناقب الزبير بن العوام

قَالَ ابْنُ عَبَّاسٍ هُوَ حَوَارِيُّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَسُمِّيَ الْحَوَارِيُّونَ لِبَيَاضِ ثِيَابِهِمْ.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ أَخْبَرَنِي مَرْوَانُ بْنُ الْحَكَمِ، قَالَ أَصَابَ عُثْمَانَ بْنُ عَفَّانَ رُعَافٌ شَدِيدٌ سَنَةَ الرُّعَافِ، حَتَّى حَبَسَهُ عَنْ الْحَجِّ وَأَوْصَى، فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ قُرَيْشٍ قَالَ اسْتَخْلِفْ. قَالَ وَقَالُوهُ قَالَ نَعَمْ. قَالَ وَمَنْ فَسَكَتَ، فَدَخَلَ عَلَيْهِ رَجُلٌ آخَرُ. أَحْسَبُهُ الْحَارِثَ. فَقَالَ اسْتَخْلِفْ. فَقَالَ عُثْمَانُ وَقَالُوا فَقَالَ نَعَمْ. قَالَ وَمَنْ هُوَ فَسَكَتَ قَالَ فَلَعَلَّهُمْ قَالُوا الزُّبَيْرُ قَالَ نَعَمْ. قَالَ أَمَا وَاللَّذِي نَفْسِي بِيَدِهِ إِنَّهُ لَحَيْرُهُمْ مَا عَلِمْتُ، وَإِنْ كَانَ لَأَحَبَّهُمْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Sahih al-Bukhari—Book of Companions of the Prophet

Chapter: The merits of Az-Zubair bin Al-'Awwam ﷺ

Reference: Sahih al-Bukhari 3717

In-book reference: Book 62, Hadith 66

USC-MSA web (English) reference: Vol. 5, Book 57, Hadith 63

Narrated Marwan bin Al-Hakam ؓ:

While I was with ‘Uthman ؓ, a man came to him and said,  
 “Appoint your successor.” **‘Uthman said, “Has such  
 successor been named?”** He replied, “Yes, Az-Zubair.”  
 ‘Uthman said, thrice, “By Allah! Indeed you know that he  
 is the best of you.”

كتاب فضائل أصحاب النبي صلى الله عليه وسلم  
 باب مناقب الزبير بن العوام  
 قَالَ ابْنُ عَبَّاسٍ هُوَ حَوَارِيُّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَسَمِّيَ  
 الْحَوَارِيُّونَ لِبَيَاضِ ثِيَابِهِمْ.  
 حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ،  
 أَخْبَرَنِي أَبِي، سَمِعْتُ مَرْوَانَ، كُنْتُ عِنْدَ عُثْمَانَ، أَنَّهُ رَجُلٌ  
 فَقَالَ اسْتَخْلَفَ. قَالَ وَقِيلَ ذَاكَ قَالَ نَعَمْ، الزُّبَيْرُ. قَالَ أَمَّا  
 وَاللَّهِ إِنَّكُمْ لَتَعْلَمُونَ أَنَّهُ خَيْرُكُمْ. ثَلَاثًا.

Sahih al-Bukhari—Book of Companions of the Prophet

Chapter: The merits of Az-Zubair bin Al-’Awwam ؓ

Reference: Sahih al-Bukhari 3718

In-book reference: Book 62, Hadith 67

USC-MSA web (English) reference: Vol. 5, Book 57, Hadith 64

## 118 Election.

Narrated ‘Amr bin Maimun Al-Audi ؓ:

I saw ‘Umar bin Al-Khattab ؓ (when he was stabbed) saying, “O ‘Abdullah bin ‘Umar ؓ! Go to the mother of the believers Aisha ؓ and say, ‘Umar bin Al-Khattab sends his greetings to you,’ and request her to allow me to be buried with my companions.” (So, Ibn ‘Umar conveyed the message to ‘Aisha.) She said, “I had the idea of having this place for myself but today I prefer him (‘Umar) to myself (and allow him to be buried there).” When ‘Abdullah bin ‘Umar returned, ‘Umar asked him, “What (news) do you have?” He replied, “O chief of the believers! She has allowed you (to be buried there).” On that ‘Umar said, “Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her [‘Aisha ؓ] and say, ‘Umar bin Al-Khattab asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the graveyard of the Muslims. **I do not think any person has more right for the caliphate than those with whom Allah’s Messenger ﷺ was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him,**” and then he mentioned the name of ‘Uthman, ‘Ali, Talhah, Az-Zubair, ‘Abdur-Rahman bin ‘Auf and Sa’d bin Abi Waqqas. By this time a young man from Ansar came and said, “O chief of the believers! Be happy with Allah’s glad tidings. The grade which you have in Islam is known to you, then you became the caliph and you ruled with justice and then you have been awarded martyrdom after

all this.” ‘Umar replied, “O son of my brother! Would that all that privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honor and sacred things. And I also recommend him to be good to the Ansar who before them, had homes (in Medina) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to abide by the rules and regulations concerning the Dhimmis (protectees) of Allah and His Apostle ﷺ, to fulfill their contracts completely and fight for them and not to tax (overburden) them beyond their capabilities.”

### كتاب الجنائز

باب مَا جَاءَ فِي قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا

{ فَأَقْبَرَهُ } أَقْبَرْتُ الرَّجُلَ إِذَا جَعَلْتُ لَهُ قَبْرًا، وَقَبْرَتُهُ دَفْنَتُهُ.

{ كِفَاتًا } يَكُونُونَ فِيهَا أَحْيَاءً، وَيُدْفَنُونَ فِيهَا أَمْوَاتًا.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأُودِيِّ، قَالَ رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ . رَضِيَ اللَّهُ عَنْهُ . قَالَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ، اذْهَبْ إِلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . فَقُلْ يَفْرَأُ عُمَرُ بْنُ



الْخُطَّابِ عَلَيْكَ السَّلَامَ، ثُمَّ سَلَهَا أَنْ أُذِنَ مَعَ صَاحِبَيَّ. قَالَتْ كُنْتُ أُرِيدُهُ لِنَفْسِي، فَلَاؤُثِرْنَهُ الْيَوْمَ عَلَى نَفْسِي. فَلَمَّا أَقْبَلَ قَالَ لَهُ مَا لَدَيْكَ قَالَ أَذِنْتُ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ مَا كَانَ شَيْءٌ أَهَمَّ إِلَيَّ مِنْ ذَلِكَ الْمَضْجَعِ، فَإِذَا قُبِضْتُ فَأَحْمِلُونِي ثُمَّ سَلُّوْا ثُمَّ قُلْ يَسْتَأْذِنُ عُمَرُ بْنُ الْخُطَّابِ. فَإِنْ أَذِنْتَ لِي فَأَذِنُونِي، وَإِلَّا فَرُدُّونِي إِلَى مَقَابِرِ الْمُسْلِمِينَ، إِنِّي لَا أَعْلَمُ أَحَدًا أَحَقَّ بِهَذَا الْأَمْرِ مِنْ هَؤُلَاءِ النَّفَرِ الَّذِينَ تُؤَيِّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُمْ رَاضٍ، فَمَنْ اسْتَخْلَفُوا بَعْدِي فَهُوَ الْخَلِيفَةُ، فَاسْمَعُوا لَهُ وَأَطِيعُوا. فَسَمَى عُثْمَانَ وَعَلِيًّا وَطَلْحَةَ وَالزُّبَيْرَ وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَسَعْدَ بْنَ أَبِي وَقَّاصٍ، وَوَلَّجَ عَلَيْهِ شَابًّا مِنَ الْأَنْصَارِ فَقَالَ أَبَشِّرْ يَا أَمِيرَ الْمُؤْمِنِينَ بِبُشْرَى اللَّهِ، كَانَ لَكَ مِنَ الْقَدَمِ فِي الْإِسْلَامِ مَا قَدْ عَلِمْتَ، ثُمَّ اسْتَخْلِفْتَ فَعَدَلْتَ، ثُمَّ الشَّهَادَةُ بَعْدَ هَذَا كُلِّهِ. فَقَالَ لَيْتَنِي يَا ابْنَ أَخِي وَذَلِكَ كَفَافًا لَا عَلَيَّ وَلَا لِي أَوْصِي الْخَلِيفَةَ مِنْ بَعْدِي بِالْمُهَاجِرِينَ الْأَوَّلِينَ خَيْرًا، أَنْ يَعْرِفَ هُمْ حَقَّهُمْ، وَأَنْ يَحْفَظَ هُمْ حُرْمَتَهُمْ، وَأَوْصِيهِ بِالْأَنْصَارِ خَيْرًا الَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ أَنْ يَقْبَلَ مِنْ مُحْسِنِهِمْ، وَيُعَمَّى عَنْ مُسِيئِهِمْ، وَأَوْصِيهِ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُوفَى لَهُمْ

بِعَهْدِهِمْ، وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ، وَأَنْ لَا يُكَلَّفُوا فَوْقَ طَاقَتِهِمْ.

Funerals (Al-Janaa'iz)

Chapter: The graves of the Prophet ﷺ, Abu Bakr, and Umar ؓ

Sahih al-Bukhari—Book of Funerals (Al-Janaa'iz)

Reference: Sahih al-Bukhari 1392

In-book reference: Book 23, Hadith 147

USC-MSA web (English) reference: Vol. 2, Book 23, Hadith 475

Narrated Ibn 'Abbas ؓ:

I used to teach (the Qur'an to) some people of the Muhajirin (emigrants), among whom there was 'Abdur Rahman bin 'Auf. While I was in his house at Mina, and he was with 'Umar bin Al-Khattab during 'Umar's last Hajj, 'Abdur-Rahman came to me and said, "Would that you had seen the man who came today to the Chief of the Believers ('Umar), saying, 'O Chief of the Believers! What do you think about so-and-so who says, 'If 'Umar should die, I will give the pledge of allegiance to such-and such person, as by Allah, the pledge of allegiance to Abu Bakr was nothing but a prompt sudden action which got established afterwards.' 'Umar became angry and then said, 'Allah willing, I will stand before the people tonight and warn them against those people who want to deprive the others of their rights (the question of rulership). 'Abdur-Rahman said, "I said, 'O Chief of the believers! Do not do that, for the season of Hajj gathers the riff-raff and the rubble, and it will be they who will gather around you when you stand to address the people. And I am afraid that

you will get up and say something, and some people will spread your statement and may not say what you have actually said and may not understand its meaning, and may interpret it incorrectly, so you should wait till you reach Medina, as it is the place of emigration and the place of Prophet's Traditions, and there you can come in touch with the learned and noble people, and tell them your ideas with confidence; and the learned people will understand your statement and put it in its proper place.' On that, 'Umar said, 'By Allah! Allah willing, I will do this in the first speech I will deliver before the people in Medina." Ibn 'Abbas added: We reached Medina by the end of the month of Dhul-Hijja, and when it was Friday, we went quickly (to the mosque) as soon as the sun had declined, and I saw Sa'id bin Zaid bin 'Amr bin Nufail sitting at the corner of the pulpit, and I too sat close to him so that my knee was touching his knee, and after a short while 'Umar bin Al-Khattab came out, and when I saw him coming towards us, I said to Sa'id bin Zaid bin 'Amr bin Nufail "Today 'Umar will say such a thing as he has never said since **he was chosen as Caliph.**" Sa'id denied my statement with astonishment and said, "What thing do you expect 'Umar to say the like of which he has never said before?" In the meantime, 'Umar sat on the pulpit and when the call makers for the prayer had finished their call, 'Umar stood up, and having glorified and praised Allah as He deserved, he said, "Now then, I am going to tell you something which (Allah) has written for me to say. I do not

know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is unlawful for him to tell lies about me. Allah sent Muhammad ﷺ with the Truth and revealed the Holy Book to him, and among what Allah revealed, was the Verse of the Rajam (the stoning of married person (male and female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allah's Messenger ﷺ did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, 'By Allah, we do not find the Verse of the Rajam in Allah's Book,' and thus they will go astray by leaving an obligation which Allah has revealed. And the punishment of the Rajam is to be inflicted to any married person (male and female), who commits illegal sexual intercourse, if the required evidence is available or there is conception or confession. And then we used to recite among the Verses in Allah's Book: 'O people! Do not claim to be the offspring of other than your fathers, as it is disbelief (unthankfulness) on your part that you claim to be the offspring of other than your real father.' Then Allah's Messenger ﷺ said, 'Do not praise me excessively as Jesus, son of Mary was praised, but call me Allah's Slave and His Apostles.' (O people!) I have been informed that a speaker amongst you says, 'By Allah, if 'Umar should die, I will give the pledge of allegiance to such-and-such person.' One

should not deceive oneself by saying that the pledge of allegiance given to Abu Bakr was given suddenly and it was successful. No doubt, it was like that, but Allah saved (the people) from its evil, and there is none among you who has the qualities of Abu Bakr. **Remember that whoever gives the pledge of allegiance to anybody among you without consulting the other Muslims, neither that person, nor the person to whom the pledge of allegiance was given, are to be supported, lest they both should be killed.** And no doubt after the death of the Prophet ﷺ we were informed that the Ansar disagreed with us and gathered in the shed of Bani Sa'da. 'Ali and Zubair and whoever was with them, opposed us, while the emigrants gathered with Abu Bakr. I said to Abu Bakr, 'Let's go to these Ansari brothers of ours.' So we set out seeking them, and when we approached them, two pious men of theirs met us and informed us of the final decision of the Ansar, and said, 'O group of Muhajirin (emigrants) ! Where are you going?' We replied, 'We are going to these Ansari brothers of ours.' They said to us, 'You shouldn't go near them. Carry out whatever we have already decided.' I said, 'By Allah, we will go to them.' And so we proceeded until we reached them at the shed of Bani Sa'da. Behold! There was a man sitting amongst them and wrapped in something. I asked, 'Who is that man?' They said, 'He is Sa'd bin 'Ubada.' I asked, 'What is wrong with him?' They said, 'He is sick.' After we sat for a while, the Ansar's speaker said, 'None has the right to be worshipped but Allah,' and praising Allah as

He deserved, he added, 'To proceed, we are Allah's Ansar (helpers) and the majority of the Muslim army, while you, the emigrants, are a small group and some people among you came with the intention of preventing us from practicing this matter (of caliphate) and depriving us of it.' When the speaker had finished, I intended to speak as I had prepared a speech which I liked and which I wanted to deliver in the presence of Abu Bakr, and I used to avoid provoking him. So, when I wanted to speak, Abu Bakr said, 'Wait a while.' I disliked to make him angry. So Abu Bakr himself gave a speech, and he was wiser and more patient than I. By Allah, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it spontaneously. After a pause he said, 'O Ansar! You deserve all (the qualities that you have attributed to yourselves, but this question (of Caliphate) is only for the Quraysh as they are the best of the Arabs as regards descent and home, and I am pleased to suggest that you choose either of these two men, so take the oath of allegiance to either of them as you wish. And then Abu Bakr held my hand and Abu Ubaida bin al-Jarrah's hand who was sitting amongst us. I hated nothing of what he had said except that proposal, for by Allah, I would rather have my neck chopped off as expiator for a sin than become the ruler of a nation, one of whose members is Abu Bakr, unless at the time of my death my own-self suggests something I don't feel at present.' And then one of the Ansar said, 'I am the pillar on which the camel with a skin

disease (eczema) rubs itself to satisfy the itching (*i.e.*, I am a noble), and I am as a high class palm tree! O Quraysh. There should be one ruler from us and one from you.' Then there was a hue and cry among the gathering and their voices rose so that I was afraid there might be great disagreement, so I said, 'O Abu Bakr! Hold your hand out.' He held his hand out and I pledged allegiance to him, and then all the emigrants gave the Pledge of allegiance and so did the Ansar afterwards. And so we became victorious over Sa'd bin Ubada (whom Al-Ansar wanted to make a ruler). One of the Ansar said, 'You have killed Sa'd bin Ubada.' I replied, 'Allah has killed Sa'd bin Ubada.' 'Umar added, "By Allah, apart from the great tragedy that had happened to us (*i.e.* the death of the Prophet), there was no greater problem than the allegiance pledged to Abu Bakr because we were afraid that if we left the people, they might give the Pledge of allegiance after us to one of their men, in which case we would have given them our consent for something against our real wish, or would have opposed them and caused great trouble. So **if any person gives the pledge of allegiance [elected] to somebody (to become a Caliph) without consulting the other Muslims, then the one he has selected should not be granted allegiance**, lest both of them should be killed."

باب رَجَمِ الْحُبْلَى مِنَ الزُّنَا إِذَا أَخْصَنَتْ

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ

صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ كُنْتُ أَقْرَى رَجُلًا مِنْ الْمُهَاجِرِينَ مِنْهُمْ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَبَيْنَمَا أَنَا فِي مَنْزِلِهِ يَمْنَى، وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ فِي آخِرِ حَجَّةٍ حَجَّهَا، إِذْ رَجَعَ إِلَى عَبْدِ الرَّحْمَنِ فَقَالَ لَوْ رَأَيْتَ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ الْيَوْمَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ لَكَ فِي فُلَانٍ يَقُولُ لَوْ قَدْ مَاتَ عُمَرُ لَقَدْ بَايَعْتُ فُلَانًا، فَوَاللَّهِ مَا كَانَتْ بَيْعَةُ أَبِي بَكْرٍ إِلَّا فُلْتَةً، فَتَمَّتْ. فَغَضِبَ عُمَرُ ثُمَّ قَالَ إِنِّي إِنْ شَاءَ اللَّهُ لَقَائِمُ الْعِشْيَةِ فِي النَّاسِ، فَمَحَذَرُهُمْ هَؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ يَغْصِبُوهُمْ أُمُورَهُمْ. قَالَ عَبْدُ الرَّحْمَنِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ لَا تَفْعَلْ فَإِنَّ الْمَوْسِمَ يَجْمَعُ رِعَاعَ النَّاسِ وَغَوَاءَهُمْ، فَإِنَّهُمْ هُمْ الَّذِينَ يَغْلِبُونَ عَلَى قُرْبِكَ حِينَ تَقُومُ فِي النَّاسِ، وَأَنَا أَخْشَى أَنْ تَقُومَ فَتَقُولَ مَقَالَةً يُطِيرُهَا عَنْكَ كُلُّ مُطِيرٍ، وَأَنْ لَا يَعُوهَا، وَأَنْ لَا يَضْعُوهَا عَلَى مَوَاضِعِهَا، فَأَمْهَلْ حَتَّى تَقْدَمَ الْمَدِينَةَ فَإِنَّهَا دَارُ الْهِجْرَةِ وَالسُّنَّةِ، فَتَخْلُصَ بِأَهْلِ الْفِقْهِ وَأَشْرَافِ النَّاسِ، فَتَقُولَ مَا قُلْتَ مُتَمَكِّنًا، فَيَعِيَ أَهْلُ الْعِلْمِ مَقَالَتَكَ، وَيَضْعُوهَا عَلَى مَوَاضِعِهَا. فَقَالَ عُمَرُ أَمَا وَاللَّهِ إِنْ شَاءَ اللَّهُ لَأَقُومَنَّ بِذَلِكَ أَوَّلَ مَقَامٍ أَقُومُهُ بِالْمَدِينَةِ. قَالَ ابْنُ عَبَّاسٍ



فَقَدِمْنَا الْمَدِينَةَ فِي عَقَبِ ذِي الْحِجَّةِ، فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ عَجَّلْنَا الرِّوَا حِينَ زَاغَتِ الشَّمْسُ، حَتَّى أَجَدَ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ جَالِسًا إِلَى رُكْنِ الْمِنْبَرِ، فَجَلَسْتُ حَوْلَهُ تَمَسُّ رُكْبَتِي رُكْبَتَهُ، فَلَمْ أَنْشَبْ أَنْ خَرَجَ عُمَرُ بْنُ الْخَطَّابِ، فَلَمَّا رَأَيْتُهُ مُقْبِلًا قُلْتُ لِسَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، لِيَقُولَنَّ الْعَشِيَّةَ مَقَالَهَ لَمْ يَقُلْهَا مُنْذُ اسْتُخْلِفَ، فَأَنْكَرَ عَلَيَّ وَقَالَ مَا عَسَيْتَ أَنْ يَقُولَ مَا لَمْ يَقُلْ. قَبْلَهُ فَجَلَسَ عُمَرُ عَلَى الْمِنْبَرِ، فَلَمَّا سَكَتَ الْمُؤَدِّثُونَ قَامَ فَأَتَنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ قَالَ أَمَّا بَعْدُ فَإِنِّي قَائِلٌ لَكُمْ مَقَالَهَ قَدْ قُدِّرَ لِي أَنْ أَقُولَهَا، لَا أَذْري لَعَلَّهَا بَيْنَ يَدَيَّ أَجَلِي، فَمَنْ عَقَلَهَا وَوَعَاها فليُحَدِّثْ بِهَا حَيْثُ انْتَهَتْ بِهِ رَاحِلَتُهُ، وَمَنْ خَشِيَ أَنْ لَا يَعْقِلَهَا فَلَا أُحِلُّ لِأَحَدٍ أَنْ يَكْذِبَ عَلَيَّ، إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ بِمَا أَنْزَلَ اللَّهُ آيَهُ الرَّحْمِ، فَقَرَأْنَاهَا وَعَقَلْنَاهَا وَوَعَيْنَاهَا، رَحِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَحِمْنَا بَعْدَهُ، فَأَخْشَى إِنْ طَالَ بِالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ وَاللَّهِ مَا بَجُدَ آيَةُ الرَّحْمِ فِي كِتَابِ اللَّهِ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ، وَالرَّحْمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ رَزَى إِذَا أَحْصَنَ مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيْتَةُ أَوْ كَانَ

الْحَبْلِ أَوْ الْإِعْتِرَافُ، ثُمَّ إِنَّا كُنَّا نَقْرَأُ فِيمَا نَقْرَأُ مِنْ كِتَابِ اللَّهِ أَنْ لَا تَرْغَبُوا عَنْ آبَائِكُمْ، فَإِنَّهُ كُفِّرَ بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ، أَوْ إِنَّ كُفْرًا بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ، أَلَا ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ “ لَا تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ وَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ “. ثُمَّ إِنَّهُ بَلَغَنِي أَنَّ قَائِلًا مِنْكُمْ يَقُولُ وَاللَّهِ لَوْ مَاتَ عُمَرُ بَايَعْتُ فُلَانًا. فَلَا يَغْتَرَّنَ أَمْرُؤُ أَنْ يَقُولَ إِنَّمَا كَانَتْ بَيْعُهُ أَبِي بَكْرٍ فَلْتَهُ وَتَمَّتْ أَلَا وَإِنَّهَا قَدْ كَانَتْ كَذَلِكَ وَلَكِنَّ اللَّهَ وَفَى شَرَّهَا، وَلَيْسَ مِنْكُمْ مَنْ تُقْطِعَ الْأَعْنَاقُ إِلَيْهِ مِثْلُ أَبِي بَكْرٍ، مَنْ بَايَعَ رَجُلًا عَنْ غَيْرِ مَشُورَةٍ مِنَ الْمُسْلِمِينَ فَلَا يُبَايِعُ هُوَ وَلَا الَّذِي بَايَعَهُ تَعَوَّةٌ أَنْ يُقْتَلَ، وَإِنَّهُ قَدْ كَانَ مِنْ خَبَرْنَا حِينَ تَوَفَّى اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا أَنَّ الْأَنْصَارَ خَالَفُونَا وَاجْتَمَعُوا بِأَسْرِهِمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، وَخَالَفَ عَنَّا عَلِيٌّ وَالزُّبَيْرُ وَمَنْ مَعَهُمَا، وَاجْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرٍ فَقُلْتُ لِأَبِي بَكْرٍ يَا أَبَا بَكْرٍ انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ. فَاِنْطَلَقْنَا نُرِيدُهُمْ فَلَمَّا دَنَوْنَا مِنْهُمْ لَقِينَا مِنْهُمْ رَجُلَانِ صَالِحَانِ، فَذَكَرَا مَا تَمَالَى عَلَيْهِ الْقَوْمُ فَقَالَا أَيْنَ نُرِيدُونَ يَا مَعْشَرَ الْمُهَاجِرِينَ فَقُلْنَا نُرِيدُ إِخْوَانَنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ. فَقَالَا لَا عَلَيْكُمْ أَنْ لَا تَقْرُبُوهُمْ

اقْضُوا أَمْرَكُمْ. فَقُلْتُ وَاللَّهِ لَنَأْتِيَنَّهُمْ. فَانْطَلَقْنَا حَتَّى أَتَيْنَاهُمْ فِي  
 سَقِيفَةِ بَنِي سَاعِدَةَ، فَإِذَا رَجُلٌ مُرْمَلٌ بَيْنَ ظَهْرَانِيهِمْ فَقُلْتُ مَنْ  
 هَذَا فَقَالُوا هَذَا سَعْدُ بْنُ عُبَادَةَ. فَقُلْتُ مَا لَهُ قَالُوا يُوعَكُ.  
 فَلَمَّا جَلَسْنَا قَلِيلًا تَشَهَّدَ خَطِيبُهُمْ، فَأَتَنِي عَلَى اللَّهِ بِمَا هُوَ  
 أَهْلُهُ ثُمَّ قَالَ أَمَّا بَعْدُ فَنَحْنُ أَنْصَارُ اللَّهِ وَكَتِيبَةُ الْإِسْلَامِ، وَأَنْتُمْ  
 مَعَشَرَ الْمُهَاجِرِينَ رَهْطٌ، وَقَدْ دَفَعْتُ دَافَّةً مِنْ قَوْمِكُمْ، فَإِذَا هُمْ  
 يُرِيدُونَ أَنْ يَخْتَزِلُونَا مِنْ أَصْلَانَا وَأَنْ يَخْضُنُونَا مِنَ الْأَمْرِ. فَلَمَّا  
 سَكَتَ أَرَدْتُ أَنْ أَتَكَلَّمَ وَكُنْتُ زَوْرْتُ مَقَالَةً أَعْجَبْتَنِي أُرِيدُ أَنْ  
 أَقْدِمَهَا بَيْنَ يَدَيَّ أَبِي بَكْرٍ، وَكُنْتُ أُدَارِي مِنْهُ بَعْضَ الْحَدِّ،  
 فَلَمَّا أَرَدْتُ أَنْ أَتَكَلَّمَ قَالَ أَبُو بَكْرٍ عَلَى رِسْلِكَ. فَكَرِهْتُ أَنْ  
 أُغْضِبَهُ، فَتَكَلَّمْتُ أَبُو بَكْرٍ فَكَانَ هُوَ أَحْلَمَ مِنِّي وَأَوْقَرَ، وَاللَّهِ مَا  
 تَرَكَ مِنْ كَلِمَةٍ أَعْجَبْتَنِي فِي تَزْوِيرِي إِلَّا قَالَ فِي بَدِيهِتِهِ مِثْلَهَا  
 أَوْ أَفْضَلَ مِنْهَا حَتَّى سَكَتَ فَقَالَ مَا دَكَّرْتُمْ فِيكُمْ مِنْ خَيْرٍ  
 فَأَنْتُمْ لَهُ أَهْلٌ، وَلَنْ يُعْرِفَ هَذَا الْأَمْرُ إِلَّا لِهَذَا الْحَيِّ مِنْ قُرَيْشٍ،  
 هُمْ أَوْسَطُ الْعَرَبِ نَسَبًا وَدَارًا، وَقَدْ رَضِيتُ لَكُمْ أَحَدَ هَذَيْنِ  
 الرَّجُلَيْنِ، فَبَايَعُوا أَيْهُمَا شِئْتُمْ. فَأَخَذَ بِيَدِي وَبِيدَ أَبِي عُبَيْدَةَ بْنِ  
 الْجُرَّاحِ وَهُوَ جَالِسٌ بَيْنَنَا، فَلَمْ أَكْزُرْهُ بِمَا قَالَ غَيْرَهَا، كَانَ وَاللَّهِ  
 أَنْ أَقْدَمَ فَتُضْرَبَ عُنُقِي لَا يُقَرِّبُنِي ذَلِكَ مِنْ إِثْمٍ، أَحَبَّ إِلَيَّ مِنْ

أَنْ أَتَأَمَّرَ عَلَى قَوْمٍ فِيهِمْ أَبُو بَكْرٍ، اللَّهُمَّ إِلَّا أَنْ تُسَوَّلَ إِلَيَّ  
نَفْسِي عِنْدَ الْمَوْتِ شَيْئًا لَا أَحْجُذُهُ الْآنَ. فَقَالَ قَائِلٌ مِّنَ  
الْأَنْصَارِ أَنَا جُذَيْلُهَا الْمُحَكَّكُ، وَعُذَيْقُهَا الْمُرَجَّبُ، مِنَّا أَمِيرٌ،  
وَمِنْكُمْ أَمِيرٌ، يَا مَعْشَرَ قُرَيْشٍ. فَكَثَرَ اللَّغَطُ، وَارْتَفَعَتِ  
الْأَصْوَاتُ حَتَّى فُرِقَتْ مِنَ الْإِخْتِلَافِ. فَقُلْتُ ابْسُطْ يَدَكَ يَا  
أَبَا بَكْرٍ. فَبَسَطَ يَدَهُ فَبَايَعْتُهُ، وَبَايَعَهُ الْمُهَاجِرُونَ، ثُمَّ بَايَعْتُهُ  
الْأَنْصَارُ، وَنَزَوْنَا عَلَى سَعْدِ بْنِ عُبَادَةَ فَقَالَ قَائِلٌ مِّنْهُمْ قَتَلْتُمْ  
سَعْدَ بْنَ عُبَادَةَ. فَقُلْتُ قَتَلَ اللَّهُ سَعْدَ بْنَ عُبَادَةَ. قَالَ عُمَرُ  
وَأَنَا وَاللَّهِ مَا وَجَدْنَا فِيْمَا حَضَرْنَا مِنْ أَمْرِ أَقْوَى مِنْ مُبَايَعَةِ أَبِي  
بَكْرٍ خَشِينَا إِنْ فَارَقْنَا الْقَوْمَ وَلَمْ تَكُنْ بَيْعَةً أَنْ يُبَايَعُوا رَجُلًا  
مِنْهُمْ بَعْدَنَا، فَإِمَّا بَايَعْنَاهُمْ عَلَى مَا لَا نَرْضَى، وَإِمَّا نَحْلِفُهُمْ  
فَيَكُونُ فَسَادًا، فَمَنْ بَايَعَ رَجُلًا عَلَى غَيْرِ مَشُورَةٍ مِنَ الْمُسْلِمِينَ  
فَلَا يَتَابَعُ هُوَ وَلَا الَّذِي بَايَعَهُ تَعَرَّةً أَنْ يُقْتَلَ.

Sahih al-Bukhari—Book of Limits and Punishments set by Allah  
(Hudud)

Chapter: The Rajm of a married lady pregnant through illegal sexual  
intercourse

Reference: Sahih al-Bukhari 6830

In-book reference: Book 86, Hadith 57

USC-MSA web (English) reference: Vol. 8, Book 82, Hadith 817

Narrated Abu Huraira ؓ:

When Allah's Messenger ؐ died and Abu Bakr was

**elected as a Caliph** after him, some of the Arabs reverted to disbelief, ‘Umar said to Abu Bakr, “How dare you fight the people while Allah’s Messenger ﷺ said, I have been ordered to fight the people till they say ‘None has the right to be worshipped but Allah’ And whoever says: None has the right to be worshipped but Allah.’ waves his wealth and his life from me unless he deserves a legal punishment, and his account will be with Allah! Abu Bakr said, “By Allah, I will fight him who discriminates between Zakat and prayers, for Zakat is the compulsory right to be taken from the wealth. By Allah, if they refuse to give me even a tying rope which they use to give to Allah’s Messenger ﷺ, I would fight them for withholding it.” ‘Umar said, ‘By Allah, it was nothing except I saw that Allah had opened the chest of Abu Bakr to the fight, and I came to know for certain that was the truth.”

### كتاب الاعتصام بالكتاب والسنة

باب الإفتداء بِسُنَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَقَوْلِ اللَّهِ تَعَالَى: {وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا} قَالَ أُمِّمَّةٌ نَقْتَدِي  
بِمَنْ قَبْلَنَا، وَيُقْتَدِي بِنَا مَنْ بَعْدَنَا.  
وَقَالَ ابْنُ عَوْنٍ ثَلَاثٌ أَحْبَبُّهُنَّ لِنَفْسِي وَإِلْخَوَانِي هَذِهِ السُّنَّةُ أَنْ  
يَتَعَلَّمُوهَا وَيَسْأَلُوا عَنْهَا، وَالْقُرْآنُ أَنْ يَتَفَهَّمُوهُ وَيَسْأَلُوا عَنْهُ،  
وَيَدْعُوا النَّاسَ إِلَّا مِنْ خَيْرٍ.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لَمَّا تُؤَيِّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ لِأَبِي بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ”أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ. فَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ. عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ، إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ“. فَقَالَ وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهِ لَوْ مَنَعُونِي عَقْلًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَى مَنَعِهِ. فَقَالَ عُمَرُ فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ. قَالَ ابْنُ بُكَيْرٍ وَعَبْدُ اللَّهِ عَنِ اللَّيْثِ عَنَّا. وَهُوَ أَصَحُّ.

Sahih al-Bukhari—Book of Holding Fast to the Qur'an and Sunnah

Chapter: Following the Sunna of the Prophet ﷺ

Reference: Sahih al-Bukhari 7284, 7285

In-book reference: Book 96, Hadith 16

USC-MSA web (English) reference: Vol. 9, Book 92, Hadith 388

Narrated 'Aisha ؓ [the wife of the Prophet ﷺ]:

Allah's Messenger ﷺ died while Abu Bakr ؓ was at a place called As-Sunah (Al-'Aliya). 'Umar ؓ stood up and said, "By Allah! Allah's Messenger ﷺ is not dead!" 'Umar (later

on) said, "By Allah! Nothing occurred to my mind except that." He said, "Verily! Allah will resurrect him and he will cut the hands and legs of some men." Then Abu Bakr came and uncovered the face of Allah's Messenger ﷺ, kissed him and said, "Let my mother and father be sacrificed for you, [O Allah's Messenger ﷺ], you are good in life and in death. By Allah in Whose Hands my life is, Allah ﷻ will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abu Bakr spoke, 'Umar sat down. Abu Bakr praised and glorified Allah and said, No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is alive and shall never die." Then he recited Allah's statement: "(O Muhammad) Verily you will die, and they also will die." (39.30) He also recited: "Muhammad is no more than an Apostle; and indeed many Apostles have passed away, before him, if he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allah and Allah will give reward to those who are grateful." (3.144)

The people wept loudly, and the Ansar were assembled with Sad bin 'Ubada in the shed of Bani Saida. They said (to the emigrants). "There should be one 'Amir from us and one from you." Then Abu Bakr, Umar bin Al-Khattab and Abu 'Baida bin Al-Jarrah went to them. 'Umar wanted to speak but Abu Bakr stopped him. 'Umar later on used to say, "By Allah, I intended only to say something that appealed to me and I was afraid that Abu Bakr would not

speak so well. Then Abu Bakr spoke and his speech was very eloquent. He said in his statement, "We are the rulers and you (Ansar) are the ministers (*i.e.* advisers)," Hubab bin Al-Mundhir said, "No, by Allah we won't accept this. But there must be a ruler from us and a ruler from you." Abu Bakr said, "No, we will be the rulers and you will be the ministers, for they (*i.e.* Quraysh) are the best family amongst the 'Arabs and of best origin. So **you should elect** either 'Umar or Abu 'Ubaida bin Al-Jarrah as your ruler." **'Umar said (to Abu Bakr), "No but we elect you,** for you are our chief and the best amongst us and the most beloved of all of us to Allah's Messenger ﷺ." So 'Umar took Abu Bakr's hand and gave the pledge of allegiance and the people too gave the pledge of allegiance to Abu Bakr. Someone said, "You have killed Sad bin Ubada." 'Umar said, "Allah has killed him."

كتاب فضائل أصحاب النبي صلى الله عليه وسلم  
 باب قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَوْ كُنْتُ مُتَّخِذًا  
 خَلِيلًا" قَالَ أَبُو سَعِيدٍ  
 حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ  
 هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ . رَضِيَ اللَّهُ  
 عَنْهَا . زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ مَاتَ وَأَبُو بَكْرٍ بِالسُّنْحِ . قَالَ إِسْمَاعِيلُ يَغْنِي



بِالْعَالِيَةِ . فَقَامَ عُمَرُ يَقُولُ وَاللَّهِ مَا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَتْ وَقَالَ عُمَرُ وَاللَّهِ مَا كَانَ يَقَعُ فِي نَفْسِي إِلَّا ذَاكَ وَلَيَبْعَثَنَّهُ اللَّهُ فَلْيَقْطَعَنَّ أَيْدِي رِجَالٍ وَأَرْجُلَهُمْ . فَجَاءَ أَبُو بَكْرٍ فَكَشَفَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَبَّلَهُ قَالَ يَا بَيَّ أَنْتَ وَأُمِّي طُبْتَ حَيًّا وَمَيِّتًا، وَالَّذِي نَفْسِي بِيَدِهِ لَا يُذِيقُكَ اللَّهُ الْمَوْتَيْنِ أَبَدًا . ثُمَّ خَرَجَ فَقَالَ أَيُّهَا الْخَالِفُ عَلَى رِسْلِكَ . فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ . فَحَمِدَ اللَّهُ أَبُو بَكْرٍ وَاتَّخَى عَلَيْهِ وَقَالَ أَلَا مَنْ كَانَ يَعْبُدُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ . وَقَالَ { إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ } وَقَالَ { وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ } قَالَ فَنَشَجَ النَّاسُ يَبْكُونَ . قَالَ . وَاجْتَمَعَتِ الْأَنْصَارُ إِلَى سَعْدِ بْنِ عُבَادَةَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ فَقَالُوا مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَذَهَبَ إِلَيْهِمْ أَبُو بَكْرٍ وَعُمَرُ بْنُ الْخَطَّابِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، فَذَهَبَ عُمَرُ يَتَكَلَّمُ فَأَسْكَنَتْهُ أَبُو بَكْرٍ، وَكَانَ عُمَرُ يَقُولُ وَاللَّهِ مَا أَرَدْتُ بِذَلِكَ إِلَّا أَنِّي قَدْ هَيَّأْتُ كَلَامًا قَدْ أَعْجَبَنِي خَشِيتُ أَنْ لَا يَبْلُغَهُ أَبُو بَكْرٍ، ثُمَّ

تَكَلَّمَ أَبُو بَكْرٍ فَتَكَلَّمَ أَبْلَغَ النَّاسِ فَقَالَ فِي كَلَامِهِ نَحْنُ الْأُمَرَاءُ  
وَأَنْتُمْ الْوُزَرَاءُ. فَقَالَ حُبَابُ بْنُ الْمُنْذِرِ لَا وَاللَّهِ لَا نَفْعُ لَنَا مِنْ  
أَمِيرٍ وَمِنْكُمْ أَمِيرٌ. فَقَالَ أَبُو بَكْرٍ لَا، وَلَكِنَّا الْأُمَرَاءُ وَأَنْتُمْ  
الْوُزَرَاءُ هُمْ أَوْسَطُ الْعَرَبِ دَارًا، وَأَعَزُّهُمْ أَحْسَابًا فَبَايَعُوا عُمَرَ  
أَوْ أَبَا عُبَيْدَةَ. فَقَالَ عُمَرُ بَلْ نُبَايِعُكَ أَنْتَ، فَأَنْتَ سَيِّدُنَا  
وَحَيْرُنَا وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَخَذَ  
عُمَرُ بِيَدِهِ فَبَايَعَهُ، وَبَايَعَهُ النَّاسُ، فَقَالَ قَائِلٌ قَتَلْتُمْ سَعْدَ بْنَ  
عُبَادَةَ. فَقَالَ عُمَرُ قَتَلَهُ اللَّهُ.

Sahih al-Bukhari—Book of Companions of the Prophet

Chapter: “If I were to take Khalil ...”

Reference: Sahih al-Bukhari 3667, 3668

In-book reference : Book 62, Hadith 19

USC-MSA web (English) reference: Vol. 5, Book 57, Hadith 19

**IMPORTANT:** The principle of election of the leader was in force already in Madinah before the arrival of our beloved Prophet Muhammad ﷺ. Islam incorporates into its Shariah principles the customs of people as long as they do not oppose what Allah ﷻ has ordained.

Narrated Usama bin Zaid ؓ:

Allah’s Messenger ﷺ rode a donkey equipped with a thick cloth-covering made in Fadak and was riding behind him. He was going to pay visit to Sa’d bin Ubada in Banu Al-Harith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet ﷺ passed by a gathering in

which ‘Abdullah bin Ubai bin Salul was present, and that was before ‘Abdullah bin Ubai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering ‘Abdullah bin Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, ‘Abdullah bin Ubai covered his nose with his garment and then said, “Do not cover us with dust.” Then Allah’s Messenger ﷺ greeted them and stopped and dismounted and invited them to Allah (*i.e.* to embrace Islam) and recited to them the Holy Qur’an. On that, ‘Abdullah bin Ubai bin Salul said, “O man! There is nothing better than that what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody comes to you, relate (your tales) to him.” On that ‘Abdullah bin Rawaha said, “Yes, O Allah’s Apostle! Bring it (*i.e.* what you want to say) to us in our gathering, for we love that.” So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet ﷺ kept on quietening them till they became quiet, whereupon the Prophet rode his animal (mount) and proceeded till he entered upon Sa’d bin Ubada. The Prophet ﷺ said to Sa’d, “Did you not hear what ‘Abu Hubb said?” He meant ‘Abdullah bin Ubai. “He said so-and so.” On that Sa’d bin Ubada said, “O Allah’s Messenger ﷺ! Excuse and forgive him, for by Him Who revealed the Book to you, Allah brought **the Truth which**

was sent to you at the time when the people of this town (*i.e.* Medina) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allah opposed that (decision) through the Truth which Allah gave to you, he (*i.e.* ‘Abdullah bin Ubai) was grieved with jealousy, and that caused him to do what you have seen.” So Allah’s Messenger ﷺ excused him, for the Prophet ﷺ and his companions used to forgive the pagans and the people of Scripture as Allah had ordered them, and they used to put up with their mischief with patience. Allah ﷻ said: “And you shall certainly hear much that will grieve you from those who received the Scripture before you and from the pagans ...’ (3.186) And Allah also said: “Many of the people of the Scripture wish if they could turn you away as disbelievers after you have believed, from selfish envy...” (2.109), so the Prophet ﷺ used to stick to the principle of forgiveness for them as long as Allah ordered him to do so till Allah permitted fighting them. So when Allah’s Messenger ﷺ fought the battle of Badr and Allah ﷻ killed the nobles of Quraysh infidels through him, Ibn Ubai bin Salul and the pagans and idolaters who were with him, said, “This matter (*i.e.* Islam) has appeared (*i.e.* became victorious).” So they gave the pledge of allegiance (for embracing Islam) to Allah’s Messenger ﷺ and became Muslims.

كتاب التفسير

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي

عُرُوهُ بْنُ الزُّبَيْرِ، أَنَّ أَسَامَةَ بْنَ زَيْدٍ . رَضِيَ اللَّهُ عَنْهُمَا . أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكِبَ عَلَى حِمَارٍ عَلَى قَطِيفَةٍ فَذَكِيَّةٌ، وَأَرْدَفَ أَسَامَةَ بْنَ زَيْدٍ وَرَاءَهُ، يَعُودُ سَعْدُ بْنُ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ قَبْلَ وَقْعَةِ بَدْرٍ . قَالَ . حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أُبَيٍّ، ابْنُ سُلُوفٍ، وَذَلِكَ قَبْلَ أَنْ يُسَلِّمَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ فَإِذَا فِي الْمَجْلِسِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبْدَةُ الْأَوْثَانِ وَالْيَهُودِ وَالْمُسْلِمِينَ، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةٌ الدَّابَّةِ خَمَرَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ أَنْفَهُ بِرِدَائِهِ، ثُمَّ قَالَ لَا تُعَبِّرُوا عَلَيْنَا . فَسَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِمْ ثُمَّ وَقَفَ فَنَزَلَ فَدَعَاهُمْ إِلَى اللَّهِ، وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سُلُوفٍ أَيُّهَا الْمَرْءُ، إِنَّهُ لَا أَحْسَنَ مِمَّا تَقُولُ، إِنْ كَانَ حَقًّا، فَلَا تُؤْذِينَا بِهِ فِي مَجْلِسِنَا، ارْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ فَأَقْصُصْ عَلَيْهِ . فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ بَلَى يَا رَسُولَ اللَّهِ، فَأَعَشْنَا بِهِ فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذَلِكَ . فَاسْتَبَتِ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَنَاقَرُونَ، فَلَمْ يَزَلِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَفِّضُهُمْ حَتَّى سَكَنُوا، ثُمَّ رَكِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَابَّتَهُ فَسَارَ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ،

فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” يَا سَعْدُ أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ “. يُرِيدُ عَبْدَ اللَّهِ بْنُ أَبِي ” قَالَ كَذَا وَكَذَا ” . قَالَ سَعْدُ بْنُ عُبَادَةَ يَا رَسُولَ اللَّهِ، اعْفُ عَنْهُ وَاصْفَحْ عَنْهُ، فَوَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ، لَقَدْ جَاءَ اللَّهُ بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ، لَقَدْ اصْطَلَحَ أَهْلُ هَذِهِ الْبُحَيْرَةِ عَلَى أَنْ يُتَوَجَّهَ فَيُعَصِّبُونَهُ بِالْعَصَابَةِ، فَلَمَّا أَبَى اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ اللَّهُ شَرَقَ بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ. فَعَمَّا عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ يَعْنُونَ عَنِ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ كَمَا أَمَرَهُمُ اللَّهُ، وَيَضْرِبُونَ عَلَى الْأَذَى قَالَ اللَّهُ عَزَّ وَجَلَّ {وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا} الْآيَةِ، وَقَالَ اللَّهُ {وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ} إِلَى آخِرِ الْآيَةِ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَأَوَّلُ الْعَفْوَ مَا أَمَرَهُ اللَّهُ بِهِ، حَتَّى أَذِنَ اللَّهُ فِيهِمْ، فَلَمَّا غَزَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَدْرًا، فَقَتَلَ اللَّهُ بِهِ صَنَادِيدَ كُفَّارِ قُرَيْشٍ قَالَ ابْنُ أَبِي ابْنِ سَلُولَ، وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ، وَعَبْدَةَ الْأَوْثَانِ هَذَا أَمْرٌ قَدْ تَوَجَّهَ. فَبَايَعُوا الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى

## الإِسْلَامُ فَأَسْلَمُوا.

Sahih al-Bukhari—Prophetic Commentary on the Qur'an [Tafseer of the Prophet ﷺ]

USC-MSA web (English) reference: Vol. 6, Book 60, Hadith 89

Arabic reference: Book 65, Hadith 4566

Hakim ibn Qays ibn 'Asim ؓ reported that when his father was dying, he enjoined his sons:

“Fear Allah and **make [elect] the oldest among you your leaders**. When people make the oldest among them their leaders, they follow their fathers. When they make the youngest among them their leaders that lowers them in the sight of their peers. You must have wealth and use it well. It is an impetus for the generous and it will make you independent of critics. Beware of asking people. It is a man's last source of earning. When I die, do not wail. There was no wailing for the Messenger of Allah, may Allah bless him and grant him peace. When I die, bury me in a land where the Bakr ibn Wa'il will not know where I am buried. I used to waylay on the roads in the time of the Jahiliyyah.”

## كتاب الأَكَابِرِ

### بَابُ تَسْوِيدِ الْأَكَابِرِ

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعْتُ مُطَرِّفًا، عَنْ حَكِيمِ بْنِ قَيْسِ بْنِ عَاصِمٍ، أَنَّ أَبَاهُ أَوْصَى عِنْدَ مَوْتِهِ بَنِيهِ فَقَالَ: اتَّقُوا اللَّهَ وَسَوِّدُوا أَكْبَرَكُمْ، فَإِنَّ الْقَوْمَ إِذَا

سَوَّدُوا أَكْبَرَهُمْ خَلَفُوا أَبَاهُمْ، وَإِذَا سَوَّدُوا أَصْغَرَهُمْ أَزْرَى بِهِمْ  
 ذَلِكَ فِي أَكْفَائِهِمْ. وَعَلَيْكُمْ بِالْمَالِ وَاصْطِنَاعِهِ، فَإِنَّهُ مِنْبَهُةٌ  
 لِلْكَرِيمِ، وَيُسْتَعْنَى بِهِ عَنِ اللَّئِيمِ. وَإِيَّاكُمْ وَمَسْأَلَةَ النَّاسِ، فَإِنَّهَا  
 مِنْ آخِرِ كَسْبِ الرَّجُلِ. وَإِذَا مِتُّ فَلَا تَنُوحُوا، فَإِنَّهُ لَمْ يُنَحْ  
 عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَإِذَا مِتُّ فَادْفِنُونِي  
 بِأَرْضٍ لَا يَشْعُرُ بِدَفْنِي بَكْرُ بْنُ وَائِلٍ، فَإِنِّي كُنْتُ أُعَافِلُهُمْ فِي  
 الْجَاهِلِيَّةِ.

حكم: (الألباني) حسن

Al-Adab Al-Mufrad—Book of the Elderly

Chapter: Making the old leaders

Grade: Hasan (Al-Albani)

Reference: Al-Adab Al-Mufrad 361

In-book reference: Book 18, Hadith 9

English translation: Book 18, Hadith 361

It was narrated that Ibn ‘Umar ؓ said:

“When ‘Umar bin Khattab was appointed caliph, he addressed the people and said: ‘The Messenger of Allah permitted temporary marriage for us three times, then he forbade it. By Allah, If I hear of any married person entering a temporary marriage, I will stone him to death, unless he can bring me four witnesses who will testify that the Messenger of Allah, allowed it after he forbade it.’”

كتاب النكاح



حَدَّثَنَا مُحَمَّدُ بْنُ خَلْفٍ الْعَسْقَلَانِيُّ، حَدَّثَنَا الْفَرَيَابِيُّ، عَنْ أَبِيهِ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ، عَنْ ابْنِ عُمَرَ، قَالَ لَمَّا وَلِيَ عُمَرُ بْنُ الْخَطَّابِ خَطَبَ النَّاسَ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . أَذِنَ لَنَا فِي الْمُنْعَةِ ثَلَاثًا ثُمَّ حَرَّمَهَا وَاللَّهِ لَا أَعْلَمُ أَحَدًا تَمَتَّعَ وَهُوَ مُحْصَنٌ إِلَّا رَجَمْتُهُ بِالْحِجَارَةِ إِلَّا أَنْ يَأْتِيَنِي بِأَرْبَعَةٍ يَشْهَدُونَ أَنَّ رَسُولَ اللَّهِ أَحَلَّهَا بَعْدَ إِذْ حَرَّمَهَا .

Sunan Ibn Majah—The Chapters on Marriage

Grade: Hasan (Darussalam)

English reference: Vol. 3, Book 9, Hadith 1963

Arabic reference: Book 9, Hadith 2039

- 119 **Amir Al Mu'minin Umar ؓ did not appoint a successor but suggested six individuals as candidates for the Khalifate.**

**IMPORTANT:** Here we can see that our beloved Prophet Muhammad ﷺ and Umar ؓ did not appoint successors but instructed the Muslims to elect a representative amongst themselves.

In particular Umar had this executed in a different manner. Umar ؓ suggested six individuals whom in his opinion were the most suitable, and hence those who should decide who the next Khalifa would be.

The six persons named by Umar ؓ were:

1. Ali bin Abi Talib ؓ
2. Uthman bin Affan ؓ

3. Az-Zubair bin Al-'Awwam ؓ
4. Talha bin 'Ubaidullah ؓ
5. Sa'd bin Abi Waqqas ؓ
6. Abdur-Rahman bin 'Auf ؓ

And further clarified that his own son Abdullah bin 'Umar ؓ will be a witness to the election process but will not be a candidate.

In this Hadith collection Umar ؓ also states that Abu Bakr Siddiq ؓ appointed a successor. It should be noted that Umar ؓ himself is the successor of Abu Bakr Siddiq ؓ. In point (156) we show how Abu Bakr Siddiq ؓ was delegated by the Shura to appoint the Khalifa—this being the reason why Umar ؓ stated that Abu Bakr Siddiq ؓ 'appointed his successor'. The reality of the situation was that the Shurah elected the Khalifa by the means of delegation to Abu Bakr ؓ.

In regards to the election of the successor of Umar ؓ—Uthman bin Affan ؓ—the last Hadith describes how Abdur-Rahman bin 'Auf ؓ was delegated by the six individuals proposed by Umar ؓ, and how he decided upon Uthman ؓ as the Khalifa. The whole of the community agreed on the person elected.

Ma'dan b. Talha ؓ reported:

'Umar b. Khattab ؓ, delivered the Friday sermon and he made a mention of the Messenger of Allah ﷺ and Abu Bakr ؓ. He (further) said: **I saw in a dream that a cock pecked**

**me twice, and I perceive that my death is near.** Some people have suggested me to appoint my successor. And Allah would not destroy His religion. His caliphate and that with which He sent His Apostle ﷺ **If death approaches me soon, the (issue) of Caliphate (would be decided) by the consent of these six men with whom the Messenger of Allah ﷺ remained well pleased till his death.** And I know fully well that some people would blame me that I killed with these very hands of mine some persons who apparently professed (Islam). And if they do this (blame me) they are the enemies of Allah, and are non-believers and have gone astray. And I leave not after me anything which to my mind seems more important than Kalala [The rules of inheritance for a deceased person has no parents or descendants]. And I never turned towards the Messenger of Allah ﷺ (for guidance) more often than this Kalala, and he (the Holy Prophet) was not annoyed with me on any other (issue) than this: (And he was so perturbed) that he struck his fingers on my chest and said: Does this verse, that is at the end of Surat al-Nisa', which was revealed in the hot season not suffice you? And if I live longer I would decide this (problem so clearly) that one who reads the Qur'an, or one who does not read it, would be able to take (correct), decisions (under its light). He ('Umar) further said: Allah! I call You witness on these governors of lands, that I sent them to (the peoples of these lands) so that they should administer justice amongst them, teach them their religion and the Sunnah of the Messenger

of Allah ﷺ, and distribute amongst them the spoils of war and refer to me that which they find difficult to perform. O people, you eat 'these two plants and these are onions and garlic. and I find them nothing but repugnant for I saw that when the Messenger of Allah ﷺ sensed the odor of these two from a person in a mosque, he was made to go to al-Baqi'. So he who eats it should (make its odor) die by cooking it well.

### كتاب المساجد ومواضع الصلاة

باب نهى من أكل ثومًا أو بصلاً أو كُرّاً أو نحوها عن حضور المسجد

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، خَطَبَ يَوْمَ الْجُمُعَةِ فَذَكَرَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ أَبَا بَكْرٍ قَالَ إِنِّي رَأَيْتُ كَأَنَّ دِيكَمَا نَقَرْنِي ثَلَاثَ نَقَرَاتٍ وَإِنِّي لَا أُرَاهُ إِلَّا حُضُورَ أَجَلِي وَإِنَّ أَقْوَامًا يَأْمُرُونِي أَنْ أَسْتَخْلِفَ وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُضَيِّعَ دِينَهُ وَلَا خِلَافَتَهُ وَلَا الَّذِي بَعَثَ بِهِ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنْ عَجَلْ بِي أَمْرٌ فَالْخِلَافَةُ شُورَى بَيْنَ هَؤُلَاءِ السَّنَةِ الَّذِينَ تُؤَيِّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُمْ رَاضٍ وَإِنِّي قَدْ عَلِمْتُ أَنَّ أَقْوَامًا يَطْعُنُونَ فِي هَذَا الْأَمْرِ أَنَا ضَرَنْتُهُمْ بِيَدِي هَذِهِ عَلَى الْإِسْلَامِ فَإِنْ فَعَلُوا ذَلِكَ فَأُولَئِكَ أَعْدَاءُ اللَّهِ الْكَفَرَةُ الضَّلَالُ ثُمَّ إِنِّي لَا أَدْعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكَلَالَةِ مَا رَاجَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ

عليه وسلم في شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَالَةِ وَمَا أَعْلَظَ لِي فِي شَيْءٍ مَا  
 أَعْلَظَ لِي فِيهِ حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي فَقَالَ ” يَا عُمَرُ أَلَا  
 تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النَّسَاءِ “ . وَإِنِّي إِنْ أَعِشَ  
 أَقْضِ فِيهَا بِقَضِيَّةٍ يَقْضِي بِهَا مَنْ يَفْرَأُ الْقُرْآنَ وَمَنْ لَا يَفْرَأُ الْقُرْآنَ ثُمَّ  
 قَالَ اللَّهُمَّ إِنِّي أَشْهَدُكَ عَلَى أَمْرَاءِ الْأَنْصَارِ وَإِنِّي إِنَّمَا بَعَثْتُهُمْ عَلَيْهِمْ  
 لِيَعْدِلُوا عَلَيْهِمْ وَلِيُعَلِّمُوا النَّاسَ دِينَهُمْ وَسُنَّةَ نَبِيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ وَيَقْسِمُوا فِيهِمْ فَيَنْتَهُمَ وَيَرْفَعُوا إِلَى مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ  
 ثُمَّ إِنَّكُمْ أَتَيْتُمُ النَّاسَ تَأْكُلُونَ شَجَرَتَيْنِ لَا أَرَاهُمَا إِلَّا خَيْشَتَيْنِ هَذَا  
 الْبَصَلُ وَالثُّومُ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَجَدَ  
 رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَيْعِ فَمَنْ أَكَلَهُمَا  
 فَلَيْمَ كِتَابَ الْمَسَاجِدِ وَمَوَاضِعِ الصَّلَاةِ

باب نَهْيِ مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا أَوْ كُرْثَانًا أَوْ نَحْوَهَا عَنْ حُضُورِ  
 الْمَسْجِدِ

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا  
 قَتَادَةُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، أَنَّ عُمَرَ  
 بْنَ الْخَطَّابِ، خَطَبَ يَوْمَ الْجُمُعَةِ فَذَكَرَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 وَذَكَرَ أَبَا بَكْرٍ قَالَ إِنِّي رَأَيْتُكَ كَأَنَّ دِيكَمَا تَقْرَبُنِي ثَلَاثَ نَفَرَاتٍ وَإِنِّي لَا  
 أَرَاهُ إِلَّا حُضُورَ أَحَبِّ لِي وَإِنَّ أَقْوَامًا يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ وَإِنَّ اللَّهَ لَمْ  
 يَكُنْ لِيُضَيِّعْ دِينَهُ وَلَا خِلَافَتَهُ وَلَا الَّذِي بَعَثَ بِهِ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ فَإِنْ عَجَلَ بِي أَمْرٌ فَالْخِلَافَةُ شُورَى بَيْنَ هَؤُلَاءِ السَّنَةِ الَّذِينَ تُؤَيِّ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُمْ رَاضٍ وَإِنِّي قَدْ عَلِمْتُ أَنَّ أَقْوَامًا يَطْعُونُ فِي هَذَا الْأَمْرِ أَنَا ضَرْتُهُمْ يَدَيَّ هَذِهِ عَلَى الْإِسْلَامِ فَإِنْ فَعَلُوا ذَلِكَ فَأُولَئِكَ أَعْدَاءُ اللَّهِ الْكَفَرَةُ الضَّلَالُ ثُمَّ إِنِّي لَا أَدْعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكَلَالَةِ مَا رَاجَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلَالَةِ وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي فَقَالَ “ يَا عُمَرُ أَلَا تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النَّسَاءِ “. وَإِنِّي إِنْ أَعِشَ أَفْضِلُ فِيهَا بِقَضِيَّةٍ يَقْضِي بِهَا مَنْ يَفْرَأُ الْقُرْآنَ وَمَنْ لَا يَفْرَأُ الْقُرْآنَ ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَشْهَدُكَ عَلَى أُمَرَاءِ الْأَمْصَارِ وَإِنِّي إِنَّمَا بَعَثْتُهُمْ عَلَيْهِمْ لِيَعْدِلُوا عَلَيْهِمْ وَلِيَعْلَمُوا النَّاسَ دِينَهُمْ وَسُنَّةَ نَبِيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقْسِمُوا فِيهِمْ فَيَتَّخِذُوا إِلَيَّْ مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ شَجَرَتَيْنِ لَا أَرَاهُمَا إِلَّا خَيْشَتَيْنِ هَذَا الْبَصَلُ وَالثُّومَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبُقْعِ فَمَنْ أَكَلَهُمَا فَلَيْمَتْهُمَا طَبَخًا .

تُهُمَا طَبَخًا .

Sahih Muslim—The Book of Mosques and Places of Prayer

Chapter: Prohibiting one who has eaten garlic, onions, or leeks, and other things that have an offensive odor from coming to the masjid, until that smell has gone away, and such a person should be expelled from the masjid

Reference: Sahih Muslim 567 a

In-book reference: Book 5, Hadith 96

USC-MSA web (English) reference: Book 4, Hadith 1151

Narrated ‘Abdullah bin ‘Umar ﷺ:

It was said to ‘Umar ﷺ, “Will you appoint your successor?”

‘Umar said, **“If I appoint a Caliph (as my successor) it is true that somebody who was better than I (i.e., Abu Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allah’s Messenger ﷺ) did so.”** On this, the people praised him.

‘Umar said, “People are of two kinds: Either one who is keen to take over the Caliphate or one who is afraid of assuming such a responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution I won’t bear the burden of the caliphate in my death as I do in my life.”

كتاب الأحكام

باب الإسْتِخْلَافِ

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، أَخْبَرَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ قِيلَ لِعُمَرَ أَلَا تَسْتَخْلِفُ قَالَ إِنْ أَسْتَخْلِفْتُ فَقَدْ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي أَبُو بَكْرٍ، وَإِنْ أَتْرَكْتُ فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْتُمْ عَلَيْهِ فَقَالَ رَاغِبٌ رَاهِبٌ، وَدِدْتُ أَنِّي نَجُوتُ مِنْهَا كَفَافًا لَا لِي وَلَا عَلَى لَا أَتَحْمِلُهَا حَيًّا وَمَيِّتًا.

Sahih al-Bukhari—Book of Judgments (Ahkaam)

Judgments (Ahkaam)

Chapter: The appointment of a caliph

Reference: Sahih al-Bukhari 7218

In-book reference: Book 93, Hadith 78

USC-MSA web (English) reference: Vol. 9, Book 89, Hadith 325

Narrated Ibn 'Umar ؓ:

**'Umar ؓ said: I shall not appoint a successor, for the Messenger of Allah ﷺ did not appoint a successor.** If I appoint a successor (I can do so), for Abu Bakr had appointed a successor. (He Ibn 'Umar) said: 'I swear by Allah, he did not mention (anyone) but the Messenger of Allah ﷺ and Abu Bakr. So I learnt he would not equate anyone with the Messenger of Allah ﷺ, for he did not appoint any successor'.

كتاب الخراج والإمارة والفىء

باب فِي الْخَلِيفَةِ يَسْتَخْلِفُ

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، وَسَلَمَةُ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ عُمَرُ إِنِّي إِنْ لَا أَسْتَخْلِفُ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَسْتَخْلِفْ وَإِنْ أَسْتَخْلِفُ فَإِنَّ أَبَا بَكْرٍ قَدْ اسْتَخْلَفَ . قَالَ فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ فَعَلِمْتُ أَنَّهُ لَا يَعْدِلُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدًا وَأَنَّهُ غَيْرُ مُسْتَخْلِفٍ .

حكم : (الألباني) صحيح



Sunan Abi Dawud—Book of Tribute, Spoils, and Rulership (Kitab Al-Kharaj, Wal-Fai' Wal-Imarah)—Hadith

Chapter: Regarding the Appointment of the Khalifa

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 2939

In-book reference: Book 20, Hadith 12

English translation: Book 19, Hadith 2933

Salim bin 'Abdullah ﷺ narrated from his father who said:

“It was said to 'Umar bin Al-Khattab ﷺ: 'Perhaps you should endorse your successor.' He said: 'If I appoint a successor, then indeed Abu Bakr ﷺ appointed a successor. And if I do not appoint a successor, **the Messenger of Allah ﷺ did not appoint a successor**'.”

كتاب الفتن عن رسول الله صلى الله عليه وسلم

باب مَا جَاءَ فِي الْخِلَافَةِ

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ  
الرُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ قِيلَ  
لِعُمَرَ بْنِ الْخَطَّابِ لَوْ اسْتَخْلَفْتَ قَالَ إِنْ اسْتَخْلَفْتُ فَقَدْ  
اسْتَخْلَفَ أَبُو بَكْرٍ وَإِنْ لَمْ اسْتَخْلَفْ لَمْ يَسْتَخْلَفْ رَسُولُ اللَّهِ  
صلى الله عليه وسلم . قَالَ أَبُو عِيسَى وَفِي الْحَدِيثِ قِصَّةٌ  
طَوِيلَةٌ . وَهَذَا حَدِيثٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ  
عُمَرَ .

Jami' at-Tirmidhi—Chapters on Al-Fitan

Chapter: What Has Been Related About Al-Khilafa

Grade: Sahih (Darussalam)

Reference: Jami' at-Tirmidhi 2225

In-book reference: Book 33, Hadith 68

English translation: Vol. 4, Book 7, Hadith 2225

It has been narrated on the authority of 'Abdullah b. 'Umar ؓ who said:

I was present with my father [Umar ؓ] when he was wounded. People praised him and said: May God give you a noble recompense! He said: I am hopeful (of God's mercy) as well as afraid (of His wrath) **People said: Appoint anyone as your successor.** He said: Should I carry the burden of conducting your affairs in my life as well as in my death? (So far as Caliphate is concerned) I wish I could acquit myself (before the Almighty) in a way that there is neither anything to my credit nor anything to my discredit. **If I would appoint my successor, (I would because) one better than me did so [He meant Abu Bakr ؓ]. If I would leave you alone, (I would do so because) one better than me, i.e. the Messenger of Allah ﷺ, did so [Prophet Muhammad ﷺ did not appoint a successor].** 'Abdullah says: When he mentioned the Messenger of Allah ﷺ I understood that he would not appoint anyone as Caliph.

كتاب الإمامة

باب الإستخلاف وتركه

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ  
هَشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، قَالَ حَضَرْتُ أَبِي

حِينَ أُصِيبَ فَأَثْنُوا عَلَيْهِ وَقَالُوا جَزَاكَ اللَّهُ خَيْرًا . فَقَالَ  
 رَاغِبٌ وَرَاهِبٌ قَالُوا اسْتَخْلِفْ فَقَالَ أَتَحْمِلُ أَمْرَكُمْ حَيًّا  
 وَمَيِّتًا لَوَدِدْتُ أَنَّ حَظِّي مِنْهَا الْكَفَافُ لَا عَلَى وَلَا لِي فَإِنْ  
 اسْتَخْلِفْتُ فَقَدْ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي - يَعْنِي أَبَا  
 بَكْرٍ - وَإِنْ أَتْرَكْتُكُمْ فَقَدْ تَرَكْتُكُمْ مَنْ هُوَ خَيْرٌ مِنِّي  
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ عَبْدُ اللَّهِ فَعَرَفْتُ أَنَّهُ  
 حِينَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرُ مُسْتَخْلِفٍ .

Sahih Muslim—The Book on Government

Chapter: Appointing a successor or not doing so

Reference: Sahih Muslim 1823 a

In-book reference: Book 33, Hadith 13

USC-MSA web (English) reference: Book 20, Hadith 4485

It has been reported on the authority of Ibn ‘Umar ؓ who said:

I entered the apartment of (my sister) Hafsa. She said: Do you know that your father is not going to nominate his successor? I said: He won't do that (*i.e.* he would nominate). She said: He is going to do that. The narrator said: I took an oath that I will talk to him about the matter. I kept quiet until the next morning, still I did not talk to him, and I felt as if I were carrying, a mountain on my right hand. At last I came to him and entered his apartment. (Seeing me) he began to ask me about the condition of the people, and I informed him (about them). Then I said to him: I heard something from the people and took an oath that I will communicate it to you. They

presume that you are not going to nominate a successor. If a grazer of camels and sheep that you had appointed comes back to you leaving the cattle, you will (certainly) think that the cattle are lost. To look after the people is more serious and grave. (The dying Caliph) was moved at my words. He bent his head in a thoughtful mood for some time and raised it to me and said: God will doubtlessly protect His religion. **If I do not nominate a successor (I have a precedent before me), for the Messenger of Allah ﷺ did not nominate his successor. And if I nominate one (I have a precedent), for Abu Bakr did nominate.** The narrator (Ibn Umar) said: By God, when he mentioned the Messenger of Allah ﷺ and Abu Bakr, I (at once) understood that he would not place anyone at a par with the Messenger of Allah ﷺ and would not nominate anyone.

كتاب الإمامة

باب الإستخلاف وتركه

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، وَالْفَافِطُ، مُتَقَارِبَةً قَالَ إِسْحَاقُ وَعَبْدُ أَخْبَرَنَا وَقَالَ الْآخَرَانِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، - أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمٌ، عَنِ ابْنِ عُمَرَ، قَالَ دَخَلْتُ عَلَى حَفْصَةَ فَقَالَتْ أَعْلِمْتَ أَنَّ أَبَاكَ غَيْرُ

مُسْتَخْلِفٍ قَالَ قُلْتُ مَا كَانَ لِيَفْعَلَ . قَالَتْ إِنَّهُ فَاعِلٌ . قَالَ  
فَحَلَفْتُ أَنِّي أَكَلَّمُهُ فِي ذَلِكَ فَسَكَتُ حَتَّى غَدَوْتُ وَلَمْ  
أَكَلَّمُهُ - قَالَ - فَكُنْتُ كَأَنَّمَا أَحْمِلُ بِيَمِينِي جَبَلًا حَتَّى  
رَجَعْتُ فَدَخَلْتُ عَلَيْهِ فَسَأَلَنِي عَنْ حَالِ النَّاسِ وَأَنَا أَخْبِرُهُ  
- قَالَ - ثُمَّ قُلْتُ لَهُ إِنِّي سَمِعْتُ النَّاسَ يَقُولُونَ مَقَالَةً  
فَأَلَيْتُ أَنْ أَقُولَهَا لَكَ زَعَمُوا أَنَّكَ غَيْرُ مُسْتَخْلِفٍ وَإِنَّهُ لَوْ  
كَانَ لَكَ رَاعِي إِبِلٍ أَوْ رَاعِي غَنَمٍ ثُمَّ جَاءَكَ وَتَرَكَهَا رَأَيْتَ أَنْ  
قَدْ ضَيَّعَ فِرْعَايَةَ النَّاسِ أَشَدُّ قَالَ فَوَافَقَهُ قَوْلِي فَوَضَعَ رَأْسَهُ  
سَاعَةً ثُمَّ رَفَعَهُ إِلَيَّ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْفَظُ دِينَهُ وَإِنِّي  
لَإِنْ لَا أَسْتَخْلِفُ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ  
يَسْتَخْلِفُ وَإِنْ أَسْتَخْلِفُ فَإِنَّ أَبَا بَكْرٍ قَدْ اسْتَخْلَفَ . قَالَ  
فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ ذَكَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَأَبَا بَكْرٍ فَعَلِمْتُ أَنَّهُ لَمْ يَكُنْ لِيَعْدِلَ بِرَسُولِ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدًا وَأَنَّهُ غَيْرُ مُسْتَخْلِفٍ .

Sahih Muslim—The Book on Government

Chapter: Appointing a successor or not doing so

Reference: Sahih Muslim 1823 b

In-book reference: Book 33, Hadith 14

USC-MSA web (English) reference: Book 20, Hadith 4486

Narrated ‘Amr bin Maimun ؓ:

I saw ‘Umar bin Al-Khattab ؓ a few days before he was

stabbed in Medina. He was standing with Hudhaifa bin Al-Yaman ﷺ and ‘Uthman bin Hunaif ﷺ to whom he said, “What have you done? Do you think that you have imposed more taxation on the land (of As-Swad *i.e.* ‘Iraq) than it can bear?” They replied, “We have imposed on it what it can bear because of its great yield.” ‘Umar ﷺ again said, “Check whether you have imposed on the land what it cannot bear.” They said, “No, (we haven’t).” ‘Umar added, “If Allah should keep me alive I will let the widows of Iraq need no men to support them after me.” But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between me and him (*i.e.* ‘Umar) except ‘Abdullah bin ‘Abbas ﷺ. Whenever ‘Umar ﷺ passed between the two rows, he would say, “Stand in straight lines.” When he saw no defect (in the rows), he would go forward and start the prayer with Takbir. He would recite Surat Yusuf or An-Nahl or the like in the first rak’ah so that the people may have the time to join the prayer. As soon as he said Takbir, I heard him saying, “The dog has killed or eaten me,” at the time he (*i.e.* the murderer) stabbed him. A non-Arab infidel proceeded on carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realizing that he had been captured, the non-Arab infidel killed himself, ‘Umar held the hand of ‘Abdur-Rahman bin ‘Auf and let him lead the prayer. Those who

were standing by the side of ‘Umar saw what I saw, but the people who were in the other parts of the Mosque did not see anything, but they lost the voice of ‘Umar and they were saying, “*Subhan Allah! Subhan Allah!*” (*i.e.* Glorified be Allah).” ‘Abdur-Rahman bin ‘Auf ﷺ led the people a short prayer. When they finished the prayer, ‘Umar said, “O Ibn ‘Abbas ﷺ! Find out who attacked me.” Ibn ‘Abbas ﷺ kept on looking here and there for a short time and came to say. “The slave of Al Mughira ﷺ.” On that ‘Umar said, “The craftsman?” Ibn ‘Abbas said, “Yes.” ‘Umar said, “May Allah curse him. I did not treat him unjustly. All the Praises are for Allah who has not caused me to die at the hand of a man who claims himself to be a Muslim. No doubt, you and your father (Abbas) used to love to have more non-Arab infidels in Medina.” Al-Abbas had the greatest number of slaves. Ibn ‘Abbas said to ‘Umar. “If you wish, we will do.” He meant, “If you wish we will kill them.” ‘Umar said, “You are mistaken (for you can’t kill them) after they have spoken your language, prayed towards your Qiblah, and performed Hajj like yours.” Then ‘Umar ﷺ was carried to his house, and we went along with him, and the people were as if they had never suffered a calamity before. Some said, “Do not worry (he will be alright soon).” Some said, “We are afraid (that he will die).” Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realized that he would die. We went to

him, and the people came, praising him. A young man came saying, "O chief of the believers! Receive the glad tidings from Allah to you due to your company with Allah's Messenger ﷺ and your superiority in Islam which you know. Then you became the ruler (*i.e.* Caliph) and you ruled with justice and finally you have been martyred." 'Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything." When the young man turned back to leave, his clothes seemed to be touching the ground. 'Umar said, "Call the young man back to me." (When he came back) 'Umar said, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the Punishment of your Lord." 'Umar further said, "O 'Abdullah bin 'Umar ؓ! See how much I am in debt to others." When the debt was checked, it amounted to approximately eighty-six thousand. 'Umar said, "If the property of 'Umar's family covers the debt, then pay the debt thereof; otherwise request it from Bani 'Adi bin Ka'b, and if that too is not sufficient, ask for it from Quraysh tribe, and do not ask for it from anyone else, and pay this debt on my behalf." 'Umar ؓ then said (to 'Abdullah), "Go to 'Aisha ؓ (the mother of the believers) and say: "Umar is paying his salutation to you. But don't say: 'The chief of the believers,' because today I am not the chief of the believers. And say: "Umar bin Al-Khattab ؓ asks the permission to be buried with his two companions (*i.e.* the Prophet ﷺ, and Abu Bakr ؓ)." 'Abdullah ؓ greeted 'Aisha



ﷺ and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, “Umar bin Al-Khattab ﷺ is paying his salutations to you, and asks the permission to be buried with his two companions.” She said, “I had the idea of having this place for myself, but today I prefer ‘Umar ﷺ to myself.” When he returned it was said (to ‘Umar), “Abdullah bin ‘Umar has come.” ‘Umar said, “Make me sit up.” Somebody supported him against his body and ‘Umar asked (‘Abdullah), “What news do you have?” He said, “O chief of the believers! It is as you wish. She has given the permission.” ‘Umar ﷺ said, “Praise be to Allah, there was nothing more important to me than this. So when I die, take me, and greet ‘Aisha ﷺ and say: “Umar bin Al-Khattab asks the permission (to be buried with the Prophet ﷺ), and if she gives the permission, bury me there, and if she refuses, then take me to the grave-yard of the Muslims.” Then Hafsa ﷺ (the mother of the believers) came with many other women walking with her. When we saw her, we went away. She went in (to ‘Umar) and wept there for some time. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to ‘Umar), **“O chief of the believers! Appoint a successor.”** ‘Umar said, **“I do not find anyone more suitable for the job than the following persons or group whom Allah’s Messenger ﷺ had been pleased with before he died.”** Then ‘Umar mentioned ‘Ali ﷺ, ‘Uthman ﷺ, Az Zubair ﷺ, Talha ﷺ,

Sa'd ﷺ and 'Abdur-Rahman (bin 'Auf) ﷺ and said, "Abdullah bin 'Umar ﷺ will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sa'd becomes the ruler, it will be alright; otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of disability or dishonesty." 'Umar added, "I recommend that my successor takes care of the early emigrants; to know their rights and protect their honor and sacred things. I also recommend that he be kind to the Ansar who had lived in Medina before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrong-doers, and I recommend that he should do good to all the people of the towns (Al-Ansar), as they are the protectors of Islam and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the 'Arab Bedouin, as they are the origin of the 'Arabs and the material of Islam. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allah's and His Apostle's protectees (*i.e.* Dhimmis) to fulfill their contracts and to fight for them and not to overburden them with what is beyond their ability." So when 'Umar ﷺ expired, we carried him out and set out walking. 'Abdullah bin 'Umar

ﷺ greeted ('Aisha ﷺ) and said, "'Umar bin Al-Khattab ﷺ asks for the permission." 'Aisha ﷺ said, "Bring him in." He was brought in and buried beside his two companions. When he was buried, the group (recommended by 'Umar) held a meeting. Then 'Abdur-Rahman ﷺ said, "Reduce the candidates for rulership to three of you." Az-Zubair ﷺ said, "I give up my right to 'Ali ﷺ." Talha ﷺ said, "I give up my right to 'Uthman ﷺ," Sa'd, 'I give up my right to 'Abdur-Rahman bin 'Auf ﷺ.'" 'Abdur-Rahman ﷺ then said (to 'Uthman and 'Ali), "Now which of you is willing to give up his right of candidacy to that he may choose the better of the (remaining) two, bearing in mind that Allah and Islam will be his witnesses." So both the sheiks (*i.e.* 'Uthman and 'Ali) kept silent. 'Abdur-Rahman said, "Will you both leave this matter to me, and I take Allah as my Witness that I will not choose but the better of you?" They said, "Yes." So 'Abdur-Rahman took the hand of one of them (*i.e.* 'Ali) and said, "You are related to Allah's Messenger ﷺ and one of the earliest Muslims as you know well. So I ask you by Allah to promise that if I select you as a ruler you will do justice, and if I select 'Uthman as a ruler you will listen to him and obey him." Then he took the other (*i.e.* 'Uthman) aside and said the same to him. When 'Abdur-Rahman secured (their agreement to) this covenant, he said, "O 'Uthman! Raise your hand." So he (*i.e.* 'Abdur-Rahman) gave him (*i.e.* 'Uthman) the solemn pledge, and then 'Ali gave him the pledge of allegiance and

then all the (Medina) people gave him the pledge of allegiance.

كتاب فضائل أصحاب النبي صلى الله عليه وسلم  
 بَابُ قِصَّةِ الْبَيْعَةِ، وَالْإِتِّفَاقِ عَلَى عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ  
 وَفِيهِ مَقْتُلُ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا  
 حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو  
 بْنِ مَيْمُونٍ، قَالَ رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ . رَضِيَ اللَّهُ عَنْهُ . قَبْلَ أَنْ  
 يُصَابَ بِأَيَّامٍ بِالْمَدِينَةِ وَقَفَ عَلَى حُذَيْفَةَ بْنِ الْيَمَانِ وَعُثْمَانَ بْنِ  
 حُنَيْفٍ، قَالَ كَيْفَ فَعَلْتُمَا أَتَخَافَانِ أَنْ تَكُونَا قَدْ حَمَلْتُمَا الْأَرْضَ مَا لَا  
 تُطِيقُ قَالَا حَمَلْنَاهَا أَمْرًا هِيَ لَهُ مُطِيقَةٌ، مَا فِيهَا كَبِيرٌ فَضَلَّ . قَالَ انْظُرَا  
 أَنْ تَكُونَا حَمَلْتُمَا الْأَرْضَ مَا لَا تُطِيقُ، قَالَ قَالَا لَا . فَقَالَ عُمَرُ لَيْنِ  
 سَلَّمَنِي اللَّهُ لِأَدَعَنَّ أَرَامِلَ أَهْلِ الْعِرَاقِ لَا يَخْتَجِعْنَ إِلَى رَجُلٍ بَعْدِي أَبَدًا .  
 قَالَ فَمَا أَتَتْ عَلَيْهِ إِلَّا رَابِعَةٌ حَتَّى أُصِيبَ . قَالَ إِنِّي لَقَائِمٌ مَا بَيْنِي  
 وَبَيْنَهُ إِلَّا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ غَدَاةً أُصِيبَ، وَكَانَ إِذَا مَرَّ بَيْنَ الصَّغِيرِ  
 قَالَ اسْتَوْوَا . حَتَّى إِذَا لَمْ يَرَ فِيهِمْ خَلًّا تَقَدَّمَ فَكَبَّرَ، وَرَبَّمَا قَرَأَ سُورَةَ  
 يُوسُفَ، أَوْ النَّحْلَ، أَوْ نَحْوَ ذَلِكَ، فِي الرَّكْعَةِ الْأُولَى حَتَّى يَجْتَمِعَ النَّاسُ،  
 فَمَا هُوَ إِلَّا أَنْ كَبَّرَ فَسَمِعْتُهُ يَقُولُ قَتَلَنِي . أَوْ أَكَلَنِي . الْكَلْبُ . حِينَ  
 طَعَنَهُ، فَطَارَ الْعِلْجُ بِسَكِينٍ ذَاتِ طَرَفَيْنِ لَا يُمِيزُ عَلَى أَحَدٍ يَمِينًا وَلَا  
 شِمَالًا إِلَّا طَعَنَهُ حَتَّى طَعَنَ ثَلَاثَةَ عَشَرَ رَجُلًا، مَاتَ مِنْهُمْ سَبْعَةٌ، فَلَمَّا  
 رَأَى ذَلِكَ رَجُلٌ مِنَ الْمُسْلِمِينَ، طَرَحَ عَلَيْهِ بُرْئُسًا، فَلَمَّا ظَنَّ الْعِلْجُ أَنَّهُ

مَأْخُودٌ نَحَرَ نَفْسَهُ، وَتَنَاوَلَ عُمَرُ يَدَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَدَّمَهُ،  
فَمَنْ يَلِي عُمَرَ فَقَدْ رَأَى الَّذِي أَرَى، وَأَمَّا نَوَاحِي الْمَسْجِدِ فَإِنَّهُمْ لَا  
يَذَرُونَ غَيْرَ أَنَّهُمْ قَدْ فَقَدُوا صَوْتَ عُمَرَ وَهُمْ يَقُولُونَ سُبْحَانَ اللَّهِ  
سُبْحَانَ اللَّهِ. فَصَلَّى بِهِمْ عَبْدُ الرَّحْمَنِ صَلَاةً خَفِيفَةً، فَلَمَّا انْصَرَفُوا.  
قَالَ يَا ابْنَ عَبَّاسٍ، انْظُرْ مَنْ قَتَلَنِي. فَجَالَ سَاعَةً، ثُمَّ جَاءَ، فَقَالَ  
غُلَامٌ الْمُغِيرَةِ. قَالَ الصَّنْعُ قَالَ نَعَمْ. قَالَ قَاتَلَهُ اللَّهُ لَقَدْ أَمَرْتُ بِهِ  
مَعْرُوفًا، الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْ مِنِّي بِيَدِ رَجُلٍ يَدْعِي الْإِسْلَامَ، قَدْ  
كُنْتُ أَنْتَ وَأَبُوكَ تُحِبَّانِ أَنْ تَكْثُرَ الْعُلُوجُ بِالْمَدِينَةِ وَكَانَ {الْعَبَّاسُ}  
أَكْثَرُهُمْ رَفِيقًا. فَقَالَ إِنْ شِئْتَ فَعَلْتُ. أَيْ إِنْ شِئْتَ قَتَلْنَا. قَالَ  
كَذَبْتَ، بَعْدَ مَا تَكَلَّمُوا بِلِسَانِكُمْ، وَصَلَّوْا قِيَلَتْكُمْ وَحَجُّوا حَجَّكُمْ  
فَاحْتُمِلْ إِلَى بَيْتِهِ فَانْطَلَقْنَا مَعَهُ، وَكَانَ النَّاسُ لَمْ تُصِبْهُمْ مُصِيبَةٌ قَبْلَ  
يَوْمِنِذٍ، فَقَائِلٌ يَقُولُ لَا بَأْسَ. وَقَائِلٌ يَقُولُ أَخَافُ عَلَيْهِ، فَأُتِيَ بِنَيْذٍ  
فَشَرِبَهُ فَخَرَجَ مِنْ جَوْفِهِ، ثُمَّ أُتِيَ بِلَبَنِ فَشَرِبَهُ فَخَرَجَ مِنْ جُرْحِهِ، فَعَلِمُوا  
أَنَّهُ مَيِّتٌ، فَدَخَلْنَا عَلَيْهِ، وَجَاءَ النَّاسُ يُثْنُونَ عَلَيْهِ، وَجَاءَ رَجُلٌ شَابٌّ،  
فَقَالَ أَبَشِّرْ يَا أَمِيرَ الْمُؤْمِنِينَ بِبُشْرَى اللَّهِ لَكَ مِنْ صُحْبَةِ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدِمَ فِي الْإِسْلَامِ مَا قَدْ عَلِمْتَ، ثُمَّ وَلِيَتْ  
فَعَدَلْتُ، ثُمَّ شَهَادَةٌ. قَالَ وَدِدْتُ أَنَّ ذَلِكَ كِفَافٌ لَا عَلَيَّ وَلَا لِي.  
فَلَمَّا أَدْبَرَ، إِذَا إِزَارُهُ يَمَسُّ الْأَرْضَ. قَالَ رُدُّوْا عَلَيَّ الْغُلَامَ قَالَ ابْنُ أَخِي  
ارْزُقْ نَوْبَكَ، فَإِنَّهُ أَبْقَى لِنَوْبِكَ وَأَتَقَى لِرَبِّكَ، يَا عَبْدَ اللَّهِ بْنَ عُمَرَ انْظُرْ  
مَا عَلَيَّ مِنَ الدِّينِ. فَحَسَبُوهُ فَوَجَدُوهُ سِتَّةَ وَثَمَانِينَ أَلْفًا أَوْ نَحْوَهُ، قَالَ

إِنَّ وَفَى لَهُ مَالُ آلِ عُمَرَ، فَأَدَّهِ مِنْ أَمْوَالِهِمْ، وَإِلَّا فَسَلَّ فِي بَنِي عَدِيٍّ  
 بْنِ كَعْبٍ، فَإِنْ لَمْ تَفِ أَمْوَالُهُمْ فَسَلَّ فِي قُرَيْشٍ، وَلَا تَعُدُّهُمْ إِلَى  
 غَيْرِهِمْ، فَأَدَّ عَنِّي هَذَا الْمَالَ، انْطَلِقْ إِلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ فَقُلْ يَقْرَأُ  
 عَلَيْكَ عُمَرُ السَّلَامَ. وَلَا تَقُلْ أَمِيرُ الْمُؤْمِنِينَ. فَإِنِّي لَسْتُ الْيَوْمَ  
 لِلْمُؤْمِنِينَ أَمِيرًا، وَقُلْ يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ أَنْ يُدْفَنَ مَعَ صَاحِبَيْهِ.  
 فَسَلَّمَ وَاسْتَأْذَنَ، ثُمَّ دَخَلَ عَلَيْهَا، فَوَجَدَهَا قَاعِدَةً تَبْكِي فَقَالَ يَقْرَأُ  
 عَلَيْكَ عُمَرُ بْنُ الْخَطَّابِ السَّلَامَ وَيَسْتَأْذِنُ أَنْ يُدْفَنَ مَعَ صَاحِبَيْهِ.  
 فَقَالَتْ كُنْتُ أُرِيدُهُ لِنَفْسِي، وَلَأَوْثَرَنَ بِهِ الْيَوْمَ عَلَى نَفْسِي. فَلَمَّا أَقْبَلَ  
 قِيلَ هَذَا عَبْدُ اللَّهِ بْنُ عُمَرَ قَدْ جَاءَ. قَالَ ارْجِعُونِي، فَأَسْنَدَهُ رَجُلٌ إِلَيْهِ،  
 فَقَالَ مَا لَدَيْكَ قَالَ الَّذِي تُحِبُّ يَا أَمِيرَ الْمُؤْمِنِينَ أَذِنْتَ. قَالَ الْحَمْدُ  
 لِلَّهِ، مَا كَانَ مِنْ شَيْءٍ أَهَمُّ إِلَيَّ مِنْ ذَلِكَ، فَإِذَا أَنَا قَضَيْتُ فَاخْلُونِي ثُمَّ  
 سَلَّمَ فَقُلْ يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ، فَإِنْ أَذِنْتَ لِي فَأَدْخِلُونِي، وَإِنْ  
 رَدَّنِي رُدُّونِي إِلَى مَقَابِرِ الْمُسْلِمِينَ. وَجَاءَتْ أُمُّ الْمُؤْمِنِينَ حَفْصَةُ  
 وَالنِّسَاءُ تَسِيرُ مَعَهَا، فَلَمَّا رَأَيْنَاهَا قُفْنَا، فَوَلَّجَتْ عَلَيْهِ فَبَكَتْ عِنْدَهُ  
 سَاعَةً، وَاسْتَأْذَنَ الرَّجَالُ، فَوَلَّجَتْ دَاخِلًا هُمْ، فَسَمِعْنَا بُكَاءَهَا مِنْ  
 الدَّاحِلِ. فَقَالُوا أَوْصِ يَا أَمِيرَ الْمُؤْمِنِينَ اسْتَخْلِفْ. قَالَ مَا أَجِدُ أَحَقَّ  
 بِهَذَا الْأَمْرِ مِنْ هَؤُلَاءِ النَّفَرِ أَوْ الرَّهْطِ الَّذِينَ تُؤَيِّ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُمْ رَاضٍ. فَسَمِيَ عَلِيًّا وَعُثْمَانُ وَالزُّبَيْرُ وَطَلْحَةُ  
 وَسَعْدٌ وَعَبْدُ الرَّحْمَنِ وَقَالَ يَشْهَدُكُمْ عَبْدُ اللَّهِ بْنُ عُمَرَ وَلَيْسَ لَهُ مِنْ  
 الْأَمْرِ شَيْءٌ. كَهَيْئَةِ التَّعْزِيَةِ لَهُ. فَإِنْ أَصَابَتْ الْإِمْرَةُ سَعْدًا فَهُوَ ذَاكَ،

وَالَّا فَلَيْسَتَعْنِ بِهِ أَئِيْكُمْ مَا أُمِّرَ، فَإِنِّي لَمْ أَعْزِلْهُ عَنْ عَجْزٍ وَلَا خِيَانَةٍ وَقَالَ أَوْصِي الْخَلِيفَةَ مِنْ بَعْدِي بِالْمُهَاجِرِينَ الْأَوَّلِينَ أَنْ يَعْرِفَ هُمْ حَقَّهُمْ، وَيَحْفَظَ هُمْ حُرْمَتَهُمْ، وَأَوْصِيهِ بِالْأَنْصَارِ خَيْرًا، الَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ، أَنْ يُقْبَلَ مِنْ مُحْسِنِهِمْ، وَأَنْ يُعْفَى عَنْ مُسِيئَتِهِمْ، وَأَوْصِيهِ بِأَهْلِ الْأَمْصَارِ خَيْرًا فَإِنَّهُمْ رِذَاءُ الْإِسْلَامِ، وَجُبَاهُ الْمَالِ، وَغَيْظُ الْعَدُوِّ، وَأَنْ لَا يُؤْخَذَ مِنْهُمْ إِلَّا فَضْلُهُمْ عَنْ رِضَاهُمْ، وَأَوْصِيهِ بِالْأَعْرَابِ خَيْرًا، فَإِنَّهُمْ أَصْلُ الْعَرَبِ وَمَادَّةُ الْإِسْلَامِ أَنْ يُؤْخَذَ مِنْ حَوَاشِي أَمْوَالِهِمْ وَتُرَدَّ عَلَى فُقَرَائِهِمْ، وَأَوْصِيهِ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُوفَى لَهُمْ بِعَهْدِهِمْ، وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ، وَلَا يُكَلَّفُوا إِلَّا طَاقَتُهُمْ. فَلَمَّا قُبِضَ خَرَجْنَا بِهِ فَأَنْطَلَقْنَا نَمْشِي فَسَلَّمَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ. قَالَتْ أَدْخِلُوهُ. فَأَدْخَلَ، فَوَضَعَ هُنَالِكَ مَعَ صَاحِبِيهِ، فَلَمَّا فُرِغَ مِنْ دَفْنِهِ اجْتَمَعَ هَؤُلَاءِ الرَّهْطُ، فَقَالَ عَبْدُ الرَّحْمَنِ اجْعَلُوا أَمْرَكُمْ إِلَى ثَلَاثَةِ مِنْكُمْ. فَقَالَ الزُّبَيْرُ قَدْ جَعَلْتُ أَمْرِي إِلَى عَلِيٍّ. فَقَالَ طَلْحَةُ قَدْ جَعَلْتُ أَمْرِي إِلَى عُثْمَانَ. وَقَالَ سَعْدُ قَدْ جَعَلْتُ أَمْرِي إِلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ. فَقَالَ عَبْدُ الرَّحْمَنِ أَيُّكُمْ تَبَرَّأَ مِنْ هَذَا الْأَمْرِ فَجَعَلْهُ إِلَيْهِ، وَاللَّهُ عَلَيْهِ وَالْإِسْلَامُ لَيَنْظُرَنَّ أَفْضَلَهُمْ فِي نَفْسِهِ. فَأُسْكِتَ الشَّيْخَانِ، فَقَالَ عَبْدُ الرَّحْمَنِ أَفْتَجْعَلُونَهُ إِلَيَّ، وَاللَّهُ عَلَيَّ أَنْ لَا أَلُو عَنْ أَفْضَلِكُمْ قَالَا نَعَمْ، فَأَخَذَ بِيَدِ أَحَدِهِمَا فَقَالَ لَكَ قَرَابَةٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْقَدَمُ فِي الْإِسْلَامِ مَا قَدْ عَلِمْتَ، فَاللَّهُ عَلَيْكَ

لَئِنْ أَمَرْتُكَ لَتَعْدِلَنَّ، وَلَئِنْ أَمَرْتُ عُثْمَانَ لَتَسْمَعَنَّ وَتَطِيعَنَّ. ثُمَّ خَلَا بِالْآخِرِ فَقَالَ لَهُ مِثْلَ ذَلِكَ، فَلَمَّا أَخَذَ الْمِيثَاقَ قَالَ ارْفَعْ يَدَكَ يَا عُثْمَانُ. فَبَايَعَهُ، فَبَايَعَ لَهُ عَلِيٌّ، وَوَلَّحَ أَهْلُ الدَّارِ فَبَايَعُوهُ.

Sahih al-Bukhari—Book of Companions of the Prophet

Chapter: Bai'a (pledge) of 'Uthman bin Affan ؓ as a caliph

Reference: Sahih al-Bukhari 3700

In-book reference: Book 62, Hadith 51

USC-MSA web (English) reference: Vol. 5, Book 57, Hadith 50

## 120 Uthman ؓ did not appoint a successor.

**IMPORTANT:** In this Hadith we see that Uthman ؓ asked the people who was their candidate for the Khalifa post. He then made a reference to the character of the candidate in a positive way. Combined with the Hadith in point (117) and (118) we conclude that Uthman ؓ:

1. Did not appoint a Khalifa after him.
2. Was following the Shariah and expected the people to designate a candidate for the position of Khalifa.

Narrated Marwan bin Al-Hakam ؓ:

'Uthman bin 'Affan ؓ was afflicted with severe nose-bleeding in the year when such illness was prevalent and that prevented him from performing Hajj, and (because of it) he made his will. A man from Quraysh came to him and said, "Appoint your successor." **'Uthman asked, "Did the people name him? (i.e. the candidate for the position of Khalifa)** the man said, "Yes." 'Uthman asked, "Who is that?" The man remained silent. Another man came to



‘Uthman and I think it was Al-Harith. He also said, “Appoint your successor.” ‘Uthman asked, “Did the people name him?” The man replied “Yes.” ‘Uthman said, “Who is that?” The man remained silent. ‘Uthman said, “Perhaps they have mentioned Az-Zubair?” The man said, “Yes.” ‘Uthman said, “By Him in Whose Hands my life is, he is the best of them as I know, and the dearest of them to Allah’s Messenger ﷺ.”

كتاب فضائل أصحاب النبي صلى الله عليه وسلم

باب مناقب الزبير بن العوام

قَالَ ابْنُ عَبَّاسٍ هُوَ حَوَارِيُّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمُمَيِّ  
الْحَوَارِيُّونَ لِبَيَاضِ ثِيَابِهِمْ.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ  
عُرْوَةَ، عَنْ أَبِيهِ، قَالَ أَخْبَرَنِي مَرْوَانُ بْنُ الْحَكَمِ، قَالَ  
أَصَابَ عُثْمَانَ بْنُ عَفَّانَ رُعَافٌ شَدِيدٌ سَنَةَ الرُّعَافِ، حَتَّى  
حَبَسَهُ عَنِ الْحَجِّ وَأَوْصَى، فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ قُرَيْشٍ قَالَ  
اسْتَخْلِفْ. قَالَ وَقَالُوا قَالَ نَعَمْ. قَالَ وَمَنْ فَسَكَتَ، فَدَخَلَ  
عَلَيْهِ رَجُلٌ آخَرٌ - أَحْسَبُهُ الْحَارِثَ - فَقَالَ اسْتَخْلِفْ. فَقَالَ  
عُثْمَانُ وَقَالُوا فَقَالَ نَعَمْ. قَالَ وَمَنْ هُوَ فَسَكَتَ قَالَ فَلَعَلَّهُمْ  
قَالُوا الزُّبَيْرُ قَالَ نَعَمْ. قَالَ أَمَا وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ لَخَيْرُهُمْ

مَا عَلِمْتُ، وَإِنْ كَانَ لَأَحَبَّهُمْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Sahih al-Bukhari—Book of Companions of the Prophet

Chapter: The merits of Az-Zubair bin Al-'Awwam ؓ

Reference: Sahih al-Bukhari 3717

In-book reference: Book 62, Hadith 66

USC-MSA web (English) reference: Vol. 5, Book 57, Hadith 63

Narrated Marwan bin Al-Hakam ؓ:

While I was with 'Uthman ؓ, a man came to him and said, "Appoint your successor." 'Uthman said, "Has such successor been named?" He replied, "Yes, Az-Zubair." 'Uthman said, thrice, "By Allah! Indeed you know that he is the best of you."

كتاب فضائل أصحاب النبي صلى الله عليه وسلم  
باب مناقب الزبير بن العوام  
قَالَ ابْنُ عَبَّاسٍ هُوَ حَوَارِيُّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَنَمِّي  
الْحَوَارِيُّونَ لِبَيَاضِ ثِيَابِهِمْ.  
حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ،  
أَخْبَرَنِي أَبِي، سَمِعْتُ مَرْوَانَ، كُنْتُ عِنْدَ عُثْمَانَ، أَتَاهُ رَجُلٌ  
فَقَالَ اسْتَخْلِفْ. قَالَ وَقِيلَ ذَاكَ قَالَ نَعَمْ، الزُّبَيْرُ. قَالَ أَمَا  
وَاللَّهِ إِنَّكُمْ لَتَعْلَمُونَ أَنَّهُ خَيْرُكُمْ. ثَلَاثًا.

Sahih al-Bukhari—Book of Companions of the Prophet

Chapter: The merits of Az-Zubair bin Al-'Awwam ؓ

Reference: Sahih al-Bukhari 3718

In-book reference: Book 62, Hadith 67

USC-MSA web (English) reference: Vol. 5, Book 57, Hadith 64

**121 Prophet Muhammad ﷺ did not appoint Imam Ali ؑ as his successor to the Khalifa post.**

**IMPORTANT:** In this set of Hadith we find that our beloved Prophet Muhammad ﷺ did not appoint Imam Ali ؑ as his successor to the Khalifa post. Further we find that Ayesha ؓ was not keen in having her father as the Imam of the Muslims, to the point that she was chastised by our beloved Prophet Muhammad ﷺ for insisting that Abu Bakr Siddiq ؓ did not lead the Muslims in prayers.

For those who still doubt the facts, if we put aside all of the Hadith, and we only focus on the Quran Majid, we will find that Allah ﷻ has not made any statement designating the Khalifa post for Imam Ali ؑ or any of the people of Ahl Bayt ؑ for that matter. The Khalifa is always elected.

The concrete proof is in the Quran Majid where Allah ﷻ clearly responds to Prophet Ibrahim's ؑ request to make his progeny leaders.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ



*And (remember) when his Lord tried Abraham with (His)*

*commands, and he fulfilled them, He [Allah ﷻ] said: Lo! I have appointed thee a **leader** for mankind. (Abraham) said: **And of my offspring (will there be leaders)?** He [Allah ﷻ] said: **My covenant includes not wrong-doers.***

Surat Al-Baqarah (The Cow) [2:124]

That is, some of Prophet Ibrahim's progeny will be good and some not, hence the request could not be fulfilled to make all of his progeny leaders in the land.

The same rule applies to the family of our beloved Prophet Muhammad ﷺ. For this reason the Khalifa post has never been made by Allah ﷻ exclusively for the people of Ahl Bayt.

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا

تَجِدُ لِسُنَّتِنَا تَحْوِيلًا

*(This was Our) way with the messengers We sent before thee: thou wilt find no change in Our ways.*

Surat Al-'Isrā' (The Night Journey) [17:77]

And Allah ﷻ knows best.

It was narrated that Aswad ؓ said:

**"They said in 'Aisha's ؓ presence that 'Ali ؓ was appointed (by the Prophet ﷺ before he died), and she said: 'When was he appointed? He (the Prophet ﷺ) was resting against my bosom, or in my lap, and he called for a**

basin, then **he became limp in my lap and died, and I did not realize it. So when did he ﷺ appoint him?"**

كتاب الجنائز

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُثَيْبٍ، عَنْ  
ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ ذَكَرُوا عِنْدَ عَائِشَةَ  
أَنَّ عَلِيًّا كَانَ وَصِيًّا . فَقَالَتْ مَتَى أَوْصَى إِلَيْهِ فَلَقَدْ كُنْتُ  
مُسْنِدَتُهُ إِلَى صَدْرِي - أَوْ إِلَى حِجْرِي فَدَعَا بِطَسْتٍ فَلَقَدْ  
انْحَنَتْ فِي حِجْرِي فَمَاتَ وَمَا شَعَرْتُ بِهِ فَمَتَى أَوْصَى . صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ .

Sunan Ibn Majah—Chapters Regarding Funerals

Grade: Sahih (Darussalam)

English reference: Vol. 1, Book 6, Hadith 1626

Arabic reference: Book 6, Hadith 1694

It was narrated that ‘Aishah ﷺ said:

“They say that the Prophet ﷺ made a will for ‘Ali ﷺ, [1]  
but he called for a basin in which to urinate, then **he went  
flaccid suddenly (and died), so how could he leave a  
will?!**” The Shaikh said: Azhar (one of the narrators) is Ibn  
Sa’d As-Samman. [1] Meaning, appointing him as the  
Khalifa.

كتاب الطهارة

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ أَنْبَأَنَا أَزْهَرُ، أَنْبَأَنَا ابْنُ عَوْنٍ، عَنْ

إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ يَقُولُونَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصَى إِلَى عَلِيٍّ لَقَدْ دَعَا بِالطَّسْتِ لِيَبُولَ فِيهَا فَأُخْتِثَتْ نَفْسُهُ وَمَا أَشْعُرُ فَإِلَى مَنْ أَوْصَى قَالَ الشَّيْخُ أَزْهَرُ هُوَ ابْنُ سَعْدٍ السَّمَّانُ .

Sunan an-Nasa'i—The Book of Purification

Grade: Sahih (Darussalam)

Arabic/English book reference: Vol. 1, Book 1, and Hadith 33

Narrated Al-Aswad ؓ:

It was mentioned in the presence of 'Aisha that the Prophet ﷺ had appointed 'Ali ؓ as successor by will. Thereupon she said, "Who said so? I saw the Prophet ﷺ, while **I was supporting him against my chest**. He asked for a tray, and **then fell on one side and expired**, and I did not feel it. **So how (do the people say) he appointed 'Ali as his successor?**"

كتاب المغازی

بَابُ مَرَضِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَفَاتِهِ  
وَقَوْلِ اللَّهِ تَعَالَى: {إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ} ثُمَّ إِنَّكُمْ يَوْمَ  
الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، أَخْبَرَنَا أَزْهَرُ، أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ  
إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ ذُكِرَ عِنْدَ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ أَوْصَى إِلَى عَلِيٍّ، فَقَالَتْ مَنْ قَالَ لَقَدْ رَأَيْتُ النَّبِيَّ

صلى الله عليه وسلم وَإِنِّي لَمُسْنِدُهُ إِلَى صَدْرِي، فَدَعَا  
بِالطَّسْتِ فَأَنَحْنَتْ فَمَاتَ، فَمَا شَعَرْتُ، فَكَيْفَ أَوْصَى إِلَى  
عَلِيٍّ

Sahih al-Bukhari—Book of Military Expeditions led by the Prophet ﷺ  
(Al-Maghaazi)

Chapter: The sickness of the Prophet ﷺ and his death

Reference: Sahih al-Bukhari 4459

In-book reference: Book 64, Hadith 475

USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 736

Saalin bin ‘Ubayd ؓ, a Companion narrates:

“Rasulullah ﷺ became unconscious (many times) during his (last) illness. When he became conscious he would ask: ‘Is it already time for salah?’ When they replied yes, he would say: ‘Instruct Bilal to call out the adhan, and instruct Abu Bakr to lead the *salah*’. This happened a few times. (He said this because he was too ill to go to the masjid. Abu Bakr ؓ was naturally soft-natured. Many a time he would weep easily. ‘Ayesha ؓ knew her father’s relationship with Rasulullah ﷺ and that he would not be able to withstand the absence of Rasulullah ﷺ. Therefore **Ayesha ؓ made a request. ‘My father has a soft heart. If he is going to stand on your place and lead the salah, he will begin to weep, and will not be able to lead the salah. Therefore, request someone else to lead the salah’.** In this manner after Ayesha ؓ had made several requests. Rasulullah ﷺ replied: ‘Do you wish to become of those women in the incident of Yusuf ؑ. Instruct

### Abu Bakr to lead the salah’.

[The ‘ulama have given their opinions on the saying of Rasulullah ﷺ that. ‘You are like the women of Yusuf ﷺ’. The first is that by you Ayesha ؓ is meant, and by women only Zulaykha is meant. The plural is used as a mark of respect. According to this saying. (a.) The example is given of stressing on talking of things that are of no value, like Zulaykha stressed Yusuf ﷺ to do something which was unadvisable and improper. In the same manner you are stressing on a thing which is out of place and incorrect. (b.) just as Zulaykha invited those women who tormented her, outwardly it was an invitation, but the actual reason was that they see the handsomeness and beauty of Yusuf ﷺ and will excuse this wickedness of hers. In the same manner Ayesha ؓ outwardly said this that Abu Bakr ؓ is soft-natured. He will not be able to stand on your place (in *salah*), but she had this in mind, as mentioned by her on another occasion that: “What made me repeat this to Rasulullah ﷺ, was that according to me the people would never like such a person, who stands on the place of Rasulullah ﷺ, and will think of him as unlucky and unfortunate”.

The second explanation is that by ‘you’, Ayesha ؓ and Hafsa ؓ are meant, and by the women of Yusuf ﷺ, those women are meant who were invited by Zulaykha. According to this saying too, the following is said: (a) The example is given on useless talk that both ‘Ayesha ؓ and Hafsa ؓ were stressing something that was improper. In some narrations it is also mentioned that Hafsa ؓ stressed on the same thing. (b.) This similarity is to



show and stress on a thing that is not in the heart. ‘Ayesha ؓ had in mind, that if the people see Abu Bakr ؓ standing on the place of Rasulullah ﷺ, they will begin to have evil thoughts of Abu Bakr ؓ being very unfortunate and unlucky. She also persuaded Hafsa ؓ, the daughter of ‘Umar ؓ to think alike and side with her, and that Hafsa ؓ may feel the greatness for her father Umar ؓ, and may also fancy that he would fulfil the position of a successor. Therefore Rasulullah ﷺ described to her the similitude of the women of Yusuf ؑ. They outwardly declared their approval of Zulaykha’s behaviour with Yusuf ؑ, but secretly each one tried to attract Yusuf ؑ towards themselves. Some of the ‘ulama have given other reasons too. Since this is a lengthy hadith, the commentary is being mentioned briefly here. The translation of the remaining portion of this hadith will be mentioned later, where necessary. An explanation is also given. In some narrations it has also been mentioned that Rasulullah ﷺ said that Allah ﷻ and the Muslims would not accept anyone else besides Abu Bakr ؓ.

Carrying out the instructions of Rasulullah ﷺ, Abu Bakr ؓ led the salah. (He performed seventeen salah till the death of Rasulullah ﷺ. This incident which is mentioned above began on a Thursday evening. On Thursday the illness of Rasulullah ﷺ became worse. All this took place at the time of Isha on Friday night (Thursday night in common usage). From this salah onwards Abu Bakr ؓ began leading the prayers. Rasulullah ﷺ passed away on a Monday just before midday. Therefore the total number of salah led by Abu Bakr ؓ till the death of Rasulullah ﷺ is seventeen prayers, which Abu Bakr ؓ

performed continuously. According to this humble servant the illness of Rasulullah ﷺ had begun long before this, hence Abu Bakr ؓ had led the salah on a number of occasions.] Once during the illness, Rasulullah ﷺ felt a bit well during the time of salah. He asked if there was anyone who could support him till the masjid, Barirah and another person offered themselves, held him by his mubarak hands and took him to the masjid. Abu Bakr ؓ sensing the arrival of Rasulullah ﷺ, thought of moving back. Rasulullah ﷺ signaled him to remain there. Abu Bakr ؓ completed the salah. After that Rasulullah ﷺ passed away. (He passed away on a Monday).

It is apparent what difficulties and hardships the Sahabah ؓ experienced at this time, also bearing in mind the mischief of the munafiqeen (hypocrites) and enemies. The upkeep and safeguarding of the garden that Rasulullah ﷺ nurtured for twenty three years. Together with all this the passing away of the blessed and noble personality of Rasulullah ﷺ, who was so beloved, for whom the Sahabah ؓ had sacrificed their homes, family and relatives. On this morning it seemed that he was recovering, actually he was sustaining it and not recovering. After the death of Rasulullah ﷺ the news spread quickly, but many people could not believe it. Therefore, 'Umar (a respected and strong hearted person with all the virtues, courage, tolerance *etc.* could not bear it, and in this state unsheathed his sword and stood up and) began saying, "I swear by Allah that Rasulullah ﷺ has not passed away. The person saying Rasulullah ﷺ had passed away. I will sever that person's head with my sword". He (Saalim) said, the people were ummis (unlettered-

they did read or write), nor was there a Nabi among them before this, therefore all those present kept silent. They (the Sahabah) said to Saalim go to the companion of Rasulullah ﷺ and call him.

(He is the only one that will bring the boat to shore at this stormy period. Abu Bakr ؓ after seeing that Rasulullah ﷺ was feeling better had taken leave from Rasulullah ﷺ to go and visit his family which was about the distance of a mile away). I went to Abu Bakr ؓ in the state of shock and tears were flowing from my eyes. At that time he was in the masjid. Upon seeing my state asked: ‘Did Rasulullah ﷺ pass away? I conveyed the news to him and also said to him that ‘Umar had said, if he heard anyone saying Rasulullah ﷺ has died, he would cut off that person’s head with that sword of his. Abu Bakr said, “Let’s go”. I went with him. He reached the house while the people were gathering around Rasulullah ﷺ. He said: ‘O people, make way for me’. The people made way for him. He gave a deep look at the mubaarak face of Rasulullah ﷺ and kissed his forehead, then recited this ayah:

“Lo! Thou will die, and lo! They will die...”—Surah Zumar, 30.

Then they (Sahabah ؓ) asked: ‘O Companion (Abu Bakr ؓ) of Rasulullah ﷺ has Rasulullah ﷺ really passed away?’ He replied: ‘Yes’. Now they accepted. (After that they asked him other questions, because in every question there was a peculiarity.) They said: ‘O Companion of Rasulullah ﷺ, should Janaza salah be performed for Rasulullah?’ He replied: ‘Yes’. They said: ‘And

how?’ He said: ‘A group at a time enter the room and perform the Janaza salah individually without Jama’ah, and return. In this manner all will perform this salah’. They (the Sahabah) asked. ‘O Companion of Rasulallah ﷺ shall Rasulallah ﷺ be buried?’ He replied: ‘Yes’ they inquired: ‘Where?’ He replied: ‘At the spot where Allah had taken his ruh. Verily Allah ﷻ has not taken his ruh but at a venerated place’. They (Sahabah) knew he said the truth (and became satisfied with all the answers). Thereafter he instructed the family of his (Rasulullah ﷺ’s) father to carry out the tajheez and takfeen.

(‘Ali ﷺ, Fadl bin ‘Abbaas ﷺ, Usama ﷺ and Shaqraan ﷺ, the slave of Rasulallah ﷺ carried out the tajheez and takfeen.)

(And to safeguard Islam and keep away differences and controversies, he suggested a person should be chosen, and all matters referred to him. In one narration it is stated that when ‘Umar ﷺ unsheathed his sword and was saying, “The one who says that Rasulallah ﷺ has passed away, I will cut off his head”. Abu Bakr ﷺ cautioned him and delivered a khutba wherein he recited the ayah of the Quran:

“Muhammad is but a messenger, messengers (the like of whom) have passed away before him...”—Surah Ale ‘Imran, 144.

Thereafter he said the one who worshipped Muhammad ﷺ should know that Rasulallah ﷺ had passed away, the one who worships Allah, let him know that Allah is living and will live forever. When the people heard Abu Bakr ﷺ delivering the khutba, they all attentively turned their attention towards the

mimbar. In a narration it is stated, that Abu Bakr ﷺ said in this khutba, it is now necessary to choose a person who shall keep up and guard the deen. Every person should give his view.) The Muhajirin got together and discussed the matter. They said: 'Let's go to our brothers from among the Ansar and include them in this matter. The Ansar said: 'we shall have an amir, and the Muhajirin, shall have an amir (Upon that Abu Bakr ﷺ narrated the saying of Rasulullah ﷺ that the Amirs are from the Quraysh) 'Umar ibn Khattab ﷺ said: 'Who is that person who in one instance possesses these three virtues Whom Allah ﷻ has mentioned Quran thus:

“(1) the second of two; when they two were in the cave,  
(2) when he said unto his comrade: Grieve not. (3) Lo!  
Allah is with us...”—Surah Taubah 40.

Also other virtues. These three should also be such that they are of the highest order: (1.) To have unity and a close relationship with Rasulullah ﷺ and have assisted him when he was alone. (2.) Allah ﷻ addresses him as the Companion of Rasulullah ﷺ. (3) Be in the company of Allah, as Rasulullah ﷺ has said to him that 'Allah is with us'. At that time both Rasulullah ﷺ and Abu Bakr ﷺ were there, regarding which Rasulullah ﷺ said: 'Allah is with us.' 'Umar ﷺ said: 'You say, who are these two persons that are mentioned in the ayah. How great are these two personalities?' *i.e.* Who can be a greater personality than Rasulullah Sallallahu Alayhi Wasallam and Abu Bakr ﷺ? Besides this they discussed other matters too, which have been mentioned in the narrations. In one hadith it is stated 'Umar ﷺ

said: ‘O Ansar, do you know that Rasulallah ﷺ instructed Abu Bakr to stand on his musalla (place of prayer)? During the time of his illness he instructed Abu Bakr to lead the prayers? Who amongst you has the heart to remove such a person from the imaamah, whom Rasulallah ﷺ appointed as an Imam’. The Ansar said: ‘We seek refuge in Allah. We cannot by pass Abu Bakr’

Thereafter ‘Umar ؓ offered him his hand and made Bay’ah (allegiance). All the people (present at Saqifah whole heartedly and with eagerness) also made Bay’ah on the hands of Abu Bakr ؓ.

-باب ماجاء في وفاة رسول الله صلى الله عليه وسلم  
 حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ نُبَيْطٍ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدَ، عَنْ نُبَيْطِ بْنِ شَرِيطٍ، عَنْ سَالِمِ بْنِ عُبَيْدٍ، وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: أُغْمِيَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي مَرَضِهِ فَأَفَاقَ، فَقَالَ: حَضَرَتِ الصَّلَاةُ؟ فَقَالُوا: نَعَمْ فَقَالَ: مُرُوا بِلَا لَا فليُؤَدِّنْ، وَمُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ لِلنَّاسِ أَوْ قَالَ: بِالنَّاسِ، قَالَ: ثُمَّ أُغْمِيَ عَلَيْهِ، فَأَفَاقَ، فَقَالَ: حَضَرَتِ الصَّلَاةُ؟ فَقَالُوا: نَعَمْ فَقَالَ: مُرُوا بِلَا لَا فليُؤَدِّنْ، وَمُرُوا أَبَا بَكْرٍ فليُصَلِّ بِالنَّاسِ، فَقَالَتْ عَائِشَةُ: إِنَّ أَبِي رَجُلٌ أَسِيفٌ، إِذَا قَامَ

ذَلِكَ الْمَقَامَ بَكَى فَلَا يَسْتَطِيعُ، فَلَوْ أَمَرْتَ غَيْرَهُ، قَالَ: ثُمَّ  
 أَعْمِي عَلَيْهِ فَأَفَاقَ فَقَالَ: مُرُوا بِبِلَالٍ فَلْيُؤَدِّنْ، وَمُرُوا أَبَا بَكْرٍ  
 فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكَ صَوَاحِبُ أَوْ صَوَاحِبَاتُ يُوسُفَ، قَالَ:  
 فَأَمَرَ بِبِلَالٍ فَأَدَّنَ، وَأَمَرَ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ، ثُمَّ إِنَّ رَسُولَ  
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَجَدَ خِفَّةً، فَقَالَ: انظُرُوا لِي مَنْ  
 أَتَكِي عَلَيْهِ، فَجَاءَتْ بَرِيرَةُ، وَرَجُلٌ آخَرُ، فَاتَّكَأَ عَلَيْهِمَا فَلَمَّا  
 رَأَاهُ أَبُو بَكْرٍ ذَهَبَ لِيُنْكَصَ فَأَوْمَأَ إِلَيْهِ أَنْ يَنْتَبَ مَكَانَهُ، حَتَّى  
 قَضَى أَبُو بَكْرٍ صَلَاتَهُ.

ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُبِضَ، فَقَالَ عُمَرُ:  
 وَاللَّهِ لَا أَسْمَعُ أَحَدًا يَذْكُرُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
 قُبِضَ إِلَّا ضَرْبَتُهُ بِسَيْفِي هَذَا، قَالَ: وَكَانَ النَّاسُ أُمِّيِينَ لَمْ يَكُنْ  
 فِيهِمْ نَبِيٌّ قَبْلَهُ، فَأَمْسَكَ النَّاسُ، فَقَالُوا: يَا سَالِمُ، انْطَلِقْ إِلَى  
 صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَادْعُهُ، فَأَتَيْتُ أَبَا  
 بَكْرٍ وَهُوَ فِي الْمَسْجِدِ فَأَتَيْتُهُ أَبْكِي دَهْشًا، فَلَمَّا رَأَنِي، قَالَ:  
 أَقْبِضْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قُلْتُ: إِنَّ عُمَرَ،  
 يَقُولُ: لَا أَسْمَعُ أَحَدًا يَذْكُرُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 قُبِضَ إِلَّا ضَرْبَتُهُ بِسَيْفِي هَذَا، فَقَالَ لِي: انْطَلِقْ، فَاَنْطَلَقْتُ  
 مَعَهُ، فَجَاءَ هُوَ وَالنَّاسُ قَدْ دَخَلُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ

عليه وسلم، فَقَالَ: يَا أَيُّهَا النَّاسُ، أَفْرِجُوا لِي، فَأَفْرَجُوا لَهُ  
فَجَاءَ حَتَّى أَكَبَّ عَلَيْهِ وَمَسَّهُ، فَقَالَ: إِنَّكَ مَيِّتٌ وَإِنَّهُمْ  
مَيِّتُونَ، ثُمَّ قَالُوا: يَا صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
أَقْبِضْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ، فَعَلِمُوا أَنَّ  
قَدْ صَدَقَ، قَالُوا: يَا صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
أَبْصَلَّى عَلَى رَسُولِ اللَّهِ؟ قَالَ: نَعَمْ، قَالُوا: وَكَيْفَ؟ قَالَ:  
يَدْخُلُ قَوْمٌ فَيُكَبِّرُونَ وَيُصَلُّونَ، وَيَدْعُونَ، ثُمَّ يَخْرُجُونَ، ثُمَّ  
يَدْخُلُ قَوْمٌ فَيُكَبِّرُونَ وَيُصَلُّونَ وَيَدْعُونَ، ثُمَّ يَخْرُجُونَ، حَتَّى  
يَدْخُلَ النَّاسُ، قَالُوا: يَا صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
أَيَذْفُقُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ،  
قَالُوا: أَيْنَ؟ قَالَ: فِي الْمَكَانِ الَّذِي قَبِضَ اللَّهُ فِيهِ رُوحَهُ، فَإِنَّ  
اللَّهَ لَمْ يَقْبِضْ رُوحَهُ إِلَّا فِي مَكَانٍ طَيِّبٍ فَعَلِمُوا أَنَّ قَدْ صَدَقَ،  
ثُمَّ أَمَرَهُمْ أَنْ يَغْسِلَهُ بَنُو أَبِيهِ، وَاجْتَمَعَ الْمُهَاجِرُونَ يَتَشَاوَرُونَ،  
فَقَالُوا: انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا مِنَ الْأَنْصَارِ نُدْخِلْهُمْ مَعَنَا فِي  
هَذَا الْأَمْرِ، فَقَالَتِ الْأَنْصَارُ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَقَالَ عُمَرُ  
بْنُ الْخَطَّابِ: مَنْ لَهُ مِثْلُ هَذِهِ الثَّلَاثِ ثَانِي اثْنَيْنِ إِذْ هُمَا فِي  
الْعَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا مِنْهُمَا؟ قَالَ: ثُمَّ  
بَسَطَ يَدَهُ فَبَايَعَهُ وَبَايَعَهُ النَّاسُ بَيْعَةً حَسَنَةً جَمِيلَةً.



Shama'il Muhammadiyah—The Death of Rasoolullah

English reference : Book 53, Hadith 379

Arabic reference: Book 54, Hadith 396

## 122 Individuals cannot presents themselves as a candidate for leadership.

**IMPORTANT:** Note that in the event described in the Hadith below, at no time any individual presents themselves as a candidate for leadership. In all cases people designate someone else as a candidate.

Narrated 'Aisha ﷺ [the wife of the Prophet ﷺ]:

Allah's Messenger ﷺ died while Abu Bakr ﷺ was at a place called As-Sunah (Al-'Aliya). 'Umar ﷺ stood up and said, "By Allah! Allah's Messenger ﷺ is not dead!" 'Umar (later on) said, "By Allah! Nothing occurred to my mind except that." He said, "Verily! Allah will resurrect him and he will cut the hands and legs of some men." Then Abu Bakr came and uncovered the face of Allah's Messenger ﷺ, kissed him and said, "Let my mother and father be sacrificed for you, [O Allah's Messenger ﷺ], you are good in life and in death. By Allah in Whose Hands my life is, Allah ﷻ will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abu Bakr spoke, 'Umar sat down. Abu Bakr praised and glorified Allah and said, No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is alive and shall never die." Then he recited Allah's statement: "(O Muhammad) Verily you will die, and they also will die." (39.30) He also recited: "Muhammad is no

more than an Apostle; and indeed many Apostles have passed away, before him, if he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allah and Allah will give reward to those who are grateful.” (3.144)

The people wept loudly, and the Ansar were assembled with Sad bin ‘Ubada in the shed of Bani Saida. They said (to the emigrants). “There should be one ‘Amir from us and one from you.” Then Abu Bakr, Umar bin Al-Khattab and Abu ‘Baida bin Al-Jarrah went to them. ‘Umar wanted to speak but Abu Bakr stopped him. ‘Umar later on used to say, “By Allah, I intended only to say something that appealed to me and I was afraid that Abu Bakr would not speak so well. Then Abu Bakr spoke and his speech was very eloquent. He said in his statement, “We are the rulers and you (Ansar) are the ministers (*i.e.* advisers),” Hubab bin Al-Mundhir said, “No, by Allah we won’t accept this. But there must be a ruler from us and a ruler from you.” Abu Bakr said, “No, we will be the rulers and you will be the ministers, for they (*i.e.* Quraysh) are the best family amongst the ‘Arabs and of best origin. So **you should elect** either ‘Umar or Abu ‘Ubaida bin Al-Jarrah as your ruler.” **‘Umar said (to Abu Bakr), “No but we elect you,** for you are our chief and the best amongst us and the most beloved of all of us to Allah’s Messenger ﷺ.” So ‘Umar took Abu Bakr’s hand and gave the pledge of allegiance and the people too gave the pledge of allegiance to Abu Bakr. Someone said, “You have killed Sad bin Ubada.” ‘Umar

said, "Allah has killed him."

كتاب فضائل أصحاب النبي صلى الله عليه وسلم  
باب قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَوْ كُنْتُ مُتَّخِذًا  
خَلِيلًا" قَالَهُ أَبُو سَعِيدٍ

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ  
هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ . رَضِيَ اللَّهُ  
عنها . زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ مَاتَ وَأَبُو بَكْرٍ بِالسُّنْحِ . قَالَ إِسْمَاعِيلُ يَعْنِي  
بِالْعَالِيَةِ . فَقَامَ عُمَرُ يَقُولُ وَاللَّهِ مَا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ . قَالَتْ وَقَالَ عُمَرُ وَاللَّهِ مَا كَانَ يَقَعُ فِي نَفْسِي إِلَّا  
ذَاكَ وَلَيَعْتَنَّهُ اللَّهُ فَلَيَقُطَعَ أَيْدِي رِجَالٍ وَأَرْجُلُهُمْ . فَجَاءَ أَبُو  
بَكْرٍ فَكَشَفَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَبَّلَهُ قَالَ  
بِأَيِّ أَنْتَ وَأُمِّي طُبْتَ حَيًّا وَمَيِّتًا، وَالَّذِي نَفْسِي بِيَدِهِ لَا  
يُذِيقُكَ اللَّهُ الْمَوْتَيْنِ أَبَدًا . ثُمَّ خَرَجَ فَقَالَ أَيُّهَا الْخَالِفُ عَلَى  
رِسْلِكَ . فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ . فَحَمِدَ اللَّهُ أَبُو بَكْرٍ  
وَأَتْنَى عَلَيْهِ وَقَالَ أَلَا مَنْ كَانَ يَعْبُدُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا  
يَمُوتُ . وَقَالَ {إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ} وَقَالَ {وَمَا مُحَمَّدٌ إِلَّا

رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبِهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ { قَالَ فَنَشَجَ النَّاسُ يَبْكُونَ . قَالَ . وَاجْتَمَعَتِ الْأَنْصَارُ إِلَى سَعْدِ بْنِ عُبَادَةَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ فَقَالُوا مَنَا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَذَهَبَ إِلَيْهِمْ أَبُو بَكْرٍ وَعُمَرُ بْنُ الْخَطَّابِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، فَذَهَبَ عُمَرُ يَتَكَلَّمُ فَأَسْكَنَتْهُ أَبُو بَكْرٍ، وَكَانَ عُمَرُ يَقُولُ وَاللَّهِ مَا أَرَدْتُ بِذَلِكَ إِلَّا أَنِّي قَدْ هَيَّأْتُ كَلَامًا قَدْ أَعْجَبَنِي خَشِيتُ أَنْ لَا يَبْلُغَهُ أَبُو بَكْرٍ، ثُمَّ تَكَلَّمَ أَبُو بَكْرٍ فَتَكَلَّمَ أَبْلَغَ النَّاسِ فَقَالَ فِي كَلَامِهِ نَحْنُ الْأُمَرَاءُ وَأَنْتُمْ الْوُزَرَاءُ. فَقَالَ حُبَابُ بْنُ الْمُنْذِرِ لَا وَاللَّهِ لَا نَفْعَ لَنَا مِنْ أَمِيرٍ وَمِنْكُمْ أَمِيرٌ. فَقَالَ أَبُو بَكْرٍ لَا، وَلَكِنَّا الْأُمَرَاءُ وَأَنْتُمْ الْوُزَرَاءُ هُمْ أَوْسَطُ الْعَرَبِ دَارًا، وَأَعَزُّهُمْ أَحْسَابًا فَبَايَعُوا عُمَرَ أَوْ أَبَا عُبَيْدَةَ. فَقَالَ عُمَرُ بَلْ نُبَايِعُكَ أَنْتَ، فَأَنْتَ سَيِّدُنَا وَخَيْرُنَا وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَخَذَ عُمَرُ بِيَدِهِ فَبَايَعَهُ، وَبَايَعَهُ النَّاسُ، فَقَالَ قَائِلٌ قَتَلْتُمْ سَعْدَ بْنَ عُبَادَةَ. فَقَالَ عُمَرُ قَتَلَهُ اللَّهُ.

Sahih al-Bukhari—Book of Companions of the Prophet

Chapter: "If I were to take Khalil ..."

Reference: Sahih al-Bukhari 3667, 3668

In-book reference : Book 62, Hadith 19

USC-MSA web (English) reference: Vol. 5, Book 57, Hadith 19

### 123 Bayah—1

Narrated ‘Abdullah bin Dinar ﷺ:

When the people took the oath of allegiance to ‘Abdul Malik, ‘Abdullah bin ‘Umar ﷺ wrote to him: “To Allah’s slave, ‘Abdul Malik, Chief of the believers, **I give the Pledge of allegiance that I will listen to and obey Allah’s slave, ‘Abdul Malik, Chief of the believers, according to Allah’s laws and the traditions of His Apostle ﷺ** in whatever is within my ability; and my sons too, give the same pledge.”

كتاب الأحكام

باب كَيْفَ يُبَايِعُ الْإِمَامُ النَّاسَ

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ لَمَّا بَايَعَ النَّاسُ عَبْدَ الْمَلِكِ كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَى عَبْدِ اللَّهِ عَبْدَ الْمَلِكِ أَمِيرِ الْمُؤْمِنِينَ إِيَّيْ أَقْرَأَ بِالسَّمْعِ وَالطَّاعَةِ لِعَبْدِ اللَّهِ عَبْدَ الْمَلِكِ أَمِيرِ الْمُؤْمِنِينَ، عَلَى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ، فِيمَا اسْتَطَعْتُ، وَإِنَّ بَنِيَّ قَدْ أَقْرَأُوا بِذَلِكَ.

Sahih al-Bukhari—Book of Judgments (Ahkaam)

Chapter: How do the people give the Bai’a to the Imam

Reference: Sahih al-Bukhari 7205

In-book reference: Book 93, Hadith 65

USC-MSA web (English) reference: Vol. 9, Book 89, Hadith 312

Narrated Ziyad bin'Ilaqa ؓ:

I heard Jarir bin 'Abdullah ؓ praising Allah ﷻ. On the day when Al-Mughira bin Shu'ba died, he (Jarir) got up (on the pulpit) and thanked and praised Allah and said, "Be afraid of Allah alone who has none along with Him to be worshipped. (You should) be calm and quiet till the (new) chief comes to you and he will come to you soon. Ask Allah's forgiveness for your (late) chief because he himself loved to forgive others." Jarir added, "Amma badu (now then), I went to the Prophet ﷺ and said, **'I give my pledge of allegiance to you for Islam.'**" The Prophet ﷺ conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims). Then Jarir asked for Allah's forgiveness and came down (from the pulpit).

كتاب الإيمان

بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الدِّينُ النَّصِيحَةُ لِلَّهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»

وَقَوْلِهِ تَعَالَى: {إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ}

حَدَّثَنَا أَبُو التُّعْمَانِ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، قَالَ سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ يَوْمَ مَاتَ الْمُغِيرَةُ بْنُ شُعْبَةَ قَامَ فَحَمِدَ اللَّهَ وَاتَّقَى عَلَيْهِ وَقَالَ عَلَيْكُمْ

بِاتِّقَاءِ اللَّهِ وَحَدَهُ لَا شَرِيكَ لَهُ، وَالْوَقَارِ وَالسَّكِينَةِ حَتَّى يَأْتِيَكُمْ  
 أَمِيرٌ، فَإِنَّمَا يَأْتِيكُمْ الْآنَ، ثُمَّ قَالَ اسْتَغْفُوا لِأَمِيرِكُمْ، فَإِنَّهُ كَانَ  
 يُحِبُّ الْعَفْوَ. ثُمَّ قَالَ أَمَّا بَعْدُ، فَإِنِّي أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ قُلْتُ أُبَايِعُكَ عَلَى الْإِسْلَامِ. فَشَرَطَ عَلَيَّ وَالنُّصْحَ لِكُلِّ  
 مُسْلِمٍ. فَبَايَعْتُهُ عَلَى هَذَا، وَرَبَّ هَذَا الْمَسْجِدِ إِنِّي لَنَاصِحٌ  
 لَّكُمْ. ثُمَّ اسْتَغْفَرَ وَنَزَلَ.

Sahih al-Bukhari—Book of Belief

Chapter: The statement of the Prophet ﷺ: Religion is An-Nasihah (to be sincere and true) to Allah, to His Messenger (Muhammad ﷺ), to the Muslim rulers, and to all the Muslims

Reference: Sahih al-Bukhari 58

In-book reference: Book 2, Hadith 51

USC-MSA web (English) reference: Vol. 1, Book 2, Hadith 56

Sa'alim bin 'Ubayd ؓ, a Companion narrates:

“Rasulullah ﷺ became unconscious (many times) during his (last) illness. When he became conscious he would ask: ‘Is it already time for salah?’ When they replied yes, he would say: ‘Instruct Bilal to call out the adhan, and instruct Abu Bakr to lead the salah’. This happened a few times. (He said this because he was too ill to go to the masjid. Abu Bakr ؓ was naturally soft-natured. Many a time he would weep easily. ‘Ayesha ؓ knew her father’s relationship with Rasulullah ﷺ and that he would not be able to withstand the absence of Rasulullah ﷺ. Therefore Ayesha ؓ made a request. ‘My father has a soft heart. If he is going to stand on your place and lead the salah, he will

begin to weep, and will not be able to lead the salah. Therefore, request someone else to lead the salah'. In this manner after Ayesha ؓ had made several requests. Rasulullāh ﷺ replied: 'Do you wish to become of those women in the incident of Yusuf ؑ. Instruct Abu Bakr to lead the salah'.

[The 'ulama have given their opinions on the saying of Rasulullāh ﷺ that. 'You are like the women of Yusuf ؑ'. The first is that by you Ayesha ؓ is meant, and by women only Zulaykha is meant. The plural is used as a mark of respect. According to this saying. (a.) The example is given of stressing on talking of things that are of no value, like Zulaykha stressed Yusuf ؑ to do something which was unadvisable and improper. In the same manner you are stressing on a thing which is out of place and incorrect. (b.) just as Zulaykha invited those women who tormented her, outwardly it was an invitation, but the actual reason was that they see the handsomeness and beauty of Yusuf ؑ and will excuse this wickedness of hers. In the same manner Ayesha ؓ outwardly said this that Abu Bakr ؓ is soft-natured. He will not be able to stand on your place (in *salah*), but she had this in mind, as mentioned by her on another occasion that: "What made me repeat this to Rasulullāh ﷺ, was that according to me the people would never like such a person, who stands on the place of Rasulullāh ﷺ, and will think of him as unlucky and unfortunate".

The second explanation is that by 'you', Ayesha ؓ and Hafsa ؓ are meant, and by the women of Yusuf ؑ, those women are



meant who were invited by Zulaykha. According to this saying too, the following is said: (a) The example is given on useless talk that both ‘Ayesha ﷺ and Hafsa ﷺ were stressing something that was improper. In some narrations it is also mentioned that Hafsa ﷺ stressed on the same thing. (b.) This similarity is to show and stress on a thing that is not in the heart. ‘Ayesha ﷺ had in mind, that if the people see Abu Bakr ﷺ standing on the place of Rasulullah ﷺ, they will begin to have evil thoughts of Abu Bakr ﷺ being very unfortunate and unlucky. She also persuaded Hafsa ﷺ, the daughter of ‘Umar ﷺ to think alike and side with her, and that Hafsa ﷺ may feel the greatness for her father Umar ﷺ, and may also fancy that he would fulfil the position of a successor. Therefore Rasulullah ﷺ described to her the similitude of the women of Yusuf ﷺ. They outwardly declared their approval of Zulaykha’s behaviour with Yusuf ﷺ, but secretly each one tried to attract Yusuf ﷺ towards themselves. Some of the ‘ulama have given other reasons too. Since this is a lengthy hadith, the commentary is being mentioned briefly here. The translation of the remaining portion of this hadith will be mentioned later, where necessary. An explanation is also given. In some narrations it has also been mentioned that Rasulullah ﷺ said that Allah ﷻ and the Muslims would not accept anyone else besides Abu Bakr ﷺ.

Carrying out the instructions of Rasulullah ﷺ, Abu Bakr ﷺ led the salah. (He performed seventeen salah till the death of Rasulullah ﷺ. This incident which is mentioned above began on a Thursday evening. On Thursday the illness of Rasulullah ﷺ became worse. All this took place at the time of Isha on Friday

night (Thursday night in common usage). From this salah onwards Abu Bakr ﷺ began leading the prayers. Rasulallah ﷺ passed away on a Monday just before midday. Therefore the total number of salah led by Abu Bakr ﷺ till the death of Rasulallah ﷺ is seventeen prayers, which Abu Bakr ﷺ performed continuously. According to this humble servant the illness of Rasulallah ﷺ had begun long before this, hence Abu Bakr ﷺ had led the salah on a number of occasions.] Once during the illness, Rasulallah ﷺ felt a bit well during the time of salah. He asked if there was anyone who could support him till the masjid, Barirah and another person offered themselves, held him by his mubarak hands and took him to the masjid. Abu Bakr ﷺ sensing the arrival of Rasulallah ﷺ, thought of moving back. Rasulallah ﷺ signaled him to remain there. Abu Bakr ﷺ completed the salah. After that Rasulallah ﷺ passed away. (He passed away on a Monday).

It is apparent what difficulties and hardships the Sahabah ﷺ experienced at this time, also bearing in mind the mischief of the munafiqeen (hypocrites) and enemies. The upkeep and safeguarding of the garden that Rasulallah ﷺ nurtured for twenty three years. Together with all this the passing away of the blessed and noble personality of Rasulallah ﷺ, who was so beloved, for whom the Sahabah ﷺ had sacrificed their homes, family and relatives. On this morning it seemed that he was recovering, actually he was sustaining it and not recovering. After the death of Rasulallah ﷺ the news spread quickly, but many people could not believe it. Therefore, 'Umar (a respected and strong hearted person with all the virtues, courage,

tolerance *etc.* could not bear it, and in this state unsheathed his sword and stood up and) began saying, “I swear by Allah that Rasulullāh ﷺ has not passed away. The person saying Rasulullāh ﷺ had passed away. I will severe that person’s head with my sword”. He (Saalim) said, the people were ummis (unlettered—they did read or write), nor was there a Nabi among them before this, therefore all those present kept silent. They (the Sahabah) said to Saalim go to the companion of Rasulullāh ﷺ and call him.

(He is the only one that will bring the boat to shore at this stormy period. Abu Bakr ؓ after seeing that Rasulullāh ﷺ was feeling better had taken leave from Rasulullāh ﷺ to go and visit his family which was about the distance of a mile away). I went to Abu Bakr ؓ in the state of shock and tears were flowing from my eyes. At that time he was in the masjid. Upon seeing my state asked: ‘Did Rasulullāh ﷺ pass away? I conveyed the news to him and also said to him that ‘Umar had said, if he heard anyone saying Rasulullāh ﷺ has died, he would cut off that person’s head with that sword of his. Abu Bakr said, “Let’s go”. I went with him. He reached the house while the people were gathering around Rasulullāh ﷺ. He said: ‘O people, make way for me’. The people made way for him. He gave a deep look at the mubaarak face of Rasulullāh ﷺ and kissed his forehead, then recited this ayah:

“Lo! Thou will die, and lo! They will die...”—Surah Zumar, 30.

Then they (Sahabah ؓ) asked: ‘O Companion (Abu Bakr ؓ) of

Rasulullah ﷺ has Rasulullah ﷺ really passed away?’ He replied: ‘Yes’. Now they accepted. (After that they asked him other questions, because in every question there was a peculiarity.) They said: ‘O Companion of Rasulullah ﷺ, should Janaza salah be performed for Rasulullah?’ He replied: ‘Yes’. They said: ‘And how?’ He said: ‘A group at a time enter the room and perform the Janaza salah individually without Jama’ah, and return. In this manner all will perform this salah’. They (the Sahabah) asked. ‘O Companion of Rasulullah ﷺ shall Rasulullah ﷺ be buried?’ He replied: ‘Yes’ they inquired: ‘Where?’ He replied: ‘At the spot where Allah had taken his ruh. Verily Allah ﷻ has not taken his ruh but at a venerated place’. They (Sahabah) knew he said the truth (and became satisfied with all the answers). Thereafter he instructed the family of his (Rasulullah ﷺ’s) father to carry out the tajheez and takfeen.

(‘Ali ؓ, Fadl bin ‘Abbaas ؓ, Usama ؓ and Shaqraan ؓ, the slave of Rasulullah ﷺ carried out the *tajheez* and *takfeen*.)

(And to safeguard Islam and keep away differences and controversies, he suggested a person should be chosen, and all matters referred to him. In one narration it is stated that when ‘Umar ؓ unsheathed his sword and was saying, “The one who says that Rasulullah ﷺ has passed away, I will cut off his head”. Abu Bakr ؓ cautioned him and delivered a khutba wherein he recited the ayah of the Quran:

“Muhammad is but a messenger, messengers (the like of whom) have passed away before him...”—Surah Ale ‘Imran, 144.

Thereafter he said the one who worshipped Muhammad ﷺ should know that Rasulullah ﷺ had passed away, the one who worships Allah, let him know that Allah is living and will live forever. When the people heard Abu Bakr ؓ delivering the khutba, they all attentively turned their attention towards the mimbar. In a narration it is stated, that Abu Bakr ؓ said in this khutba, it is now necessary to choose a person who shall keep up and guard the deen. Every person should give his view.) The Muhajirin got together and discussed the matter. They said: 'Let's go to our brothers from among the Ansar and include them in this matter. The Ansar said: 'we shall have an amir, and the Muhajirin, shall have an amir (Upon that Abu Bakr ؓ narrated the saying of Rasulullah ﷺ that the Amirs are from the Quraysh) 'Umar ibn Khattab ؓ said: 'Who is that person who in one instance possesses these three virtues Whom Allah ﷻ has mentioned Quran thus:

“(1) the second of two; when they two were in the cave,  
 (2) when he said unto his comrade: Grieve not. (3) Lo!  
 Allah is with us...”—Surah Taubah 40.

Also other virtues. These three should also be such that they are of the highest order: (1.) To have unity and a close relationship with Rasulullah ﷺ and have assisted him when he was alone. (2.) Allah ﷻ addresses him as the Companion of Rasulullah ﷺ. (3) Be in the company of Allah, as Rasulullah ﷺ has said to him that 'Allah is with us'. At that time both Rasulullah ﷺ and Abu Bakr ؓ were there, regarding which Rasulullah ﷺ said: 'Allah is with us.' 'Umar ؓ said: 'You say, who are these two persons

that are mentioned in the ayah. How great are these two personalities?’ i.e. Who can be a greater personality than Rasulullah Sallallahu Alayhi Wasallam and Abu Bakr ؓ? Besides this they discussed other matters too, which have been mentioned in the narrations. In one hadith it is stated ‘Umar ؓ said: ‘O Ansar, do you know that Rasulullah ؓ instructed Abu Bakr to stand on his musalla (place of prayer)? During the time of his illness he instructed Abu Bakr to lead the prayers? Who amongst you has the heart to remove such a person from the imaamah, whom Rasulullah ؓ appointed as an Imam’. The Ansar said: ‘We seek refuge in Allah. We cannot by pass Abu Bakr’

Thereafter ‘Umar ؓ offered him his hand and made Bay’ah (allegiance). All the people (present at Saqifah whole heartedly and with eagerness) also made Bay’ah on the hands of Abu Bakr ؓ.

-باب ماجاء في وفاة رسول الله صلى الله عليه وسلم  
 حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ بُيَيطٍ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدَ، عَنْ بُيَيطِ بْنِ شَرِيْطٍ، عَنْ سَالِمِ بْنِ عُبَيْدٍ، وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: أُغْمِيَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي مَرَضِهِ فَأَفَاقَ، فَقَالَ: حَضَرَتِ الصَّلَاةُ؟ فَقَالُوا: نَعَمْ فَقَالَ: مُرُوا بِإِلَا فُلَيْوَذْنِ، وَمُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ لِلنَّاسِ أَوْ قَالَ:

بِالنَّاسِ، قَالَ: ثُمَّ أَعْمِيَ عَلَيْهِ، فَأَفَاقَ، فَقَالَ: حَضَرَتِ الصَّلَاةُ؟ فَقَالُوا: نَعَمْ فَقَالَ: مُرُوا بِلَالًا فَلْيُؤَدِّنْ، وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَقَالَتْ عَائِشَةُ: إِنَّ أَبِي رَجُلٌ أَسِيفٌ، إِذَا قَامَ ذَلِكَ الْمَقَامَ بَكَى فَلَا يَسْتَطِيعُ، فَلَوْ أَمَرْتَ غَيْرَهُ، قَالَ: ثُمَّ أَعْمِيَ عَلَيْهِ فَأَفَاقَ فَقَالَ: مُرُوا بِلَالًا فَلْيُؤَدِّنْ، وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكَ صَوَاحِبٌ أَوْ صَوَاحِبَاتُ يُوسُفَ، قَالَ: فَأَمَرَ بِلَالٌ فَأَدَّنَ، وَأَمَرَ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ، ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَجَدَ حِقَّةً، فَقَالَ: انظُرُوا لِي مَنْ أَتَكَى عَلَيْهِ، فَجَاءَتْ بَرِيرَةُ، وَرَجُلٌ آخَرُ، فَاتَّكَأَ عَلَيْهِمَا فَلَمَّا رَأَاهُ أَبُو بَكْرٍ ذَهَبَ لِيُنْكَصَ فَأَوْمَأَ إِلَيْهِ أَنْ يَثْبِتَ مَكَانَهُ، حَتَّى قَضَى أَبُو بَكْرٍ صَلَاتَهُ.

ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُبِضَ، فَقَالَ عُمَرُ: وَاللَّهِ لَا أَسْمَعُ أَحَدًا يَذْكُرُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قُبِضَ إِلَّا ضَرْبَتُهُ بِسَيْفِي هَذَا، قَالَ: وَكَانَ النَّاسُ أُمِّيِينَ لَمْ يَكُنْ فِيهِمْ نَبِيٌّ قَبْلَهُ، فَأَمْسَكَ النَّاسُ، فَقَالُوا: يَا سَلَامُ، انْطَلِقْ إِلَى صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَادْعُهُ، فَأَتَيْتُ أَبَا بَكْرٍ وَهُوَ فِي الْمَسْجِدِ فَأَتَيْتُهُ أَبْكِي دَهْشًا، فَلَمَّا رَأَانِي، قَالَ: أَقْبِضْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قُلْتُ: إِنَّ عُمَرَ،

يَقُولُ: لَا أَسْمَعُ أَحَدًا يَذْكُرُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فُبِضَ إِلَّا ضَرْبَتُهُ بِسَيْفِي هَذَا، فَقَالَ لِي: انْطَلِقْ، فَانْطَلَقْتُ  
مَعَهُ، فَجَاءَ هُوَ وَالنَّاسُ قَدْ دَخَلُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا أَيُّهَا النَّاسُ، أَفْرِجُوا لِي، فَأَفْرَجُوا لَهُ  
فَجَاءَ حَتَّى أَكَبَّ عَلَيْهِ وَمَسَّهُ، فَقَالَ: إِنَّكَ مَيِّتٌ وَإِنَّهُمْ  
مَيِّتُونَ، ثُمَّ قَالُوا: يَا صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
أَفُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ، فَعَلِمُوا أَنَّ  
قَدْ صَدَقَ، قَالُوا: يَا صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
أَيُصَلِّي عَلَى رَسُولِ اللَّهِ؟ قَالَ: نَعَمْ، قَالُوا: وَكَيْفَ؟ قَالَ:  
يَدْخُلُ قَوْمٌ فَيُكَبِّرُونَ وَيُصَلُّونَ، وَيَدْعُونَ، ثُمَّ يَخْرُجُونَ، ثُمَّ  
يَدْخُلُ قَوْمٌ فَيُكَبِّرُونَ وَيُصَلُّونَ وَيَدْعُونَ، ثُمَّ يَخْرُجُونَ، حَتَّى  
يَدْخُلَ النَّاسُ، قَالُوا: يَا صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ، أَيُذْفَنُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ،  
قَالُوا: أَيْنَ؟ قَالَ: فِي الْمَكَانِ الَّذِي قَبِضَ اللَّهُ فِيهِ رُوحَهُ، فَإِنَّ  
اللَّهَ لَمْ يَقْبِضْ رُوحَهُ إِلَّا فِي مَكَانٍ طَيِّبٍ فَعَلِمُوا أَنَّ قَدْ صَدَقَ،  
ثُمَّ أَمَرَهُمْ أَنْ يَغْسِلَهُ بَنُو أَبِيهِ، وَاجْتَمَعَ الْمُهَاجِرُونَ يَتَشَاوَرُونَ،  
فَقَالُوا: انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا مِنَ الْأَنْصَارِ نُدْخِلْهُمْ مَعَنَا فِي  
هَذَا الْأَمْرِ، فَقَالَتِ الْأَنْصَارُ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَقَالَ عُمَرُ



بْنِ الْخَطَّابِ: مَنْ لَهُ مِثْلُ هَذِهِ الثَّلَاثِ ثَانِيَانِ إِذْ هُمَا فِي  
الْعَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا مَنْ هُمَا؟ قَالَ: ثُمَّ  
بَسَطَ يَدَهُ فَبَايَعَهُ وَبَايَعَهُ النَّاسُ بَيْعَةً حَسَنَةً جَمِيلَةً.

Shama'il Muhammadiyah—The Death of Rasoolullah

English reference: Book 53, Hadith 379

Arabic reference: Book 54, Hadith 396

#### 124 **Jordan's rulers are Gog and Magog crypto-Jews.**

<http://ajitvadakayil.blogspot.ca/2015/05/lawrence-of-arabia-part-4-zionist.html>

<http://www.theroyalforums.com/forums/f83/king-hussein-and-his-wives-3008-5.html>

<http://www.wargs.com/royal/muna.html>

Propaganda piece by the Zionists calling King Abdullah bin Al Hussein 'majesty'. No reference to his Jewish mother.

<http://www.jewishvirtuallibrary.org/jsource/biography/Abdullah.html>

<http://theinfunderground.com/smf/index.php?topic=13385.0;wap2>

<http://www.cifiaglobal.com/factaboutjordanroyals.htm>

Queen Noor (Lisa Najeeb Halaby) of Syrian Jewish ancestry.

[https://en.wikipedia.org/wiki/Queen\\_Noor\\_of\\_Jordan](https://en.wikipedia.org/wiki/Queen_Noor_of_Jordan)

[https://en.wikipedia.org/wiki/Syrian\\_Jews](https://en.wikipedia.org/wiki/Syrian_Jews)

Jusli like the ex Iraqi politician Ahmed Chalabi

[https://en.wikipedia.org/wiki/Ahmed\\_Chalabi](https://en.wikipedia.org/wiki/Ahmed_Chalabi)

## 125 Do not take the Jews and the Christians as your allies.

**IMPORTANT:** The instruction of Allah ﷻ is for Muslims not to take the Jews and the Christians as allies. But, the instruction is qualified. The prohibition is delimited to those Jews and Christians who are in alliance with each other. Today in the world these are the Zionist Jews and the Zionist Christians such as the Evangelicals and the Catholics. Orthodox Christians—mainly living in Russia today and known in the Quran as Rum—are not included in these groups. The Gog and Magog Zionist Alliance is an enemy of Rum.

Please read Sheikh Imran Hosein's books on the issue of the alliance of Muslims and Rum (Orthodox Christians) at the End of Times. (5) (6) (7)

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ  
أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَإِنَّهُ مِنهُمْ ۗ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

*“Oh you who believe [in Allah, the Quran, and the Prophet ﷺ], do not take the Jews and the Christians as (your) protecting friends, helpers, allies (at a time) when they become friends, allies of each other—and whoever maintains friendship and alliance with them becomes one of them;*

*behold, Allah ﷻ does not guide such evil doers."*

Surat Al-Mā'idah (The Table Spread) [5:51]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّنْ  
دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ  
الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ  
أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

*O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidences, verses) if you understand.*

Surat 'Āli 'Imrān (Family of Imran) [3:118]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ  
أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ  
مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ

رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ  
 مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا  
 أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ  
 سَوَاءَ السَّبِيلِ ﴿١﴾

*O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah, your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.*

Surat Al-Mumtahanah (She that is to be examined) [60:1]

## 126 Bayah—2.

Narrated Ibn ‘Abbas ؓ:

I used to teach (the Qur’an to) some people of the Muhajirin (emigrants), among whom there was ‘Abdur Rahman bin ‘Auf. While I was in his house at Mina, and he was with ‘Umar bin Al-Khattab during ‘Umar’s last Hajj, ‘Abdur-Rahman came to me and said, “Would that

you had seen the man who came today to the Chief of the Believers ('Umar), saying, 'O Chief of the Believers! What do you think about so-and-so who says, 'If 'Umar should die, I will give the pledge of allegiance to such-and such person, as by Allah, the pledge of allegiance to Abu Bakr was nothing but a prompt sudden action which got established afterwards.' 'Umar became angry and then said, 'Allah willing, I will stand before the people tonight and warn them against those people who want to deprive the others of their rights (the question of rulership). 'Abdur-Rahman said, "I said, 'O Chief of the believers! Do not do that, for the season of Hajj gathers the riff-raff and the rubble, and it will be they who will gather around you when you stand to address the people. And I am afraid that you will get up and say something, and some people will spread your statement and may not say what you have actually said and may not understand its meaning, and may interpret it incorrectly, so you should wait till you reach Medina, as it is the place of emigration and the place of Prophet's Traditions, and there you can come in touch with the learned and noble people, and tell them your ideas with confidence; and the learned people will understand your statement and put it in its proper place.' On that, 'Umar said, 'By Allah! Allah willing, I will do this in the first speech I will deliver before the people in Medina." Ibn 'Abbas added: We reached Medina by the end of the month of Dhul-Hijja, and when it was Friday, we went quickly (to the mosque) as soon as the sun had declined,

and I saw Sa'id bin Zaid bin 'Amr bin Nufail sitting at the corner of the pulpit, and I too sat close to him so that my knee was touching his knee, and after a short while 'Umar bin Al-Khattab came out, and when I saw him coming towards us, I said to Sa'id bin Zaid bin 'Amr bin Nufail "Today 'Umar will say such a thing as he has never said since he was chosen as Caliph." Sa'id denied my statement with astonishment and said, "What thing do you expect 'Umar to say the like of which he has never said before?" In the meantime, 'Umar sat on the pulpit and when the call makers for the prayer had finished their call, 'Umar stood up, and having glorified and praised Allah as He deserved, he said, "Now then, I am going to tell you something which (Allah) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is unlawful for him to tell lies about me. Allah sent Muhammad ﷺ with the Truth and revealed the Holy Book to him, and among what Allah revealed, was the Verse of the Rajam (the stoning of married person (male and female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allah's Messenger ﷺ did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, 'By Allah, we do not find the Verse of the Rajam in Allah's Book,' and thus they will go astray by

leaving an obligation which Allah has revealed. And the punishment of the Rajam is to be inflicted to any married person (male and female), who commits illegal sexual intercourse, if the required evidence is available or there is conception or confession. And then we used to recite among the Verses in Allah's Book: 'O people! Do not claim to be the offspring of other than your fathers, as it is disbelief (unthankfulness) on your part that you claim to be the offspring of other than your real father.' Then Allah's Messenger ﷺ said, 'Do not praise me excessively as Jesus, son of Marry was praised, but call me Allah's Slave and His Apostles.' (O people!) I have been informed that a speaker amongst you says, 'By Allah, if 'Umar should die, I will give the pledge of allegiance to such-and-such person.' **One should not deceive oneself by saying that the pledge of allegiance given to Abu Bakr was given suddenly and it was successful. No doubt, it was like that, but Allah saved (the people) from its evil,** and there is none among you who has the qualities of Abu Bakr. Remember that **whoever gives the pledge of allegiance to anybody among you without consulting the other Muslims, neither that person, nor the person to whom the pledge of allegiance was given, are to be supported, lest they both should be killed.** And no doubt after the death of the Prophet ﷺ we were informed that the Ansar disagreed with us and gathered in the shed of Bani Sa'da. 'Ali and Zubair and whoever was with them, opposed us, while the emigrants gathered with Abu Bakr. I said to Abu Bakr,

‘Let’s go to these Ansari brothers of ours.’ So we set out seeking them, and when we approached them, two pious men of theirs met us and informed us of the final decision of the Ansar, and said, ‘O group of Muhajirin (emigrants) ! Where are you going?’ We replied, ‘We are going to these Ansari brothers of ours.’ They said to us, ‘You shouldn’t go near them. Carry out whatever we have already decided.’ I said, ‘By Allah, we will go to them.’ And so we proceeded until we reached them at the shed of Bani Sa’d a. Behold! There was a man sitting amongst them and wrapped in something. I asked, ‘Who is that man?’ They said, ‘He is Sa’d bin ‘Ubada.’ I asked, ‘What is wrong with him?’ They said, ‘He is sick.’ After we sat for a while, the Ansar’s speaker said, ‘None has the right to be worshipped but Allah,’ and praising Allah as He deserved, he added, ‘To proceed, we are Allah’s Ansar (helpers) and the majority of the Muslim army, while you, the emigrants, are a small group and some people among you came with the intention of preventing us from practicing this matter (of caliphate) and depriving us of it.’ When the speaker had finished, I intended to speak as I had prepared a speech which I liked and which I wanted to deliver in the presence of Abu Bakr, and I used to avoid provoking him. So, when I wanted to speak, Abu Bakr said, ‘Wait a while.’ I disliked to make him angry. So Abu Bakr himself gave a speech, and he was wiser and more patient than I. By Allah, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it



spontaneously. After a pause he said, 'O Ansar! You deserve all (the qualities that you have attributed to yourselves, but this question (of Caliphate) is only for the Quraysh as they are the best of the Arabs as regards descent and home, and I am pleased to suggest that you choose either of these two men, so take the oath of allegiance to either of them as you wish. And then Abu Bakr held my hand and Abu Ubaida bin al-Jarrah's hand who was sitting amongst us. I hated nothing of what he had said except that proposal, for by Allah, I would rather have my neck chopped off as expiator for a sin than become the ruler of a nation, one of whose members is Abu Bakr, unless at the time of my death my own-self suggests something I don't feel at present.' And then one of the Ansar said, 'I am the pillar on which the camel with a skin disease (eczema) rubs itself to satisfy the itching (*i.e.*, I am a noble), and I am as a high class palm tree! O Quraysh. There should be one ruler from us and one from you.' Then there was a hue and cry among the gathering and their voices rose so that I was afraid there might be great disagreement, so I said, 'O Abu Bakr! Hold your hand out.' He held his hand out and I pledged allegiance to him, and then all the emigrants gave the Pledge of allegiance and so did the Ansar afterwards. And so we became victorious over Sa'd bin Ubada (whom Al-Ansar wanted to make a ruler). One of the Ansar said, 'You have killed Sa'd bin Ubada.' I replied, 'Allah has killed Sa'd bin Ubada.' Umar added, "By Allah, apart from the great tragedy that had happened to us (*i.e.* the death of the

Prophet), there was no greater problem than the allegiance pledged to Abu Bakr because we were afraid that if we left the people, they might give the Pledge of allegiance after us to one of their men, in which case we would have given them our consent for something against our real wish, or would have opposed them and caused great trouble. So **if any person gives the pledge of allegiance [elected] to somebody (to become a Caliph) without consulting the other Muslims, then the one he has selected should not be granted allegiance, lest both of them should be killed.**”

### باب رَجْمِ الْحُبْلَى مِنَ الزَّيْنَةِ إِذَا أَحْصَنَتْ

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ كُنْتُ أَقْرَى رَجُلًا مِنَ الْمُهَاجِرِينَ مِنْهُمْ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَبَيْنَمَا أَنَا فِي مَنْزِلِهِ بِمِثْنَى، وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ فِي آخِرِ حَجَّةٍ حَجَّهَا، إِذْ رَجَعَ إِلَى عَبْدِ الرَّحْمَنِ فَقَالَ لَوْ رَأَيْتَ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ الْيَوْمَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ لَكَ فِي فُلَانٍ يَقُولُ لَوْ قَدْ مَاتَ عُمَرُ لَقَدْ بَايَعْتُ فُلَانًا، فَوَاللَّهِ مَا كَانَتْ بَيْعَةُ أَبِي بَكْرٍ إِلَّا قُلْتُهُ، فَتَمَّتْ. فَعَضِبَ عُمَرُ ثُمَّ قَالَ إِنِّي إِنْ شَاءَ اللَّهُ لَفَائِمُ الْعَشِيَّةِ فِي النَّاسِ، فَمَحَذَرُهُمْ هَؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ

يَغْضِبُوهُمْ أُمُورُهُمْ. قَالَ عَبْدُ الرَّحْمَنِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ لَا تَفْعَلْ فَإِنَّ الْمَوْسِمَ يَجْمَعُ رِعَاعَ النَّاسِ وَعَوَّاءَهُمْ، فَإِنَّهُمْ هُمُ الَّذِينَ يَغْلِبُونَ عَلَى قُرْبِكَ حِينَ تَقُومُ فِي النَّاسِ، وَأَنَا أَخْشَى أَنْ تَقُومَ فَتَقُولَ مَقَالَةً يُطَيِّرُهَا عَنْكَ كُلُّ مُطَيِّرٍ، وَأَنْ لَا يَعُودَهَا، وَأَنْ لَا يَضَعُوهَا عَلَى مَوَاضِعِهَا، فَأَمْهَلْ حَتَّى تَقْدَمَ الْمَدِينَةَ فَإِنَّهَا دَارُ الْحِجْرَةِ وَالسُّنَّةِ، فَتَخْلُصَ بِأَهْلِ الْفَقْهِ وَأَشْرَافِ النَّاسِ، فَتَقُولَ مَا قُلْتَ مُتَمَكِّنًا، فَيُعَيِّ أَهْلُ الْعِلْمِ مَقَالَاتَكَ، وَيَضَعُونَهَا عَلَى مَوَاضِعِهَا. فَقَالَ عُمَرُ أَمَا وَاللَّهِ إِنْ شَاءَ اللَّهُ لِأَقُومَنَّ بِذَلِكَ أَوَّلَ مَقَامٍ أَقُومُهُ بِالْمَدِينَةِ. قَالَ ابْنُ عَبَّاسٍ فَقَدِمْنَا الْمَدِينَةَ فِي عَقَبِ ذِي الْحِجَّةِ، فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ عَجَلْنَا الرِّوَاخَ حِينَ زَاغَتِ الشَّمْسُ، حَتَّى أَجَدَ سَعِيدُ بْنُ زَيْدٍ بَنَ عَمْرٍو بْنَ ثَقِيلٍ جَالِسًا إِلَى رُكْنِ الْمِنْبَرِ، فَحَلَسْتُ حَوْلَهُ تَمَسُّ رُكْبَتِي رُكْبَتَهُ، فَلَمْ أَنْشَبْ أَنْ خَرَجَ عُمَرُ بْنُ الْخَطَّابِ، فَلَمَّا رَأَيْتُهُ مُقْبِلًا قُلْتُ لِسَعِيدِ بْنِ زَيْدٍ بَنَ عَمْرٍو بْنَ ثَقِيلٍ، لَيَقُولَنَّ الْعَشِيَّةَ مَقَالَةً لَمْ يَقُلْهَا مُنْذُ اسْتُخْلِفَ، فَأَنْكَرَ عَلَيَّ وَقَالَ مَا عَسَيْتَ أَنْ يَقُولَ مَا لَمْ يَقُلْ. قَبْلَهُ فَحَلَسَ عُمَرُ عَلَى الْمِنْبَرِ، فَلَمَّا سَكَتَ الْمُؤَدِّثُونَ قَامَ فَأَتَنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ قَالَ أَمَا بَعْدُ فَإِنِّي قَائِلٌ لَكُمْ مَقَالَةً قَدْ قُدِّرَ لِي أَنْ أَقُولَهَا، لَا

أَذْرِي لَعَلَّهَا بَيْنَ يَدَيَّ أَجْلِي، فَمَنْ عَقَلَهَا وَوَعَاَهَا فَلْيُحَدِّثْ بِهَا حَيْثُ انْتَهَتْ بِهِ رَاحِلَتُهُ، وَمَنْ خَشِيَ أَنْ لَا يَعْقِلَهَا فَلَا أُحِلُّ لِأَحَدٍ أَنْ يَكْذِبَ عَلَيَّ، إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ مِمَّا أَنْزَلَ اللَّهُ آيَةَ الرَّجْمِ، فَقَرَأْنَاهَا وَعَقَلْنَاهَا وَوَعَيْنَاهَا، رَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَمْنَا بَعْدَهُ، فَأَخْشَى إِنْ طَالَ بِالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ وَاللَّهِ مَا بَجُدَ آيَةُ الرَّجْمِ فِي كِتَابِ اللَّهِ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةِ أَنْزَلَهَا اللَّهُ، وَالرَّجْمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى إِذَا أَحْصَيْنَ مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيِّنَةُ أَوْ كَانَ الْحَبْلُ أَوْ الْإِعْتِرَافُ، ثُمَّ إِنَّا كُنَّا نَقْرَأُ فِيمَا نَقْرَأُ مِنْ كِتَابِ اللَّهِ أَنْ لَا تَرْغَبُوا عَنْ آبَائِكُمْ، فَإِنَّهُ كُفِّرَ بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ، أَوْ إِنْ كُفِّرَ بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ، أَلَا تُمْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ “ لَا تُطْرُونِي كَمَا أَطْرَى عِيسَى ابْنُ مَرْيَمَ وَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ “. ثُمَّ إِنَّهُ بَلَغَنِي أَنَّ قَائِلًا مِنْكُمْ يَقُولُ وَاللَّهِ لَوْ مَاتَ عُمَرُ بَايَعْتُ فُلَانًا. فَلَا يَغْتَرَّنَ امْرُؤٌ أَنْ يَقُولَ إِنَّمَا كَانَتْ بَيْعَةُ أَبِي بَكْرٍ فَلْتَهُ وَتَمَّتْ أَلَا وَإِنَّهَا قَدْ كَانَتْ كَذَلِكَ وَلَكِنَّ اللَّهَ وَفَى شَرَّهَا، وَلَيْسَ مِنْكُمْ مَنْ تُقَطِّعُ الْأَعْنَاقُ إِلَيْهِ مِثْلُ أَبِي بَكْرٍ، مَنْ بَايَعَ رَجُلًا عَنْ غَيْرِ

مَشُورَةٍ مِنَ الْمُسْلِمِينَ فَلَا يُبَايِعُ هُوَ وَلَا الَّذِي بَايَعَهُ تَغَرَّةً أَنْ يُقْتَلَ، وَإِنَّهُ قَدْ كَانَ مِنْ خَبَرِنَا حِينَ تَوَفَّى اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا أَنَّ الْأَنْصَارَ خَالَفُونَا وَاجْتَمَعُوا بِأَسْرِهِمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، وَخَالَفَ عَنَّا عَلِيٌّ وَالزُّبَيْرُ وَمَنْ مَعَهُمَا، وَاجْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرٍ فَقُلْتُ لِأَبِي بَكْرٍ يَا أَبَا بَكْرٍ انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ. فَاَنْطَلَقْنَا نُرِيدُهُمْ فَلَمَّا دَنَوْنَا مِنْهُمْ لَقِينَا مِنْهُمْ رَجُلَانِ صَالِحَانِ، فَذَكَرَا مَا تَمَالَى عَلَيْهِ الْقَوْمُ فَقَالَا أَيْنَ تُرِيدُونَ يَا مَعْشَرَ الْمُهَاجِرِينَ فَقُلْنَا نُرِيدُ إِخْوَانَنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ. فَقَالَا لَا عَلَيْكُمْ أَنْ لَا تَقْرُبُوهُمْ أَفْضُوا أَمْرَكُمْ. فَقُلْتُ وَاللَّهِ لَنَأْتِيَنَّهُمْ. فَاَنْطَلَقْنَا حَتَّى أَتَيْنَاهُمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، فَإِذَا رَجُلٌ مُرْمَلٌ بَيْنَ ظَهْرَانِيهِمْ فَقُلْتُ مَنْ هَذَا فَقَالُوا هَذَا سَعْدُ بْنُ عُبَادَةَ. فَقُلْتُ مَا لَهُ قَالُوا يُوعَكُ. فَلَمَّا جَلَسْنَا قَلِيلًا تَشَهَّدَ خَطِيبُهُمْ، فَأَتْنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ أَمَّا بَعْدُ فَنَحْنُ أَنْصَارُ اللَّهِ وَكُتَيْبَةُ الْإِسْلَامِ، وَأَنْتُمْ مَعْشَرَ الْمُهَاجِرِينَ رَهْطٌ، وَقَدْ دَقَّتْ دَافَّةٌ مِنْ قَوْمِكُمْ، فَإِذَا هُمْ يُرِيدُونَ أَنْ يَخْتَرِلُونَا مِنْ أَصْلَانَا وَأَنْ يَخْضُنُونَا مِنَ الْأَمْرِ. فَلَمَّا سَكَتَ أَرَدْتُ أَنْ أَتَكَلَّمَ وَكُنْتُ زَوَّزْتُ مَقَالَةً أَعْجَبَتْنِي أُرِيدُ أَنْ أَقْدِمَهَا بَيْنَ يَدَيِ أَبِي بَكْرٍ، وَكُنْتُ أَدَارِي مِنْهُ بَعْضَ الْحَدِّ،

فَلَمَّا أَرَدْتُ أَنْ أَتَكَلَّمَ قَالَ أَبُو بَكْرٍ عَلَى رِسْلِكَ. فَكَرِهْتُ أَنْ  
أُعْضِبَهُ، فَتَكَلَّمْتُ أَبُو بَكْرٍ فَكَانَ هُوَ أَحْلَمَ مِنِّي وَأَوْفَرَ، وَاللَّهِ مَا  
تَرَكَ مِنْ كَلِمَةٍ أَعْجَبَنِي فِي تَرْوِيرِي إِلَّا قَالَ فِي بَدِيهِتِهِ مِثْلَهَا  
أَوْ أَفْضَلَ مِنْهَا حَتَّى سَكَتَ فَقَالَ مَا ذَكَرْتُمْ فِيكُمْ مِنْ خَيْرٍ  
فَأَنْتُمْ لَهُ أَهْلٌ، وَلَنْ يُعْرِفَ هَذَا الْأَمْرُ إِلَّا لَهَذَا الْحَيِّ مِنْ قُرَيْشٍ،  
هُمْ أَوْسَطُ الْعَرَبِ نَسَبًا وَدَارًا، وَقَدْ رَضِيتُ لَكُمْ أَحَدَ هَذَيْنِ  
الرَّجُلَيْنِ، فَبَايَعُوا أَيُّهُمَا شِئْتُمْ. فَأَخَذَ بِيَدِي وَبِيدَ أَبِي عُبَيْدَةَ بْنِ  
الْجُرَّاحِ وَهُوَ جَالِسٌ بَيْنَنَا، فَلَمْ أَكْرَهُ مِمَّا قَالَ غَيْرَهَا، كَانَ وَاللَّهِ  
أَنْ أَقْدَمَ فَتُضْرَبَ عُنُقِي لَا يُقَرِّبُنِي ذَلِكَ مِنْ إِيَّاهُمْ، أَحَبَّ إِلَيَّ مِنْ  
أَنْ أَتَأَمَّرَ عَلَى قَوْمٍ فِيهِمْ أَبُو بَكْرٍ، اللَّهُمَّ إِلَّا أَنْ تُسَوَّلَ إِلَيَّ  
نَفْسِي عِنْدَ الْمَوْتِ شَيْئًا لَا أَحِذُهُ الْآنَ. فَقَالَ قَائِلٌ مِنْ  
الْأَنْصَارِ أَنَا جَذِيلُهَا الْمُحَكَّكُ، وَعُذَيْقُهَا الْمُرَجَّبُ، مِنَّا أَمِيرٌ،  
وَمِنْكُمْ أَمِيرٌ، يَا مَعْشَرَ قُرَيْشٍ. فَكَثُرَ اللَّعْطُ، وَارْتَفَعَتِ  
الْأَصْوَاتُ حَتَّى فُرِقْتُ مِنَ الْإِخْتِلَافِ. فَقُلْتُ ابْسُطْ يَدَكَ يَا  
أَبَا بَكْرٍ. فَبَسَطَ يَدَهُ فَبَايَعْتُهُ، وَبَايَعَهُ الْمُهَاجِرُونَ، ثُمَّ بَايَعْتُهُ  
الْأَنْصَارُ، وَنَزَوْنَا عَلَى سَعْدِ بْنِ عُبَادَةَ فَقَالَ قَائِلٌ مِنْهُمْ قَتَلْتُمْ  
سَعْدَ بْنَ عُبَادَةَ. فَقُلْتُ قَتَلَ اللَّهُ سَعْدَ بْنَ عُبَادَةَ. قَالَ عُمَرُ  
وَأَنَا وَاللَّهِ مَا وَجَدْنَا فِيمَا حَضَرْنَا مِنْ أَمْرٍ أَقْوَى مِنْ مُبَايَعَةِ أَبِي

بَكَرٍ خَشِينَا إِنْ فَارَقْنَا الْقَوْمَ وَلَمْ تَكُنْ بَيْعَةً أَنْ يُبَايَعُوا رَجُلًا مِنْهُمْ بَعْدَنَا، فَإِمَّا بَايَعْنَاهُمْ عَلَى مَا لَا نَرْضَى، وَإِمَّا نُخَالِفُهُمْ فَيَكُونُ فَسَادٌ، فَمَنْ بَايَعَ رَجُلًا عَلَى غَيْرِ مَشُورَةٍ مِنَ الْمُسْلِمِينَ فَلَا يُتَابَعُ هُوَ وَلَا الَّذِي بَايَعَهُ تَعَرَّةً أَنْ يُقْتَلَ.

Sahih al-Bukhari—Book of Limits and Punishments set by Allah (Hudud)

Chapter: The Rajm of a married lady pregnant through illegal sexual intercourse

Reference: Sahih al-Bukhari 6830

In-book reference: Book 86, Hadith 57

USC-MSA web (English) reference: Vol. 8, Book 82, Hadith 817

Jarir رضي الله عنه said:

“I pledged to the Prophet to hear and obey and to be sincere toward every Muslim.”

كتاب البيعة

باب الْبَيْعَةِ عَلَى النَّصْحِ لِكُلِّ مُسْلِمٍ

أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ يُونُسَ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، قَالَ جَرِيرٌ بَايَعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ وَأَنْ أَنْصَحَ لِكُلِّ مُسْلِمٍ .

Sunan an-Nasa'i—The Book of al-Bay'ah

Chapter: Pledging To Be Sincere Toward Every Muslim

Grade: Sahih (Darussalam)

Reference: Sunan an-Nasa'i 4157

In-book reference: Book 39, Hadith 9

English translation: Vol. 5, Book 39, Hadith 4162

Narrated Jarir رضي الله عنه:

When I gave the pledge of allegiance to Allah's Messenger ﷺ and he stipulated that I should give good advice to every Muslim.

كتاب الشروط

باب مَا يُجُوزُ مِنَ الشُّرُوطِ فِي الْإِسْلَامِ وَالْأَحْكَامِ وَالْمُبَايَعَةِ  
حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، قَالَ  
سَمِعْتُ جَرِيرًا . رَضِيَ اللَّهُ عَنْهُ . يَقُولُ بَايَعْتُ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ فَاشْتَرَطَ عَلَيَّ وَالتُّنْصَحَ لِكُلِّ مُسْلِمٍ.

Sahih al-Bukhari—Book of Conditions

Chapter: The conditions permissible on embracing Islam, and in contracts and transactions

Reference: Sahih al-Bukhari 2714

In-book reference: Book 54, Hadith 3

USC-MSA web (English) reference: Vol. 3, Book 50, Hadith 875

## 127 Kill the second claimant to the post of Khalifa.

It has been narrated on the authority of 'Abd al-Rahman b. Abd Rabb al-Ka'ba رضي الله عنه who said:

I entered the mosque when 'Abdullah b. 'Amr b. al-'As رضي الله عنه was sitting in the shade of the Ka'ba and the people had gathered around him. I betook myself to them and sat near him. (Now) Abdullah said: I accompanied the Messenger of Allah ﷺ on a journey. We halted at a place. Some of us began to set right their tents, others began to compete with one another in shooting, and others began to graze their



beasts, when an announcer of the Messenger of Allah ﷺ announced that the people should gather together for prayer, so we gathered around the Messenger of Allah ﷺ. He said: It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them; but this Umma of yours has its days of peace and (security) in the beginning of its career, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you. (In this phase of the Umma), there will be tremendous trials one after the other, each making the previous one dwindle into insignificance. When they would be afflicted with a trial, the believer would say: This is going to bring about my destruction. When at (the trial) is over, they would be afflicted with another trial, and the believer would say: This surely is going to be my end. Whoever wishes to be delivered from the fire and enter the garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart (*i.e.* submit to him both outwardly as well as inwardly). He should obey him to the best of his capacity. **It another man comes forward (as a claimant to Caliphate), disputing his authority, they (the Muslims) should behead the latter.** The narrator says: I came close to him ('Abdullah b. 'Amr b. al-'As) and said to him: Can you say on oath that you heard it from the

Messenger of Allah ﷺ? He pointed with his hands to his ears and his heart and said: My ears heard it and my mind retained it. I said to him: This cousin of yours, Mu'awiyah, orders us to unjustly consume our wealth among ourselves and to kill one another, while Allah says: "O ye who believe, do not consume your wealth among yourselves unjustly, unless it be trade based on mutual agreement, and do not kill yourselves. Verily, God is Merciful to you" (iv. 29). The narrator says that (hearing this) Abdullah b. 'Amr b. al-As kept quiet for a while and then said: **Obey him in so far as he is obedient to God; and disobey him in matters involving disobedience to God.**

### كتاب الإمارة

#### باب الْوَفَاءِ بِبَيْعَةِ الْخُلَفَاءِ الْأَوَّلِ فَلِأَوَّلِ

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ، قَالَ دَخَلْتُ الْمَسْجِدَ فَإِذَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنُ الْعَاصِ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ وَالنَّاسُ مُجْتَمِعُونَ عَلَيْهِ فَأَتَيْتُهُمْ فَجَلَسْتُ إِلَيْهِ فَقَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَنَزَلْنَا مَنْزِلًا فَمِنَّا مَنْ يُصْلِحُ خِبَاءَهُ وَمِنَّا مَنْ يَنْتَضِلُّ وَمِنَّا مَنْ هُوَ فِي جَشَرِهِ إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ جَامِعَةً

. فَاجْتَمَعْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ” إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتُهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ هُمْ وَيُنْذِرَهُمْ شَرَّ مَا يَعْلَمُهُ هُمْ وَإِنَّ أُمَّتَكُمْ هَذِهِ جُعِلَ عَافِيَتُهَا فِي أَوَّلِهَا وَسَيُصِيبُ آخِرَهَا بَلَاءٌ وَأُمُورٌ تُنْكَرُونَهَا وَتَجِيءُ فِتْنَةٌ فَيُرْفِقُ بَعْضُهَا بَعْضًا وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ هَذِهِ مُهْلِكَتِي . ثُمَّ تَنْكَشِفُ وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ هَذِهِ هَذِهِ . فَمَنْ أَحَبَّ أَنْ يُرْخَرَخَ عَنِ النَّارِ وَيَدْخُلَ الْجَنَّةَ فَلْتَأْتِهِ مَنِئْتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيَأْتِيَ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةً يَدِهِ وَثَرَةً قَلْبِهِ فَلْيُطِعهُ إِنْ اسْتَطَاعَ فَإِنْ جَاءَ آخِرُ يُنَازِعُهُ فَاضْرِبُوا عُقَّ الْآخِرِ “ . فَدَنَوْتُ مِنْهُ فَقُلْتُ لَهُ أَنْشُدْكَ اللَّهُ أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَهْوَى إِلَى أُذُنِيهِ وَقَلْبِهِ بِيَدَيْهِ وَقَالَ سَمِعْتُهُ أُذُنَايَ وَوَعَاهُ قَلْبِي . فَقُلْتُ لَهُ هَذَا ابْنُ عَمِّكَ مُعَاوِيَةُ يَأْمُرُنَا أَنْ نَأْكُلَ أَمْوَالَنَا بَيْنَنَا بِالْبَاطِلِ وَنَقْتُلَ أَنْفُسَنَا وَاللَّهُ يَقُولُ { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ بِيَعَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا } قَالَ فَسَكَتَ سَاعَةً ثُمَّ قَالَ أَطِعهُ فِي طَاعَةِ اللَّهِ وَاعْصِهِ فِي مَعْصِيَةِ اللَّهِ .

Sahih Muslim—The Book on Government

Chapter: The obligation of fulfilling oaths of allegiance is owed to the first of two Caliphs

Reference: Sahih Muslim 1844 a

In-book reference: Book 33, Hadith 74

USC-MSA web (English) reference: Book 20, Hadith 4546

Narrated Abu Huraira رضي الله عنه:

The Prophet ﷺ said, “The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number.” The people asked, “O Allah’s Messenger ﷺ! What do you order us (to do)?” He said, “Obey the one who will be given the pledge of allegiance first. Fulfil their (*i.e.* the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship.”

كتاب أحاديث الأنبياء

باب مَا ذَكَرَ عَنْ بَنِي إِسْرَائِيلَ

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتِ الْقَزَّازِ، قَالَ سَمِعْتُ أَبَا حَازِمٍ، قَالَ قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ، فَسَمِعْتُهُ يُحَدِّثُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ”كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ

خُلَفَاءَ فَيَكْثُرُونَ. قَالُوا فَمَا تَأْمُرُنَا قَالَ فُوا بِيَعَةِ الْأَوَّلِ فَلَأَوَّلٌ،  
أَعْطَوْهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ“.

Sahih al-Bukhari—Book of Prophets

Chapter: What has been said about Bani Israel

Reference: Sahih al-Bukhari 3455

In-book reference: Book 60, Hadith 122

USC-MSA web (English) reference: Vol. 4, Book 55, Hadith 661

It has been narrated by Abu Huraira رضي الله عنه that the Prophet ﷺ said:

Banu Israel were ruled over by the Prophets. When one Prophet died, another succeeded him; but after me there is no prophet and there will be caliphs and they will be quite large in number. His Companions said: What do you order us to do (in case we come to have more than one Caliph)? He said: The one to whom allegiance is sworn first has a supremacy over the others. Concede to them their due rights (*i.e.* obey them). God (Himself) will question them about the subjects whom He had entrusted to them.

كتاب الإمامة

باب الْوَفَاءِ بِيَعَةِ الْخُلَفَاءِ الْأَوَّلِ فَلَأَوَّلٌ

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ،  
عَنْ فُرَاتِ الْقَزَّازِ، عَنْ أَبِي حَازِمٍ، قَالَ قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ  
سِنِينَ فَسَمِعْتُهُ يُحَدِّثُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
”كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ

خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَتَكُونُ خُلَفَاءُ فَتَكْثُرُ“. قَالُوا  
فَمَا تَأْمُرُنَا قَالَ ” فُوا بِبَيْعَةِ الْأَوَّلِ فالأَوَّلِ وَأَعْطُوهُمْ حَقَّهُمْ  
فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ “. .

Sahih Muslim—The Book on Government

Chapter: The obligation of fulfilling oaths of allegiance is owed to the first of two Caliphs

Reference: Sahih Muslim 1842 a

In-book reference: Book 33, Hadith 71

USC-MSA web (English) reference: Book 20, Hadith 4543

## 128 Leadership not for everyone.

It has been narrated on the authority of Abu Dharr رضي الله عنه who said:

I said to the Prophet ﷺ: Messenger of Allah, will you not appoint me to a public office? He stroked my shoulder with his hand and said: Abu Dharr, thou art weak and authority is a trust, and on the Day of Judgment it is a cause of humiliation and repentance except for one who fulfils its obligations and (properly) discharges the duties attendant thereon.

كتاب الإمارة

باب كراهة الإمارة بغير ضرورة

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ، حَدَّثَنِي أَبِي شُعَيْبُ  
بْنُ اللَّيْثِ، حَدَّثَنِي اللَّيْثُ، بْنُ سَعْدٍ حَدَّثَنِي يَزِيدُ بْنُ أَبِي  
حَبِيبٍ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنِ الْحَارِثِ بْنِ يَزِيدَ الْخَضْرَمِيِّ،

عَنْ ابْنِ حُجَيْرَةَ الْأَكْبَرِ، عَنْ أَبِي ذَرٍّ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ  
أَلَا تَسْتَعْمِلُنِي قَالَ فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي ثُمَّ قَالَ ” يَا أَبَا  
ذَرٍّ إِنَّكَ ضَعِيفٌ وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ حِزْبٌ وَنَدَامَةٌ  
إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا “.

Sahih Muslim—The Book on Government

The Book on Government

Chapter: It is disliked to be appointed to a position of authority  
unnecessarily

Reference: Sahih Muslim 1825

In-book reference: Book 33, Hadith 19

USC-MSA web (English) reference: Book 20, Hadith 4491

Abu Dharr رضي الله عنه reported:

I said to Messenger of Allah ﷺ: “Why do you not appoint me to an (official) position?” He ﷺ patted me on the shoulder with his hand and said, “O Abu Dharr, you are a weak man and it is a trust and it will be a cause of disgrace and remorse on the Day of Resurrection except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him (discharges its obligations efficiently).”

### كتاب المقدمات

وعنه قال: قلت يا رسول الله ألا تستعملني؟ فضرب بيده على منكبي ثم قال: ”يا أبا ذر إنك ضعيف، وإنها أمانة، وإنها يوم القيامة خزي وندامة، إلا من أخذها بحقها، وأدى

الذى عليه فيها“ ((رواه مسلم)).

Riyad as-Salihin—The Book of Miscellany

The Book of Miscellany

Muslim

Arabic/English book reference: Book 1, Hadith 676

Narrated Al-Miqdam ibn Ma'dikarib ؓ :

The Messenger of Allah ﷺ struck him on his shoulders and then said: You will attain success, Qudaym ؓ, if you die without having been a ruler, a secretary, or a chief [without having taken up any position of authority].

باب فِي الْعِرَافَةِ

كتاب الخراج والإمارة والفيء

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنْ أَبِي سَلَمَةَ، سُلَيْمَانَ بْنِ سُلَيْمٍ عَنْ يَحْيَى بْنِ جَابِرٍ، عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمُقْدَامِ، عَنْ جَدِّهِ الْمُقْدَامِ بْنِ مَعْدِيكَرِبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَرَبَ عَلَى مَنْكِبِهِ ثُمَّ قَالَ لَهُ

”أَفْلَحْتَ يَا قُدَيْمُ إِنْ مِتَّ وَلَمْ تَكُنْ أَمِيرًا وَلَا كَاتِبًا وَلَا عَرِيفًا“ .

حكم:(الألباني) ضعيف

Sunan Abi Dawud—Book of Tribute, Spoils, and Rulership (Kitab

Al-Kharaj, Wal-Fai' Wal-Imarah)

Chapter: Regarding Al-'Arafat

Grade: Da'if (Al-Albani)

Reference: Sunan Abi Dawud 2933

In-book reference: Book 20, Hadith 6

English translation: Book 19, Hadith 2927



## 129 We hear and we obey—Hadith.

Narrated Anas ؓ:

The Prophet ﷺ said, “Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief.”

باب إِمَامَةِ الْعَبْدِ وَالْمَوْلَى  
وَكَاثَتْ عَائِشَةُ يُؤْمُهَا عَبْدُهَا ذَكْوَانُ مِنَ الْمُصْحَفِ. وَوَلَدِ الْبَغِيِّ  
وَالْأَعْرَابِيِّ وَالْعُلَامِ الَّذِي لَمْ يَخْتَلَمْ، لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: «يُؤْمُهُمْ أَقْرَاهُمْ لِكِتَابِ اللَّهِ».  
حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي  
أَبُو التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
”اسْمَعُوا وَأَطِيعُوا، وَإِنْ اسْتُعْمِلَ حَبَشِيٌّ كَانَ رَأْسُهُ زَبِيئَةً“.

Sahih al-Bukhari—Book of Call to Prayers (Adhan) » Hadith

Chapter: A slave or a manumitted slave can lead the Salat (prayer)

Reference: Sahih al-Bukhari 693

In-book reference: Book 10, Hadith 88

USC-MSA web (English) reference: Vol. 1, Book 11, Hadith 662

Tamim al-Dari ؓ reported:

The Prophet ﷺ as saying; Religion conduct; religion consists in sincere conduct. The people asked; to whom should it be directed, Messenger of Allah? He replied: To Allah, his book, his Apostle, the leaders (public authorities) of the believers and all the believers, and the leaders (public authorities) of Muslim and the Muslims and the Muslims

in general.

## كتاب الأدب

### باب فِي النَّصِيحَةِ

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ تَمِيمِ الدَّارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ ”. قَالُوا لِمَنْ يَا رَسُولَ اللَّهِ قَالَ ” لِلَّهِ وَكِتَابِهِ وَرَسُولِهِ وَأَئِمَّةِ الْمُؤْمِنِينَ وَعَامَّتِهِمْ وَأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ “.

حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of General Behavior (Kitab Al-Adab)

Chapter: Regarding sincere counsel

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4944

In-book reference: Book 43, Hadith 172

English translation: Book 42, Hadith 4926

Narrated Ibn ‘Abbas ؓ:

The Verse: “Obey Allah and Obey the Apostle and those of you (Muslims) who are in authority.” [4:59] was revealed in connection with ‘Abdullah bin Hudhafa bin Qais bin ‘Adi’ when the Prophet ﷺ appointed him as the commander of a Sariyya (army detachment).

كتاب التفسير

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ يَعْلَى بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ . رَضِيَ اللَّهُ عَنْهُمَا . {أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ} . قَالَ نَزَلَتْ فِي عَبْدِ اللَّهِ بْنِ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدِيٍّ، إِذْ بَعَثَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ .

Sahih al-Bukhari—Prophetic Commentary on the Qur'an

[Tafseer of the Prophet ﷺ]

USC-MSA web (English) reference: Vol. 6, Book 60, Hadith 108

Arabic reference: Book 65, Hadith 4584

Narrated Abu Huraira ؓ:

Allah's Messenger ﷺ said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."

### كتاب الأحكام

بَابُ قَوْلِ اللَّهِ تَعَالَى: {أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ}

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُوسُفَ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ

أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي.“

Sahih al-Bukhari—Book of Judgments (Ahkaam)

Chapter: “Obey Allah and obey the Messenger and those of you who are in authority...”

Reference: Sahih al-Bukhari 7137

In-book reference: Book 93, Hadith 1

USC-MSA web (English) reference: Vol. 9, Book 89, Hadith 251

It was narrated that Yahya bin Husain ؓ said:

“I heard my grandmother ؓ say: ‘I heard the Messenger of Allah ﷺ say, during the Farewell Pilgrimage: If an Ethiopian slave is appointed over you who rules according to the Book of Allah, then listen to him and obey.’”

كتاب البيعة

باب الْحُضِّ عَلَى طَاعَةِ الْإِمَامِ

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، قَالَ حَدَّثَنَا خَالِدٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ يَحْيَى بْنِ حُصَيْنٍ، قَالَ سَمِعْتُ جَدِّي، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي حَجَّةِ الْوَدَاعِ ”وَلَوْ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ يَتُودُّكُمْ بِكِتَابِ اللَّهِ فَاسْمَعُوا لَهُ وَأَطِيعُوا“.

Sunan An-Nasa'i—The Book of al-Bay'ah

Chapter: The Exhortation to Obey the Imam

Grade: Sahih (Darussalam)

Reference: Sunan an-Nasa'i 4192

In-book reference: Book 39, Hadith 44

English translation: Vol. 5, Book 39, Hadith 4197

It was narrated from Umm Husain ؓ that she heard the Messenger of Allah ﷺ say:

“Even if the one appointed over you is a mutilated Ethiopian slave whose nose and ears have been cut off, listen to him and obey, so long as he leads you according to the Book of Allah.”

كتاب الجهاد

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ الْخُصَيْنِ، عَنْ جَدِّهِ أُمِّ الْخُصَيْنِ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ” إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ مُجَدَّعٌ فَاسْمَعُوا لَهُ وَأَطِيعُوا مَا قَادَكُمْ بِكِتَابِ اللَّهِ “.

Sunan Ibn Majah—The Chapters on Jihad

Grade: Sahih (Darussalam)

English reference: Vol. 4, Book 24, Hadith 2861

Arabic reference: Book 24, Hadith 2971

‘Irbad bin Sariyah ؓ reported:

One day Messenger of Allah ﷺ delivered us a very eloquent Khutba on account of which eyes shed tears and hearts were full of tears. A man said: “O Prophet of Allah, this is as if it were a parting advice. So advise us”. He ﷺ said, “I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whosoever among you shall live after me, will see much discord. So hold fast to my Sunnah and the examples of the

Rightly-Guided Caliphs who will come after me. Adhere to them and hold to it fast. Beware of new things (in Deen) because every Bid'ah is a misguidance”.

### كتاب المقدمات

الثاني: عن أبي نجیح العریاض بن ساریة رضي الله عنه قال: وعظنا رسول الله صلى الله عليه وسلم موعظة بليغة وجلت منها القلوب وذرفت منها العيون، فقلنا: يا رسول الله كأنها موعظة مودع فأوصنا. قال: ”أوصيكم بتقوى الله، والسمع والطاعة وإن تأمر عليكم عبد حبشي، وإنه من يعش منكم فسيرى اختلافاً كثيراً. فعليكم بسنتي وسنة الخلفاء الراشدين المهديين، عضوا عليها بالنواجذ، وإياكم ومحدثات الأمور فإن كل بدعة ضلالة“ ((رواه أبو داود، والترمذي وقال : حديث حسن صحيح)).

The Book of Miscellany

Riyad as-Salihin—The Book of Miscellany

Abu Dawud and At-Tirmidhi

Arabic/English book reference: Book 1, Hadith 157

Sulaim bin Amir ﷺ narrated:

“I heard Abu Umamah ﷺ saying: I heard the Messenger of Allah ﷺ giving a Khutba during the Farewell Hajj, and he said: ‘Have Taqwa of your Lord, and pray your five (prayers), and fast your month, and pay the Zakat on your wealth, and **obey those who are in charge of you, you**

**will enter the Paradise of your Lord.”** He said: “I said to Abu Umamah: ‘How old were you when you heard this Hadith (from the Messenger of Allah)?’ He said: ‘I heard it when I was thirty years old.’”

أَبْوَابُ السَّفَرِ

بَاب مِنْهُ

حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، أَخْبَرَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ، قَالَ سَمِعْتُ أَبَا أُمَامَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ فَقَالَ ” اتَّقُوا اللَّهَ رَبَّكُمْ وَصَلُّوا حَسَنَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا ذَا أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ “. قَالَ فَقُلْتُ لِأَبِي أُمَامَةَ مِنْذُ كَمْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْحَدِيثَ قَالَ سَمِعْتُهُ وَأَنَا ابْنُ ثَلَاثِينَ سَنَةً . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Jami' at-Tirmidhi—The Book on Traveling

Chapter: Something Else About That

Grade: Hasan (Darussalam)

Reference: Jami' at-Tirmidhi 616

In-book reference: Book 6, Hadith 73

English translation: Vol. 2, Book 1, Hadith 616

It was narrated from Mu'adh bin Jabal رضي الله عنه that the Messenger of Allah ﷺ said:

“Military campaigns are of two types: as for the one who seeks the Face of Allah ﷺ, **obeys the imam**, spends what is precious and avoids mischief, whether he is asleep or awake, he is earning reward. But as for the one who fights in order to show off and gain a reputation, and **disobeys the imam** and spreads mischief in the land, he comes back empty-handed.”

كتاب البيعة

باب التَّشْدِيدِ فِي عِصْيَانِ الْإِمَامِ

أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ، قَالَ حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، قَالَ حَدَّثَنَا بَجِيرٌ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي بَحْرَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ”الْعَزُّ عَزْوَانٍ فَأَمَّا مَنْ ابْتَغَى وَجْهَ اللَّهِ وَأَطَاعَ الْإِمَامَ وَأَنْفَقَ الْكَرِيمَةَ وَاجْتَنَبَ الْفَسَادَ فَإِنَّ نَوْمَهُ وَنُبْهَتَهُ أَجْرٌ كُلُّهُ وَأَمَّا مَنْ غَزَا رِيَاءً وَسُمْعَةً وَعَصَى الْإِمَامَ وَأَفْسَدَ فِي الْأَرْضِ فَإِنَّهُ لَا يَرْجِعُ بِالْكَفَافِ“ .

Sunan An-Nasa'i—The Book of al-Bay'ah

Chapter: The Stern Warning against Disobeying the Imam

Grade: Da'if

Reference: Sunan an-Nasa'i 4195

In-book reference: Book 39, Hadith 47

English translation: Vol. 5, Book 39, Hadith 4200

Narrated Mu'adh ibn Jabal ؓ:

The Prophet ﷺ said: Fighting is of two kinds: The one who



seeks Allah's ﷻ favor, **obeys the leader**, gives the property he values, treats his associates gently and avoids doing mischief, will have the reward for all the time whether he is asleep or awake; but the one who fights in a boasting spirit, for the sake of display and to gain a reputation, who **disobeys the leader** and does mischief in the earth will not return credit or without blame.

### كتاب الجهاد

#### باب فِي مَنْ يَغْزُو وَيَلْتَمِسُ الدُّنْيَا

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ الْحَضْرَمِيُّ، حَدَّثَنَا بَقِيَّةٌ، حَدَّثَنِي بَجِيرٌ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي بَحْرَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: ”الْغَزْوُ غَزْوَانِ فَأَمَّا مَنْ ابْتَغَى وَجْهَ اللَّهِ، وَأَطَاعَ الْإِمَامَ، وَأَنْفَقَ الْكَرِيمَةَ، وَيَأْسَرَ الشَّرِيكَ، وَاجْتَنَبَ الْفُسَادَ، فَإِنَّ نَوْمَهُ وَنَبْهَهُ أَجْرٌ كُلُّهُ وَأَمَّا مَنْ غَزَا فَخَرًّا وَرِبَاءً وَسُمْعَةً، وَعَصَى الْإِمَامَ، وَأَفْسَدَ فِي الْأَرْضِ، فَإِنَّهُ لَمْ يَرْجِعْ بِالْكَفَافِ“.

حكم: (الألباني) حسن

Sunan Abi Dawud—Book of Jihad (Kitab Al-Jihad)

Chapter: Regarding a Person Who Fights For Worldly Gain

Grade: Hasan (Al-Albani)

Reference: Sunan Abi Dawud 2515

In-book reference: Book 15, Hadith 39

English translation: Book 14, Hadith 2509

It has been narrated on the authority of Yahya b. Husain ؓ who learnt the tradition from his grandmother ؓ. She said:

She heard the Prophet ﷺ delivering his sermon on the occasion of the Last Pilgrimage. He was saying: **If a slave is appointed over you and he conducts your affairs according to the Book of Allah, you should listen to him and obey (his orders).**

كتاب الإمامة

باب وُجُوبِ طَاعَةِ الْأَمْرَاءِ فِي غَيْرِ مَعْصِيَةٍ وَتَحْرِيمِهَا فِي الْمَعْصِيَةِ  
حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا  
شُعْبَةُ، عَنْ يَحْيَى بْنِ حُصَيْنٍ، قَالَ سَمِعْتُ جَدِّي، تُحَدِّثُ أَنَّهَا  
سَمِعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ وَهُوَ  
يَقُولُ ” وَلَوْ اسْتَعْمَلَ عَلَيْكُمْ عَبْدٌ يُفُودُكُمْ بِكِتَابِ اللَّهِ  
فَاسْمَعُوا لَهُ وَأَطِيعُوا “.

Sahih Muslim—The Book on Government

Chapter: The obligation of obeying leaders in matters that do not involve sin, but it is forbidden to obey them in sinful matters

Reference: Sahih Muslim 1838 a

In-book reference: Book 33, Hadith 56

USC-MSA web (English) reference: Book 20, Hadith 4528

Imam ‘Ali ؓ said:

“The Messenger of Allah ﷺ sent an army and appointed a man as a commander for them and he **commanded them to listen to him and obey**. He kindled fire and ordered them to jump into it. A group refused to enter into it and

said “We escaped from the fire; a group intended to enter into it. When the Prophet ﷺ was informed about it, he said “Had they entered into it, they would have remained into it. There is no obedience in matters involving disobedience to Allah. Obedience is in matters which are good and universally recognized.

### كتاب الجهاد

#### باب فِي الطَّاعَةِ

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ، - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ جَيْشًا وَأَمَرَ عَلَيْهِمْ رَجُلًا وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيُطِيعُوا فَأَجَّحَ نَارًا وَأَمَرَهُمْ أَنْ يَفْتَحُوا فِيهَا فَأَبَى قَوْمٌ أَنْ يَدْخُلُوهَا وَقَالُوا إِنَّمَا فَرَرْنَا مِنَ النَّارِ وَأَرَادَ قَوْمٌ أَنْ يَدْخُلُوهَا فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ” لَوْ دَخَلُوهَا - أَوْ دَخَلُوا فِيهَا - لَمْ يَزَالُوا فِيهَا “ . وَقَالَ ” لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ “ .

Sunan Abi Dawud—Book of Jihad (Kitab Al-Jihad)

Chapter: Regarding Obedience

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 2625

In-book reference: Book 15, Hadith 149

English translation: Book 14, Hadith 2619

It has been narrated on the authority of Imam ‘Ali ؑ who said:

The Messenger of Allah ﷺ sent an expedition and appointed over the Mujahids a man from the Ansar. (While making the appointment), **he ordered that his work should be listened to and obeyed.** They made him angry in a matter. He said: Collect for me dry wood. They collected it for him. Then he said: Kindle a fire. They kindled (the fire). Then he said: Didn't the Messenger of Allah ﷺ order you to listen to me and obey (my orders)? They said: Yes. He said: Enter the fire. The narrator says: (At this), they began to look at one another and said: We fled from the fire to (find refuge with) the Messenger of Allah ﷺ (and now you order us to enter it). They stood quiet until his anger cooled down and the fire went out. When they returned, they related the incident to the Messenger of Allah ﷺ. He said: If they had entered it, they would not have come out. **Obedience (to the commander) is obligatory only in what is good.**

كتاب الإمامة

بابُ وُجُوبِ طَاعَةِ الْأَمْرَاءِ فِي غَيْرِ مَعْصِيَةٍ وَتَحْرِيمِهَا فِي الْمَعْصِيَةِ  
وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَبُو  
سَعِيدٍ الْأَشْجِيُّ - وَتَقَارَبُوا فِي اللَّفْظِ - قَالُوا حَدَّثَنَا وَكِيعٌ،  
حَدَّثَنَا الْأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ،  
عَنْ عَلِيٍّ، قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً

وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ  
وَيُطِيعُوا فَأَعْضَبُوهُ فِي شَيْءٍ فَقَالَ اجْمَعُوا لِي حَطَبًا . فَجَمَعُوا  
لَهُ ثُمَّ قَالَ أَوْقِدُوا نَارًا . فَأَوْقَدُوا ثُمَّ قَالَ أَلَمْ يَأْمُرْكُمْ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَسْمَعُوا لِي وَتُطِيعُوا قَالُوا بَلَى . قَالَ  
فَادْخُلُوهَا . قَالَ فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا إِنَّمَا فَرَرْنَا إِلَى  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ النَّارِ . فَكَانُوا كَذَلِكَ  
وَسَكَنَ غَضَبُهُ وَطَفِئَتِ النَّارُ فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ” لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا إِنَّمَا  
الطَّاعَةُ فِي الْمَعْرُوفِ “ .

Sahih Muslim—The Book on Government

Chapter: The obligation of obeying leaders in matters that do not  
involve sin, but it is forbidden to obey them in sinful matters

Reference: Sahih Muslim 1840 b

In-book reference: Book 33, Hadith 64

USC-MSA web (English) reference: Book 20, Hadith 4536

It is narrated on the authority of Tamim ad-Dari ؓ:

That the Messenger of Allah ﷺ observed: Al-Din is a name  
of sincerity and well wishing. Upon this we said: For  
whom? He replied: For Allah, His Book, His Messenger  
and **for the leaders** and the general Muslims.

كتاب الإيمان

باب بَيَانِ أَنَّ الدِّينَ النَّصِيحَةُ

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ قُلْتُ  
لِسُهَيْلٍ إِنَّ عَمْرًا حَدَّثَنَا عَنِ الْقَعْقَاعِ، عَنْ أَبِيكَ، قَالَ وَرَجَوْتُ  
أَنْ يُسْقِطَ، عَنِّي رَجُلًا قَالَ فَقَالَ سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ  
أَبِي كَانَ صَدِيقًا لَهُ بِالشَّامِ ثُمَّ حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ عَنْ  
عَطَاءِ بْنِ يَزِيدَ عَنْ تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ ” الدِّينُ النَّصِيحَةُ “ فُلْنَا لِمَنْ قَالَ ” لِلَّهِ وَلِكِتَابِهِ  
وَلِرَسُولِهِ وَلَائِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ “ .

Sahih Muslim—The Book of Faith

Chapter: Clarifying that the religion is sincerity

Reference: Sahih Muslim 55 a

In-book reference: Book 1, Hadith 103

USC-MSA web (English) reference: Book 1, Hadith 98

Narrated Qais bin Abi Hazim ؓ:

Abu Bakr ؓ went to a lady from the Ahmas tribe called Zainab bint Al-Muhajir and found that she refused to speak. He asked, “Why does she not speak.” The people said, “She has intended to perform Hajj without speaking.” He said to her, “Speak, for it is illegal not to speak, as it is an action of the pre-Islamic period of ignorance. So she spoke and said, “Who are you?” He said, “A man from the Emigrants.” She asked, “Which Emigrants?” He replied, “From Quraysh.” She asked, “From what branch of Quraysh are you?” He said, “You ask too many questions; I am Abu Bakr.” She said, “How long shall we enjoy this **good order (i.e. Islamic religion)** which Allah has

brought after the period of ignorance?" He said, **"You will enjoy it as long as your Imams keep on abiding by its rules and regulations."** She asked, "What are the Imams?" He said, "Were there not heads and chiefs of your nation who **used to order the people and they used to obey** them?" She said, "Yes." He said, "So they (*i.e.* the Imams) are those whom I meant."

### كتاب مناقب الأنصار

#### باب أَيَّامِ الْجَاهِلِيَّةِ

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَّانَةَ، عَنْ بَيَانَ أَبِي بَشِيرٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ دَخَلَ أَبُو بَكْرٍ عَلَى امْرَأَةٍ مِنْ أَحْمَسَ يُقَالُ لَهَا زَيْنَبُ، فَرَأَاهَا لَا تَكَلِّمُ، فَقَالَ مَا لَهَا لَا تَكَلِّمُ قَالُوا حَجَّتْ مُصِمَّةً. قَالَ لَهَا تَكَلِّمِي، فَإِنَّ هَذَا لَا يَحِلُّ، هَذَا مِنْ عَمَلِ الْجَاهِلِيَّةِ. فَتَكَلَّمْتُ، فَقَالَتْ مَنْ أَنْتَ قَالَ امْرُؤٌ مِنَ الْمُهَاجِرِينَ. قَالَتْ أَيْ الْمُهَاجِرِينَ قَالَ مِنْ قُرَيْشٍ. قَالَتْ مَنْ أَيْ قُرَيْشٍ أَنْتَ قَالَ إِنَّكَ لَسْتُ لَنَا أَبُو بَكْرٍ. قَالَتْ مَا بَقَاؤُنَا عَلَى هَذَا الْأَمْرِ الصَّالِحِ الَّذِي جَاءَ اللَّهُ بِهِ بَعْدَ الْجَاهِلِيَّةِ قَالَ بَقَاؤُكُمْ عَلَيْهِ مَا اسْتَقَامَتْ بِكُمْ أَيْمَتُكُمْ. قَالَتْ وَمَا الْأَيْمَةُ قَالَ أَمَا كَانَ لِقَوْمِكَ رُءُوسٌ وَأَشْرَافٌ يَأْمُرُونَهُمْ فَيُطِيعُونَهُمْ قَالَتْ بَلَى. قَالَ فَهُمْ أُولَئِكَ عَلَى النَّاسِ.

Sahih al-Bukhari—Book of Merits of the Helpers in Madinah (Ansar)

Chapter: The days of Pre-Islamic Period of Ignorance

Reference: Sahih al-Bukhari 3834

In-book reference: Book 63, Hadith 60

USC-MSA web (English) reference: Vol. 5, Book 58, Hadith 175

Narrated Jarir رضي الله عنه:

The Prophet ﷺ ordered me during Hajjatul-Wada'. **“Ask the people to listen.”** He then said, “Do not become infidels after me by cutting the necks (throats) of one another.”

كتاب المغازي

باب حَجَّةِ الْوَدَاعِ

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي حَجَّةِ الْوَدَاعِ لَجَرِيرٍ ”اسْتَنْصِتِ النَّاسَ“ فَقَالَ ” لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ “.

Sahih al-Bukhari—Book of Military Expeditions led by the Prophet ﷺ (Al-Maghaazi)

Chapter: Hajjat-ul-Wada

Reference: Sahih al-Bukhari 4405

In-book reference: Book 64, Hadith 427

USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 687

Jarir رضي الله عنه said:

“I came to the Prophet and said to him: ‘I pledge to you to hear and obey in what I like and what I dislike.’ The



Prophet ﷺ said: ‘Can you do that, O Jarir,’ or, ‘Are you able for that?’ He said: Say: As much as I can.’ So he accepted my pledge (for that), and that I be sincere toward every Muslim.”

### كتاب البيعة

#### باب الْبَيْعَةِ فِيمَا أَحَبَّ وَكَرِهَ

أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَّامَةَ، عَنْ جَرِيرٍ، عَنْ مُغِيرَةَ، عَنْ أَبِي وَائِلٍ، وَالشَّعْبِيِّ، قَالَا قَالَ جَرِيرٌ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَهُ أُبَايِعُكَ عَلَى السَّمْعِ وَالطَّاعَةِ فِيمَا أَحَبَّبْتُ وَفِيمَا كَرِهْتُ . قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” أَوْتَسَطِيعُ ذَلِكَ يَا جَرِيرُ أَوْ تُطِيقُ ذَلِكَ “ . قَالَ ” قُلْ فِيمَا اسْتَطَعْتُ “ . فَبَايَعَنِي وَالنَّصَحَ لِكُلِّ مُسْلِمٍ .

Sunan An-Nasa'i—The Book of al-Bay'ah

Chapter: Pledge To Obey Whether One Likes It or Not

Grade: Sahih (Darussalam)

Reference: Sunan an-Nasa'i 4174

In-book reference: Book 39, Hadith 26

English translation: Vol. 5, Book 39, Hadith 4179

It was narrated from Abu Hurairah that Sa'd bin Ubadah Al-Ansari ؓ said:

“O Messenger of Allah ﷺ if a man finds another man with his wife, should he kill him?” The Messenger of Allah ﷺ said: “No.” Sa'd said: “Yes he should, by the one who honored you with the Truth!” The Messenger of Allah ﷺ

said: “Listen to what your leader says!”

كتاب الحدود

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَدِينِ أَبُو عُبَيْدٍ،  
قَالَا حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ سُهَيْلِ بْنِ  
أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ سَعْدَ بْنَ عُبَادَةَ  
الْأَنْصَارِيَّ، قَالَ يَا رَسُولَ اللَّهِ الرَّجُلُ يَجِدُ مَعَ امْرَأَتِهِ رَجُلًا  
أَيَقْتُلُهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” لَا “ . قَالَ  
سَعْدُ بَلَى وَالَّذِي أَكْرَمَكَ بِالْحَقِّ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ ” اسْمَعُوا مَا يَقُولُ سَيِّدُكُمْ “ .

Sunan Ibn Majah—The Chapters on Legal Punishments

Grade: Sahih (Darussalam)

English reference: Vol. 3, Book 20, Hadith 2605

Arabic reference: Book 20, Hadith 2703

### 130 Prohibition to take help from non-Muslims, and exceptions.

*Reliance of the Traveller* (‘Umdat al Salik wa ‘Uddat al Nasik), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

O9.7 Muslims may not seek the help from non-Muslims allies unless the Muslims are considerably outnumbered and the allies are of goodwill towards the Muslims.

### 131 Wazir (Minister) / Amir (Governor of a city or region)—

## Quran.

وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾

*And appoint for me a minister [Wazir] from my family.  
[20:29]*

هَارُونَ أَخِي ﴿٣٠﴾

*Aaron, my brother. [20:30]*

أَشْدِّدْ بِهِ أَزْرِي ﴿٣١﴾

*Increase through him my strength. [20:31]*

وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾

*And let him share my task. [20:32]*

Surat Tāhā (Ta-Ha)

## 132 Wazirs and Amirs.

*Al Ahkam Al Sultaniyyah (The Laws of Islamic Governance),  
Abu'l-Hasan al-Mawardi, translated by Dr. Asadullah Yate,  
PhD, Ta-Ha Publishing Ltd., 2005.*

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“An executory wazir [minister] may be of the people of dhimmah [non-Muslims living under Muslim rule], although not a delegatory wazir; the difference between these two

ministries varies according to their different functions in four ways:

- i. A minister of delegation may himself make legal judgements and have jurisdiction over acts of injustice whereas a minister of execution may not.
- ii. The minister of delegation may proceed independently with the appointment of officers whereas the latter may not.
- iii. The former may dispatch armies and conduct wars, but not the latter.
- iv. The former may dispose of treasury monies, taking what he has a right to take to make necessary payments, but not the latter.

There are no other matters besides these four which would prevent a dhimmi from being an executory minister, except if they display arrogant behaviour, as they are forbidden from being arrogant.

Because of these four differences between the two, four further conditions are required of the two [types of] ministries:

- i. The status of a freeman is required for the wazir of delegation but not for the executory wazir.
- ii. That he be a Muslim is required of the former [delegatory] but not the latter [executory wazir].
- iii. That the former have knowledge of the laws of the Shariah' but not the latter.

- iv. That knowledge of the two matters of war and Kharaj tax are required in the former but not the latter.”

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“As for the wazirate of execution, its rule is weaker [than the wazirate of delegation] and its conditions are fewer as its authority is restricted to the judgement and direction of the Imam [Khalifa]: the wazir [of execution] is a mediator between him [the Khalifa] and his subjects, carrying out his commands, executing his instructions, enacting what he decides...”

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“If the Khalifa [Imam] appoints an Amir over a province or a town, his Amirate may be of two kinds, either general or particular. As for the general, it is of two kinds: either that freely contracted by the Khalifa with the person chosen specifically for the task, or that contracted at times of the conquest in compelling circumstances.

As for Amirate which has been specifically and freely assigned, it comprises a clearly defined task and a clearly determined jurisdiction: the Khalifa delegates the Amirate of a country or province to a the person appointed for this task and accords the right of governance over all its people together with jurisdiction over the customary acts of his office: he [the Amir] thus assumes a general responsibility for a particular territory and for specific and clearly defined tasks, and his corresponding jurisdiction covers seven matters:

- i. The ordering of the armies, assigning them to various

- territories and apportioning their provisions, unless the Khalifa has fixed the amount of provision in which case the Amir has only to ensure its payment to them;
- ii. Application of the law and the appointment of judges and magistrates;
  - iii. Collection of the Kharaj and zakat taxes, appointment of collectors, and distribution of what is collected to those entitled to it;
  - iv. Protection of the Din, defense of what is inviolable and the guarding of the Din from modifications and deviations;
  - v. Establishment of Hadd-punishments both with respect to Allah's ﷻ rights and those of people; Imamate of the Friday gathering [Jumuah prayer] and prayer assembly, he himself acting as Imam or his substitute;
  - vi. Facilitating the passage of hajjis from his territory or those of other territories such that he affords them protection. If this province is a border territory adjacent to the enemy, and eighth matter becomes obligatory, that is jihad against the neighboring enemy, and distribution of the booty amongst the fighters after a fifth has been taken for those entitled to it."

"The conditions considered in this Amirate are the same as those applicable in the Wazirate of delegation, as the only difference between the two is that there is specific authority in

the former [Amirate] but a general one in the latter [Wazirate]....”

### 133 Manner in which a Khalifa must rule.

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ  
النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ  
إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ  
بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

[We said], “O David, indeed We have made you a successor [Khalifa] upon the earth, so **judge between the people the truth** [Allah’s ﷻ Laws] and do not follow [your own] desire [laws], as it will lead you astray from the way of Allah.”  
Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.

Surat Şād (The Letter “Saad”) [38:26]

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ  
حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَذَا الْقَرْنَيْنِ إِمَّا أَنْ  
تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

Until, when he reached the setting of the sun, he found it [as if] setting in a spring of dark mud, and he found near it a

people. Allah said, “O Dhul-Qarnain, [you are the Khalifa—how will you rule the people?] either you punish [them] or else adopt among them [a way of] goodness.”

[18:86]

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ  
فَيُعَذِّبُهُ عَذَابًا نُّكَرًا

He [Dhul-Qarnain] said, “As for one who wrongs, we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment.

[18:87]

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ  
وَسَنَقُولُ لَهُ مِنْ أَمْرٍ آيسِرًا

But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command [as a ruler / Khalifa] with ease.”

[18:88]

Surat Al-Kahf (The Cave)

### 134 Prohibition of usurpation of leadership.

*Reliance of the Traveller* (‘Umdat al Salik wa ‘Uddat al Nasik), A



Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

P20.1 Allah Most High says,

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَآ  
إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ  
بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾

*And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.*

Surat Al-Baqarah (The Cow) [2:188]

P20.2 The category of taking other's property through falsehood includes such people as those who impose non-Islamic taxes (def: p32), the highwayman who blocks the road, the thief, the idler, the betrayer of a trust, the cheater or adulterator of trade goods, the borrower who denies having borrowed something, the person who stints when weighing or measuring out goods, the person who picks up lost and found property and does not give notice of having found it, the person who sells merchandise with a hidden defect, the gambler, and he merchant who tells the buyer that the merchandise cost more

than it did.

p20.3 The Prophet ﷺ said:

1. “Whoever appropriates a handsbreadth of land through falsehood shall be made to carry it, as thick as seven earths, around his neck on Judgement Day.”
2. “For someone to put off repayment of a debt when able to pay is an injustice”.
3. A man said, “O Messenger of Allah, will my mistakes be forgiven me if I am killed, in steadfastness and anticipating Allah’s reward, advancing and not retreating?” He replied, “Yes, except for debts”.
4. “Flesh nurtured on ill-gotten wealth will not enter paradise. The hellfire has a better right to it”.
5. “There is a record that Allah will not ignore the slightest bit of. It is the oppression of Allah’s servants”.

p20.4 Oppression is of three types. The first is consuming property through falsehood; the second, oppressing Allah’s servants by killing, hitting, breaking bones or causing wounds; and the third, oppressing them through spoken abuse, cursing, reviling, or accusing them of adultery or sodomy without proof. The Prophet ﷺ said in an address to the people at Mina, “Verily, your blood, property, and reputations are as inviolable to one another as the inviolability of this day, this month, and this city of yours”.

post.

*Al Ahkam Al Sultaniyyah (The Laws of Islamic Governance)*,  
Abu'l-Hasan al-Mawardi, translated by Dr. Asadullah Yate,  
PhD, Ta-Ha Publishing Ltd., 2005.

Pg. 12

“...Imamate [Khalifa post] comes into being in two ways: the first of these is by election of those of power and influence, and the second is by the delegation of the previous Imam...”

### 136 Rulership by Consultation/Shurah—Quran.

**And Use Consultation/Shurah in the Electoral Process.**

**IMPORTANT:** In the Holy Quran we not only have the instruction of Allah ﷻ to consult the Believers but also the order NOT to consult the unbelievers.

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ  
بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾

*And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend.*

Surat Ash-Shūraá (The Consultation) [42:38]

فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا

غَلِيظَ الْقَلْبِ لَا نَفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ  
وَأَسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ  
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

*And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).*

Surat 'Āli 'Imrān (Family of Imran) [3:159]

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنَّ كَامِلَيْنَّ ﴾  
لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ  
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا  
لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ  
وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ  
تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ

تَسْرِضُوعًا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ  
 مَا ءَانَيْتُمْ بِالْمَعْرُوفِ ۖ وَأَنفِقُوا لِلَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا  
 تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

*The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, **by mutual consent, and after due consultation**, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allah and know that Allah is All-Seer of what you do.*

Surat Al-Baqarah (The Cow) [2:233]

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا  
 نَضَارُوهُنَّ لِضَيِّقُنَّ عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمَلٍ  
 فَأَنفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ

فَأَتَوْهُنَّ أَجُورَهُنَّ ۖ وَاتَّمَرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِن تَعَاَسَرْتُمْ فَسْتَزِعْ لَهُ أُخْرَى ﴿٦﴾

*Lodge them (the divorced women) where you dwell, according to your means, and do not treat them in such a harmful way that they be obliged to leave. And if they are pregnant, then spend on them till they deliver. Then if they give suck to the children for you, give them their due payment, and **let each of you accept the advice of the other in a just way.** But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).*

Surat Aṭ-Ṭalāq (The Divorce) [65:6]

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَهْرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

*(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog*

*being the eighth. Say (O Muhammad ﷺ): "My Lord knows best their number; none knows them but a few." So debate not (about their number, etc.) except with the clear proof (which We have revealed to you). **And consult not any of them (people of the Scripture, Jews and Christians) about (the affair of) the people of the Cave.***

Surat Al-Kahf (The Cave) [18:22]

**NOTE:** Allah's Sharia does not permit women to rule. Nevertheless we see in the Quran the example of the Queen of Sheba, who was not a Muslim at that time, implementing the consultation process in her rule. (154)

قَالَتْ يَأْأَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ  
فَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ

*She [Queen Sheba] said: O chieftains! Pronounce for me in my case. **I decide no case till ye are present with me.***

Surat An-Naml (The Ant) [27:32]

### 137 Rule by consultation/shura—Hadith.

**And Use Consultation/Shurah in the Electoral Process—Hadith.**

**IMPORTANT:** These Hadith below exemplify only but a few of the instances in which the process of consultation was put into action by our beloved Prophet Muhammad ﷺ, and the

Companions ﷺ. Consultation starts first with Allah ﷻ, and then the consulting other Muslims.

It should be noted that consultation must be used in all circumstances, and not only for the purpose of government.

Narrated Jabir bin ‘Abdullah ﷺ:

As-Salami: Allah’s Messenger ﷺ used to teach his companions to perform the prayer of Istikhara for each and every matter just as he used to teach them the Surahs from the Qur’an He used to say, “If anyone of you intends to do something, he should offer a two rakat prayer other than the compulsory prayers, and after finishing it, he should say: O Allah! I **consult** You, for You have all knowledge, and appeal to You to support me with Your Power and ask for Your Bounty, for You are able to do things while I am not, and You know while I do not; and You are the Knower of the Unseen. O Allah If You know It this matter (name your matter) is good for me both at present and in the future, (or in my religion), in my life and in the Hereafter, then fulfill it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allah! If You know that this matter is not good for me in my religion, in my life and in my coming Hereafter (or at present or in the future), then divert me from it and choose for me what is good wherever it may be, and make me be pleased with it.” (See Hadith No. 391, Vol. 8)

باب قَوْلِ اللَّهِ تَعَالَى {قُلْ هُوَ الْقَادِرُ}



حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مَعْنُ بْنُ عِيسَى، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ، يُحَدِّثُ عَبْدَ اللَّهِ بْنَ الْحَسَنِ يَقُولُ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ السَّلَمِيُّ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُ أَصْحَابَهُ الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا، كَمَا يُعَلِّمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ ” إِذَا هُمْ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلِ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ فَإِنْ كُنْتَ تَعْلَمُ هَذَا الْأَمْرَ . ثُمَّ تُسَمِّيه بِعَيْنِهِ . خَيْرًا لِي فِي عَاجِلِ أَمْرِي وَآجِلِهِ . قَالَ أَوْ فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي . فَأَقْدِرْهُ لِي، وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، اللَّهُمَّ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي . أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ . فَاصْرِفْنِي عَنْهُ، وَأَقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ “ .

Sahih al-Bukhari—Book of Oneness, Uniqueness of Allah (Tawheed)  
Chapter: “Say: He has power to (send torment on you from above)...”

Reference: Sahih al-Bukhari 7390

In-book reference: Book 97, Hadith 19

USC-MSA web (English) reference: Vol. 9, Book 93, Hadith 487

Narrated ‘Aisha ؓ:

That Allah’s Messenger ﷺ was affected by magic, so much

that he used to think that he had done something which in fact, he did not do, and he invoked his Lord (for a remedy). Then (one day) he said, “O ‘Aisha ؓ!) Do you know that Allah has advised me as to the problem I **consulted** Him about?” ‘Aisha ؓ said, “O Allah’s Messenger ﷺ! What’s that?” He said, “Two men came to me and one of them sat at my head and the other at my feet, and one of them asked his companion, ‘What is wrong with this man?’ The latter replied, ‘He is under the effect of magic.’ The former asked, ‘Who has worked magic on him?’ The latter replied, ‘Labid bin Al-A’sam.’ The former asked, ‘With what did he work the magic?’ The latter replied, ‘With a comb and the hair, which are stuck to the comb, and the skin of pollen of a date-palm tree.’ The former asked, ‘Where is that?’ The latter replied, ‘It is in Dharwan.’ Dharwan was a well in the dwelling place of the (tribe of) Bani Zuraiq. Allah’s Messenger ﷺ went to that well and returned to ‘Aisha ؓ, saying, ‘By Allah, the water (of the well) was as red as the infusion of Hinna, (1) and the date-palm trees look like the heads of devils.’ ‘Aisha ؓ added, Allah’s Messenger ﷺ came to me and informed me about the well. I asked the Prophet, ‘O Allah’s Messenger ﷺ, why didn’t you take out the skin of pollen?’ He said, ‘As for me, Allah has cured me and I hated to draw the attention of the people to such evil (which they might learn and harm others with).’ “Narrated Hisham’s father: ‘Aisha ؓ said, “Allah’s Messenger ﷺ was bewitched, so he invoked Allah repeatedly requesting Him to cure him

from that magic)." Hisham then narrated the above narration. (See Hadith No. 658, Vol. 7)

### باب تَكْرِيرِ الدُّعَاءِ

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْذِرٍ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طُبَّ حَتَّى إِنَّهُ لَيُخَيَّلُ إِلَيْهِ قَدْ صَنَعَ الشَّيْءَ وَمَا صَنَعَهُ، وَإِنَّهُ دَعَا رَبَّهُ ثُمَّ قَالَ ” أَشَعَرْتُ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيَمَا اسْتَفْتَيْتُهُ فِيهِ “. فَقَالَتْ عَائِشَةُ فَمَا ذَاكَ يَا رَسُولَ اللَّهِ قَالَ ” جَاءَنِي رَجُلَانِ فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلِي فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ مَا وَجَعُ الرَّجُلِ قَالَ مَطْبُوبٌ. قَالَ مَنْ طَبَّهُ قَالَ لَبِيدُ بْنُ الْأَعْصَمِ. قَالَ فِيَمَاذَا قَالَ فِي مُشْطٍ وَمُشَاطَةٍ وَجُفٍّ طُلْعَةٍ. قَالَ فَأَيْنَ هُوَ قَالَ فِي دَرَوَانَ، وَدَرَوَانُ بَنُو بَنِي زُرَيْقٍ “. قَالَتْ فَأَتَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَجَعَ إِلَى عَائِشَةَ فَقَالَ ” وَاللَّهِ لَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَاءِ، وَلَكَأَنَّ نَخْلَهَا رُءُوسُ الشَّيَاطِينِ “. قَالَتْ فَأَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهَا عَنِ الْبِئْرِ، فَقُلْتُ يَا رَسُولَ اللَّهِ فَهَلَّا أَخْرَجْتَهُ قَالَ ” أَمَّا أَنَا فَقَدْ شَفَانِي اللَّهُ، وَكَرِهْتُ أَنْ أَثِيرَ عَلَى النَّاسِ شَرًّا “. زَادَ عِيسَى بْنُ يُونُسَ

وَاللَّيْثُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ سَجَرَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْعًا وَدَعَا وَسَاقَ الْحَدِيثَ

Sahih al-Bukhari—Book of Invocations

Chapter: To repeat the invocation

Reference: Sahih al-Bukhari 6391

In-book reference: Book 80, Hadith 86

USC-MSA web (English) reference: Vol. 8, Book 75, Hadith 400

Narrated Al-Miswar bin Makhrama ؓ:

The group of people whom ‘Umar had selected as candidates for the Khalifate gathered and consulted each other. ‘Abdur-Rahman said to them, “I am not going to compete with you in this matter, but if you wish, I would select for you a Khalifa from among you.” So all of them agreed to let ‘Abdur-Rahman decide the case. So when the candidates placed the case in the hands of ‘Abdur-Rahman, the people went towards him and nobody followed the rest of the group nor obeyed any after him. So the people followed ‘Abdur-Rahman and **consulted** him all those nights till there came the night we gave the oath of allegiance to ‘Uthman. Al-Miswar (bin Makhrama) added: ‘Abdur-Rahman called on me after a portion of the night had passed and knocked on my door till I got up, and he said to me, “I see you have been sleeping! By Allah, during the last three nights I have not slept enough. Go and call Az-Zubair and Sa’d.” So I called them for him and he **consulted** them and then called me saying, ‘Call ‘Ali for me.” I called ‘Ali and he held a private talk with him till very late at night, and then ‘Al, got up to leave having had

much hope (to be chosen as a Khalifa) but ‘Abdur-Rahman was afraid of something concerning ‘Ali. ‘Abdur-Rahman then said to me, “Call ‘Uthman for me.” I called him and he kept on speaking to him privately till the Mu’adh-dhin put an end to their talk by announcing the Adhan for the Fajr prayer. When the people finished their morning prayer and that (six men) group gathered near the pulpit, ‘Abdur-Rahman sent for all the Muhajirin (emigrants) and the Ansar present there and sent for the army chief who had performed the Hajj with ‘Umar that year. When all of them had gathered, ‘Abdur-Rahman said, “None has the right to be worshipped but Allah,” and added, “Now then, O ‘Ali, I have looked at the people’s tendencies and noticed that they do not consider anybody equal to ‘Uthman, so you should not incur blame (by disagreeing).” Then ‘Abdur-Rahman said (to ‘Uthman), “I gave the oath of allegiance to you on condition that you will follow Allah’s Laws and the traditions of Allah’s Apostle and the traditions of the two Khalifas after him.” So ‘Abdur-Rahman gave the oath of allegiance to him, and so did the people including the Muhajirin (emigrants) and the Ansar and the chiefs of the army staff and all the Muslims.

كتاب الأحكام

باب كَيْفَ يُبَايِعُ الْإِمَامُ النَّاسَ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ، حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ

مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ أَنَّ  
 الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ. أَنَّ الرَّهْطَ الَّذِينَ وَلَاهُمُ عُمَرُ  
 اجْتَمَعُوا فَتَشَاوَرُوا، قَالَ لَهُمْ عَبْدُ الرَّحْمَنِ لَسْتُ بِالَّذِي  
 أَنْفُسُكُمْ عَلَى هَذَا الْأَمْرِ، وَلَكِنَّكُمْ إِنْ شِئْتُمْ اخْتَرْتُ لَكُمْ  
 مِنْكُمْ. فَجَعَلُوا ذَلِكَ إِلَى عَبْدِ الرَّحْمَنِ، فَلَمَّا وَلَّوْا عَبْدَ الرَّحْمَنِ  
 أَمَرَهُمْ فَمَالَ النَّاسُ عَلَى عَبْدِ الرَّحْمَنِ، حَتَّى مَا أَرَى أَحَدًا مِنَ  
 النَّاسِ يَتَّبِعُ أَوْلَيْكَ الرَّهْطَ وَلَا يَطُأُ عَقِبَهُ، وَمَالَ النَّاسُ عَلَى  
 عَبْدِ الرَّحْمَنِ يُشَاوِرُونَهُ تِلْكَ اللَّيَالِي حَتَّى إِذَا كَانَتِ اللَّيْلَةُ الَّتِي  
 أَصْبَحْنَا مِنْهَا، فَبَايَعَنَا عُثْمَانُ قَالَ الْمِسْوَرُ طَرَقَنِي عَبْدُ الرَّحْمَنِ  
 بَعْدَ هَجْعٍ مِنَ اللَّيْلِ فَضَرَبَ الْبَابَ حَتَّى اسْتَيْقَظْتُ فَقَالَ أَرَأَيْكَ  
 نَائِمًا، فَوَاللَّهِ مَا اكْتَحَلْتُ هَذِهِ اللَّيْلَةَ بِكَبِيرِ نَوْمٍ، انْطَلِقْ فَادْعُ  
 الزُّبَيْرَ وَسَعْدًا، فَدَعَوْتُهُمَا لَهُ فَشَاوَرَهُمَا ثُمَّ دَعَانِي فَقَالَ ادْعُ لِي  
 عَلِيًّا. فَدَعَوْتُهُ فَنَاجَاهُ حَتَّى ابْهَارَ اللَّيْلُ، ثُمَّ قَامَ عَلِيٌّ مِنْ عِنْدِهِ،  
 وَهُوَ عَلَى طَمَعٍ، وَقَدْ كَانَ عَبْدُ الرَّحْمَنِ يَحْشَى مِنْ عَلِيٍّ شَيْئًا،  
 ثُمَّ قَالَ ادْعُ لِي عُثْمَانَ، فَدَعَوْتُهُ فَنَاجَاهُ حَتَّى فَرَّقَ بَيْنَهُمَا  
 الْمُؤَدَّنُ بِالصُّبْحِ، فَلَمَّا صَلَّى لِلنَّاسِ الصُّبْحَ وَاجْتَمَعَ أَوْلَيْكَ  
 الرَّهْطُ عِنْدَ الْمَنْبَرِ، فَأَرْسَلَ إِلَيَّ مَنْ كَانَ حَاضِرًا مِنَ  
 الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَأَرْسَلَ إِلَيَّ أُمَرَاءَ الْأَجْنَادِ وَكَانُوا وَافُوا

تِلْكَ الْحِجَّةَ مَعَ عُمَرَ، فَلَمَّا اجْتَمَعُوا تَشَهَّدَ عَبْدُ الرَّحْمَنِ ثُمَّ قَالَ  
 أَمَّا بَعْدُ يَا عَلِيُّ، إِنِّي قَدْ نَظَرْتُ فِي أَمْرِ النَّاسِ فَلَمْ أَرَهُمْ  
 يَعْدِلُونَ بِعُثْمَانَ، فَلَا تَجْعَلَنَّ عَلَى نَفْسِكَ سَبِيلًا. فَقَالَ  
 أَبَايُكَ عَلَى سُنَّةِ اللَّهِ وَرَسُولِهِ وَالْخُلَفَاءِ مِنْ بَعْدِهِ. فَبَايَعَهُ  
 عَبْدُ الرَّحْمَنِ، وَبَايَعَهُ النَّاسُ الْمُهَاجِرُونَ وَالْأَنْصَارُ وَأَمْرَاءُ  
 الْأَجْنَادِ وَالْمُسْلِمُونَ.

Sahih al-Bukhari—Book of Judgments (Ahkaam)

Chapter: How do the people give the Bai'a to the Imam

Reference: Sahih al-Bukhari 7207

In-book reference: Book 93, Hadith 67

USC-MSA web (English) reference: Vol. 9, Book 89, Hadith 314

Narrated Ibn 'Umar ؓ:

Umar bin Khattab got some land in Khaibar and he went to the Prophet ﷺ to **consult** him about it saying, “O Allah’s Messenger ﷺ I got some land in Khaibar better than which I have never had, what do you suggest that I do with it?” The Prophet ﷺ said, “If you like you can give the land as endowment and give its fruits in charity.” So ‘Umar gave it in charity as an endowment on the condition that would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor people, to the Kith and kin, for freeing slaves, for Allah’s Cause, to the travelers and guests; and that there would be no harm if the guardian of the endowment ate from it according to his need with good intention, and fed

others without storing it for the future.”

## كتاب الشروط

### باب الشروط في الوقف

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، حَدَّثَنَا ابْنُ عَوْنٍ، قَالَ أَنْبَأَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أَصَابَ أَرْضًا بِحَيْرَ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْمِرُهُ فِيهَا، فَقَالَ يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ أَرْضًا بِحَيْرَ، لَمْ أَصِبْ مَالًا قَطُّ أَنْفَسَ عِنْدِي مِنْهُ، فَمَا تَأْمُرُ بِهِ قَالَ ” إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا، وَتَصَدَّقْتَ بِهَا “ . قَالَ فَتَصَدَّقْ بِهَا عُمْرُ أَنَّهُ لَا يَبَاعُ وَلَا يُوهَبُ وَلَا يُورَثُ، وَتَصَدَّقْ بِهَا فِي الْفُقَرَاءِ وَفِي الْقُرْبَى، وَفِي الرِّقَابِ، وَفِي سَبِيلِ اللَّهِ، وَابْنِ السَّبِيلِ، وَالضَّيْفِ، لَا جُنَاحَ عَلَيَّ مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ، وَيُطْعِمَ غَيْرَ مُتَمَوِّلٍ . قَالَ فَحَدَّثْتُ بِهِ ابْنَ سِيرِينَ فَقَالَ غَيْرَ مُتَأَثِّلٍ مَالًا .

Sahih al-Bukhari—Book of Conditions—Hadith

Chapter: Conditions in Waqf (*i.e.*, religious endowment)

Reference: Sahih al-Bukhari 2737

In-book reference: Book 54, Hadith 24

USC-MSA web (English) reference: Vol. 3, Book 50, Hadith 895

Narrated Ali ibn Abu Talib ؓ:

Ibn Abbas said: A lunatic woman who had committed



adultery was brought to Umar. He **consulted** the people and ordered that she should be stoned.

Ali ibn Abu Talib ﷺ passed by and said: What is the matter with this (woman)? They said: This is a lunatic woman belonging to a certain family. She has committed adultery. Umar has given orders that she should be stoned.

He said: Take her back. He then came to him and said: Commander of the Faithful, do you not know that there are three people whose actions are not recorded: a lunatic till he is restored to reason, a sleeper till he awakes, and a boy till he reaches puberty?

He said: Yes. He then asked: Why is it that this woman is being stoned?

He said: There is nothing. He then said: Let her go. He (Umar) let her go and began to utter: Allah is most great.

### كتاب الحدود

#### باب فِي الْمَجْنُونِ يَسْرِقُ أَوْ يُصِيبُ حَدًّا

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ أُتِيَ عُمَرُ بِمَجْنُونَةٍ قَدْ زَنَتْ فَاسْتَشَارَ فِيهَا أَنَسًا فَأَمَرَ بِهَا عُمَرُ أَنْ تُرْجَمَ فَمَرَّ بِهَا عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ رِضْوَانُ اللَّهِ عَلَيْهِ فَقَالَ مَا شَأْنُ هَذِهِ قَالُوا مَجْنُونَةٌ بَنِي فَلَانٍ زَنَتْ فَأَمَرَ بِهَا عُمَرُ أَنْ تُرْجَمَ . قَالَ فَقَالَ

ارْجِعُوا بِهَا ثُمَّ أَتَاهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَمَا عَلِمْتَ أَنَّ الْقَلَمَ  
 قَدْ رُفِعَ عَنْ ثَلَاثَةٍ عَنِ الْمَجْنُونِ حَتَّى يَبْرَأَ وَعَنِ النَّائِمِ حَتَّى  
 يَسْتَيْقِظَ وَعَنِ الصَّبِيِّ حَتَّى يَعْقِلَ قَالَ بَلَى . قَالَ فَمَا بَالُ هَذِهِ  
 تُرْجِمُ قَالَ لَا شَيْءَ . قَالَ فَأَرْسَلَهَا . قَالَ فَأَرْسَلَهَا . قَالَ  
 فَجَعَلَ يُكَبِّرُ .

Sunan Abi Dawud—Book of Prescribed Punishments (Kitab Al-Hudud)

Chapter: If an insane person steals or commits a crime that is subject to a had

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4399

In-book reference: Book 40, Hadith 49

English translation: Book 39, Hadith 4385

It was narrated from Salim رضي الله عنه, from his father رضي الله عنه, that:

The Prophet ﷺ **consulted** the people as to how he could call them to the prayer. They suggested a horn, but he disliked that because of the Jews (because the Jews used a horn). Then they suggested a bell but he disliked that because of the Christians (because the Christians used a bell). Then that night the call to the prayer was shown in a dream to a man among the Ansar whose name was ‘Abdullah bin Zaid, and to ‘Umar bin Khattab. The Ansari man came to the Messenger of Allah at night, and the Messenger of Allah commanded Bilal to give the call to the prayer. (Da’if)Zuhri said: “Bilal added the phrase “As-salatu khairum minan-nawm (the prayer is better than sleep)” to the call for the morning prayer, and the

Messenger of Allah approved of that.” ‘Umar said: “O Messenger of Allah, I saw the same as he did, but he beat me to it.”

كتاب الأذان والسنة فيها

باب بَدْءِ الْأَذَانِ

حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ، حَدَّثَنَا أَبِي، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . اسْتَشَارَ النَّاسَ لِمَا يُهْمُّهُمْ إِلَى الصَّلَاةِ فَذَكَرُوا الْبُوقَ فَكَرِهَهُ مِنْ أَجْلِ الْيَهُودِ ثُمَّ ذَكَرُوا النَّاقُوسَ فَكَرِهَهُ مِنْ أَجْلِ النَّصَارَى فَأَرَى النَّدَاءَ تِلْكَ اللَّيْلَةَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ وَعُمَرُ بْنُ الْخَطَّابِ فَطَرَقَ الْأَنْصَارِيَّ رَسُولَ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . لَيْلًا فَأَمَرَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . بِإِلَاقَةِ بِهِ فَأَذَّنَ . قَالَ الزُّهْرِيُّ وَزَادَ بِإِلَاقَةِ فِي نِدَاءِ صَلَاةِ الْعِدَاةِ الصَّلَاةِ خَيْرٌ مِنَ النَّوْمِ فَأَقْرَهَا رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ... قَالَ عُمَرُ يَا رَسُولَ اللَّهِ قَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى وَلَكِنَّهُ سَبَقَنِي .

Sunan Ibn Majah—The Book of the Adhan and the Sunnah  
Regarding It

Chapter: How the Adhan Began

Reference: Sunan Ibn Majah 707

In-book reference: Book 3, Hadith 2

English translation: Vol. 1, Book 3, Hadith 707

Narrated ‘Urwa bin Al-Musayyab Alqama bin Waqqas ؓ and Ubaidullah bin ‘Abdullah ؓ:

About the story of ‘Aisha ؓ and their narrations were similar attesting each other, when the liars said what they invented about ‘Aisha ؓ, and the Divine Inspiration was delayed, Allah’s Messenger ﷺ sent for ‘Ali and Usama to **consult** them in divorcing his wife (*i.e.* ‘Aisha ؓ). Usama said, “Keep your wife, as we know nothing about her except good.” Buraira said, “I cannot accuse her of any defect except that she is still a young girl who sleeps, neglecting her family’s dough which the domestic goats come to eat (*i.e.* she was too simpleminded to deceive her husband).” Allah’s Messenger ﷺ said, “Who can help me to take revenge over the man who has harmed me by defaming the reputation of my family? By Allah, I have not known about my family-anything except good, and they mentioned (*i.e.* accused) a man about whom I did not know anything except good.”

### كتاب الشهادات

#### باب إِذَا عَدَلَ رَجُلٌ أَحَدًا فَقَالَ لَا نَعْلَمُ إِلَّا خَيْرًا

حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ التَّمِيمِيُّ، حَدَّثَنَا يُونُسُ، وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ، وَابْنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بْنُ وَقَّاصٍ، وَعُبَيْدُ اللَّهِ، عَنْ حَدِيثِ، عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ

بَعْضًا، حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ، فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا وَأُسَامَةَ حِينَ اسْتَلَبْتَ الْوُحْيَ يَسْتَأْمِرُهُمَا فِي فِرَاقِ أَهْلِهِ، فَأَمَّا أُسَامَةُ فَقَالَ أَهْلُكَ وَلَا نَعْلَمُ إِلَّا خَيْرًا. وَقَالَتْ بَرِيرَةُ إِنْ رَأَيْتُ عَلَيْهَا أَمْرًا أَغْمَصُهُ أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثُهُ السِّنِّ تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِرُ فَتَأْكُلُهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” مَنْ يَعْذِرُنَا مِنْ رَجُلٍ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي فَوَاللَّهِ مَا عَلِمْتُ مِنْ أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا “.

Sahih al-Bukhari—Book of Witnesses

Chapter: If a person attests the honorable record of a witness

Reference: Sahih al-Bukhari 2637

In-book reference: Book 52, Hadith 1

USC-MSA web (English) reference: Vol. 3, Book 48, Hadith 805

Ibn ‘Abbas ؓ reported:

‘Uyainah bin Hisn came to Al-Madinah and stayed with his nephew Hurr bin Qais ؓ who was among those whom Umar ؓ showed favor to. The knowledgeable people (Qurra’), whether they were old or young, had the privilege of joining Umar’s council and he used to **consult** them. ‘Uyainah said to Hurr: “My nephew, the Leader of the Believers shows favor to you. Will you obtain permission for me to sit with him?” Hurr asked ‘Umar and he accorded permission. When ‘Uyainah came into the presence of ‘Umar, he addressed him thus: “O son of Khattab, you neither bestow much on us nor deal with us

justly.” Umar ﷺ got angry and was about to beat him up when Hurr said: “O Leader of the Believers, Allah said to His Prophet ﷺ: ‘ Show forgiveness, enjoin what is good, and turn away from the foolish (*i.e.*, don’t punish them).’ (7:199) This one is from the ignorant. When Hurr recited this, ‘Umar ﷺ became quite motionless in his seat. He always adhered strictly to the Book of Allah.

### كتاب المقدمات

وعن ابن عباس رضي الله عنهما قال: قدم عيينة بن حصن فنزل على ابن أخيه الحر بن قيس، وكان من النفر الذين يدينهم عمر رضي الله عنه، وكان القراء أصحاب مجلس عمر رضي الله عنه ومشاورته كهولاً كانوا أو شباناً، فقال عيينة لابن أخيه: يا ابن أخي لك وجه عند هذا الأمير فاستأذن لي عليه، فاستأذن فأذن عمر. فلما دخل قال: هَيَّ يا ابن الخطاب، فوالله ما تعطينا الجزل ولا تحكم فينا بالعدل، فغضب عمر رضي الله عنه حتى همَّ أن يوقع به، فقال له الحر: يا أمير المؤمنين إن الله تعالى قال لنبيه صلى الله عليه وسلم: {خذ العفو وأمر بالعرف وأعرض عن الجاهلين} ((الأعراف: 198)). وإن هذا من الجاهلين، والله ما جاوزها عمر حين تلاها، وكان وقافاً عند كتاب الله تعالى. ((رواه

البخاري)).

Riyad as-Salihin—The Book of Miscellany

Al-Bukhari

Arabic/English book reference: Book 1, Hadith 50

Ibn ‘Abbas ؓ reported:

‘Umar bin Al-Khattab ؓ set out for Ash-Sham (the region comprising Syria, Palestine, Lebanon and Jordan). As he reached at Sargh (a town by the side of Hijaz) he came across the governor of Al-Ajnad, Abu ‘Uбайдah bin Al-Jarrah ؓ and his companions. They informed him that pestilence had broken out in Syria. Ibn ‘Abbas relates: ‘Umar ؓ said to me: “Call to me the earliest Muhajirun (Emigrants).” So I called them. He sought their advice and told them that an epidemic had broken out in Ash-Sham. There was a difference of opinion whether they should proceed further or retreat to their homes in such a situation. Some of them said: “You have set forth to fight the enemy, and therefore you should not go back;” whereas some of them said: “As you have along with you many eminent Companions of Messenger of Allah ﷺ, we would not advise you to set forth to the place of the plague (and thus expose them deliberately to a danger).” ‘Umar ؓ said: “You can now go away.” He said: “Call to me the Ansar (the Helpers).” So I called them to him, and he **consulted** them and they differed in their opinions as well. He said: “Now, you may go.” He again said: “Call the old (wise people) of the Quraysh who had emigrated before the conquest of Makkah.” I called them. ‘Umar ؓ **consulted**

them in this issue and not even two persons among them differed in the opinions. They said: "We think that you should go back along with the people and do not take them to this scourge. 'Umar ؓ made an announcement to the people, saying: "In the morning I intend to go back, and I want you to do the same." Abu 'Ubaidah bin Al-Jarrah ؓ said: "Are you going to run away from the Divine Decree?" Thereupon 'Umar ؓ said: "O Abu 'Ubaidah! Had it been someone else to say this." ('Umar ؓ did not like to differ with him). He said: "Yes, we are running from the Divine Decree to the Divine Decree. What do you think if you have camels and you happen to get down a valley having two sides, one of them covered with foliage and the other being barren, will you not act according to the Divine Decree if you graze them in vegetative land? In case you graze them in the barren land, even then you will be doing so according to the Divine Decree.

There happened to come 'Abdur-Rahman bin 'Auf who had been absent for some of his needs. He said: I have knowledge about it. I heard the Messenger of Allah ﷺ saying, "If you get wind of the outbreak of plague in a land, you should not enter it; but if it spreads in the land where you are, you should not depart from it." Thereupon 'Umar bin Khattab ؓ praised Allah and went back.

كتاب الأمور المنهي عنها

وعن ابن عباس رضي الله عنه أن عمر بن الخطاب رضي الله



عنه خرج إلى الشام حتى إذا كان بسرغ لقيه أمراء الأجناد - أبو عبيدة بن الجراح وأصحابه - فأخبروه أن الوباء قد وقع بالشام، قال بن عباس: فقال عمر: ادع لي المهاجرين الأولين، فدعوتهم، فاستشارهم، وأخبرهم أن الوباء قد وقع بالشام، فاختلفوا، فقال بعضهم: خرجت لأمر، ولا نرى أن ترجع عنه. وقال بعضهم: معك بقية الناس وأصحاب رسول الله صلى الله عليه وسلم ، ولا نرى أن تقدمهم على هذا الوباء. فقال: ارتفعوا عني، ثم قال: ادع لي الأنصار، فدعوتهم، فاستشارهم، فسلكوا سبيل المهاجرين، واختلفوا كاختلافهم، فقال: ارتفعوا عني، ثم قال: ادع لي من كان ها هنا من مشيخة قريش من مهاجرة الفتح، فدعوتهم، فلم يختلف عليه منهم رجالان، فقالوا: نرى أن ترجع بالناس، ولا تقدمهم على هذا الوباء، فنادى عمر رضي الله عنه في الناس: إني مصبح على ظهر، فأصبحوا عليه فقال أبو عبيدة بن الجراح رضي الله عنه : أفرار من قدر الله؟ فقال عمر رضي الله عنه : لو غيرك قالها يا أبا عبيدة! -وكان عمر يكره خلافه- نعم نفر من قدر الله إلى قدر الله، أ رأيت لو كان لك إبل، فهبطت وادياً له عدوتان، إحداهما خصبة،

والأخرى جدبة، أليس إن رعيت الخصبه رعيتها بقدر الله، وإن رعيت الجدبة رعيتها بقدر الله؟ قال: فجاء عبد الرحمن بن عوف رضي الله عنه ، وكان متغيباً في بعض حاجته، فقال: إن عندي من هذا علما، سمعت رسول الله صلى الله عليه وسلم يقول: ”إذا سمعتم به بأرض، فلا تقدموا عليه، وإذا وقع بأرض وأنتم بها، فلا تخرجوا فرارا منه“ فحمد الله تعالى عمر رضي الله عنه وانصرف. ((متفق عليه)).

والعدوة: جانب الوادي.

Riyad as-Salihin—The Book of the Prohibited actions

Al-Bukhari and Muslim

Sunnah.com reference: Book 18, Hadith 281

Arabic/English book reference: Book 18, Hadith 1791

Abu Hurayra رضي الله عنه reported that the Prophet ﷺ asked Abu'l-Haytham رضي الله عنه:

“Do you have a servant?” “No,” he replied. He said, “Come to us when we get some captives.” The Prophet, may Allah bless him and grant him peace, was brought only two captives. Abu'l-Haytham came to him and the Prophet ﷺ said, “Choose between them.” “Choose for me, Messenger of Allah,” he replied. The Prophet ﷺ, “The person who is **consulted** is in a position of trust. Take this one. I have seen him pray. Treat him well.” Abu'l-Haytham’s wife said, “You will not live up to the words of the Prophet, may Allah bless him and grant him peace,

about him until you set him free.” “He is free,” he stated. The Prophet, may Allah bless him and grant him peace, said, “Allah did not send a prophet or Khalifa but that he has two confidants: a confidant who commands him to do what is correct and forbids what is bad, and a confidant who will not fall short in corrupting you. Anyone who is protected from the evil confidant has been protected.”

### كتاب المَشُورَةِ

#### بَابُ الْمُسْتَشَارِ الْمُؤْتَمَنِ

حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي الْهَيْثَمِ: هَلْ لَكَ خَادِمٌ؟ قَالَ: لَا، قَالَ: فَإِذَا أَتَانَا سَبِيٌّ فَأْتِنَا فَأُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَأْسَيْنِ لَيْسَ مَعَهُمَا ثَالِثٌ، فَأَتَاهُ أَبُو الْهَيْثَمِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اخْتَرْ مِنْهُمَا، قَالَ: يَا رَسُولَ اللَّهِ، اخْتَرْ لِي، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْمُسْتَشَارَ الْمُؤْتَمَنَ، خُذْ هَذَا، فَإِنِّي رَأَيْتُهُ يُصَلِّي، وَاسْتَوْصِ بِهِ خَيْرًا، فَقَالَتِ امْرَأَتُهُ: مَا أَنْتَ بِبَالِغٍ مَا قَالَ فِيهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا أَنْ تُعْتَقَهُ، قَالَ: فَهُوَ عَتِيقٌ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا وَلَا خَلِيفَةً، إِلَّا وَلَهُ

بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ، وَبِطَانَةٌ لَا تَأْكُلُهُ خَبَالًا، وَمَنْ يُوقَ بِطَانَةَ السُّوءِ فَقَدْ وُقِيَ.

حكم: (الألباني) صحيح

Al-Adab Al-Mufrad—Book of Consultation

Chapter: Someone who is consulted is in a position of trust

Grade: Sahih (Al-Albani)

Reference: Al-Adab Al-Mufrad 256

In-book reference: Book 13, Hadith 1

English translation: Book 13, Hadith 256

It is narrated on the authority of Urwa b. Zubair ؓ:

Narrated from Aisha ؓ that she informed him that Fatima ؓ, daughter of the Messenger of Allah ﷺ, sent someone to Abu Bakr to demand from him her share of the legacy left by the Messenger of Allah ﷺ from what Allah had bestowed upon him at Medina and Fadak and what was left from one-fifth of the income (annually received) from Khaibar. Abu Bakr said:

The Messenger of Allah ﷺ said:” We (prophets) do not have any heirs; what we leave behind is (to be given in) charity.” The household of the Messenger of Allah ﷺ will live on the income from these properties, but, by Allah, I will not change the charity of the Messenger of Allah ﷺ from the condition in which it was in his own time. I will do the same with it as the Messenger of Allah ﷺ himself used to do. So Abu Bakr ؓ refused to hand over anything from it to Fatima who got angry with Abu Bakr for this reason. She forsook him and did not talk to him until the

end of her life. She lived for six months after the death of the Messenger of Allah ﷺ. When she died, her husband, 'Ali b. Abu Talib, buried her at night. He did not inform Abu Bakr about her death and offered the funeral prayer over her himself. During the lifetime of Fatima, 'All received (special) regard from the people. After she had died, he felt estrangement in the faces of the people towards him. So he sought to make peace with Abu Bakr and offer his allegiance to him. He had not yet owed allegiance to him as Khalifa during these months. He sent a person to Abu Bakr requesting him to visit him unaccompanied by anyone (disapproving the presence of Umar). 'Umar said to Abu Bakr: BY Allah, you will not visit them alone. Abu Bakr said: What will they do to me? By Allah, I will visit them. And he did pay them a visit alone. 'All recited Tashahud (as it is done in the beginning of a religious sermon); then said: We recognize your moral excellence and what Allah has bestowed upon you. We do not envy the favor (*i.e.* the Khalifate) which Allah has conferred upon you; but you have done it (assumed the position of Khalifa) alone (without **consulting** us), and we thought we had a right (to be **consulted**) on account of our kinship with the Messenger of Allah ﷺ. He continued to talk to Abu Bakr (in this vein) until the latter's eyes welled up with tears. Then Abd Bakr spoke and said: By Allah, in Whose Hand is my life, the kinship of the Messenger of Allah ﷺ is dearer to me than the kinship of my own people. As regards the dispute that has arisen between you and me

about these properties, I have not deviated from the right course and I have not given up doing about them what the Messenger of Allah ﷺ used to do. So ‘Ali said to Abu Bakr: This afternoon is (fixed) for (swearing) allegiance (to you). So when Abu Bakr had finished his Zuhr prayer, he ascended the pulpit and recited Tashahud, and described the status of ‘Ali, his delay in swearing allegiance and the excuse which he had offered to him (for this delay). (After this) he asked for God’s forgiveness. Then ‘Ali b. Abu Talib recited the Tashahud, extolled the merits of Abu Bakr and (said that) his action was not prompted by any jealousy of Abu Bakr on his part or his refusal to accept the high position which Allah had conferred upon him, (adding) but we were of the opinion that we should have a share in the government, but the matter had been decided without taking us into confidence, and this displeased us. (Hence the delay in offering allegiance. The Muslims were pleased with this (explanation) and they said: You have done the right thing. The Muslims were (again) favorably inclined to ‘Ali since he adopted the proper course of action.

كتاب الجهاد والسير

باب قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” لَا نُورِثُ مَا تَرَكَنَا  
فَهُوَ صَدَقَةٌ “

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، أَخْبَرَنَا حُجَيْنٌ، حَدَّثَنَا لَيْثٌ، عَنْ  
عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ،

أَنَّهَا أَخْبَرَتْهُ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكٍ وَمَا بَقِيَ مِنْ خُمُسٍ خَبِيرَ فَقَالَ أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” لَا نُورِثُ مَا تَرَكْنَا صَدَقَةً إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي هَذَا الْمَالِ “ . وَإِنِّي وَاللَّهِ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا عَمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ شَيْئًا فَوَجَدَتْ فَاطِمَةُ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ - قَالَ - فَهَجَرَتْهُ فَلَمْ تُكَلِّمْهُ حَتَّى تُؤَفِّيَتْ وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّةَ أَشْهُرٍ فَلَمَّا تُؤَفِّيَتْ دَفَنَهَا زَوْجُهَا عَلِيُّ بْنُ أَبِي طَالِبٍ لَيْلًا وَلَمْ يُؤْذَنْ بِهَا أَبَا بَكْرٍ وَصَلَّى عَلَيْهَا عَلِيٌّ وَكَانَ لِعَلِيِّ مِنَ النَّاسِ وَجْهَةٌ حَيَاةَ فَاطِمَةَ فَلَمَّا تُؤَفِّيَتْ اسْتَنْكَرَ عَلِيٌّ وَجْهَةَ النَّاسِ فَالْتَمَسَ مُصَاحَبَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ وَلَمْ يَكُنْ بَايَعَ تِلْكَ الْأَشْهُرَ فَأَرْسَلَ إِلَى أَبِي بَكْرٍ أَنْ ائْتِنَا وَلَا يَأْتِنَا مَعَكَ أَحَدٌ - كَرَاهِيَةً مُحْضَرِ عُمَرَ بْنِ الْخَطَّابِ - فَقَالَ عُمَرُ لِأَبِي بَكْرٍ وَاللَّهِ لَا

تَدْخُلَ عَلَيْهِمْ وَحَدَكَ . فَقَالَ أَبُو بَكْرٍ وَمَا عَسَاهُمْ أَنْ يَفْعَلُوا  
 بِي إِنِّي وَاللَّهِ لَا تَيْبِنُهُمْ . فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ . فَتَشَهَّدَ عَلَيَّ  
 بَنُ أَبِي طَالِبٍ ثُمَّ قَالَ إِنَّا قَدْ عَرَفْنَا يَا أَبَا بَكْرٍ فَضِيلَتَكَ وَمَا  
 أَعْطَاكَ اللَّهُ وَلَمْ نَنْفَسْ عَلَيْكَ خَيْرًا سَاقَهُ اللَّهُ إِلَيْكَ وَلَكِنَّكَ  
 اسْتَبَدَدْتَ عَلَيْنَا بِالْأَمْرِ وَكُنَّا نَخْشَى نَرَى لَنَا حَقًّا لِقَرَابَتِنَا مِنْ  
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَلَمْ يَزَلْ يُكَلِّمُ أَبَا بَكْرٍ  
 حَتَّى فَاضَتْ عَيْنَا أَبِي بَكْرٍ فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ وَالَّذِي  
 نَفْسِي بِيَدِهِ لِقَرَابَتِهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلَيَّ  
 أَنْ أَصِلَ مِنْ قَرَابَتِي وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ  
 الْأَمْوَالِ فَإِنِّي لَمْ أَلْ فِيهِ عَنِ الْحَقِّ وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ  
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ . فَقَالَ عَلَيَّ  
 لِأَبِي بَكْرٍ مَوْعِدُكَ الْعَشِيَّةَ لِلْبَيْعَةِ . فَلَمَّا صَلَّى أَبُو بَكْرٍ صَلَاةَ  
 الظُّهْرِ رَقِيَ عَلَى الْمِنْبَرِ فَتَشَهَّدَ وَذَكَرَ شَأْنَ عَلِيٍّ وَخَلْفَهُ عَنْ  
 الْبَيْعَةِ وَعُذْرَهُ بِالَّذِي اعْتَدَرَ إِلَيْهِ ثُمَّ اسْتَغْفَرَ وَتَشَهَّدَ عَلَيَّ بَنُ  
 أَبِي طَالِبٍ فَعَظَّمَ حَقَّ أَبِي بَكْرٍ وَأَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ  
 نَفَاسَةً عَلَى أَبِي بَكْرٍ وَلَا إِنْكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ وَلَكِنَّا كُنَّا  
 نَرَى لَنَا فِي الْأَمْرِ نَصِيبًا فَاسْتَبَدَّ عَلَيْنَا بِهِ فَوَجَدْنَا فِي أَنْفُسِنَا  
 فَسْرًا بِذَلِكَ الْمُسْلِمُونَ وَقَالُوا أَصَبْتَ . فَكَانَ الْمُسْلِمُونَ إِلَى



## عَلَيَّ قَرِيبًا حِينَ رَاجَعَ الْأَمْرَ الْمَعْرُوفَ .

Sahih Muslim—The Book of Jihad and Expeditions

Chapter: The words of the Prophet ﷺ: “We (Prophets) have no heirs and whatever we leave behind is charity.”

Reference: Sahih Muslim 1759 a

In-book reference: Book 32, Hadith 61

USC-MSA web (English) reference: Book 19, Hadith 4352

Narrated Jubair bin Haiya ؓ:

‘Umar ؓ sent the Muslims to the great countries to fight the pagans. When Al-Hurmuzan embraced Islam, ‘Umar ؓ said to him. “I would like to **consult** you regarding these countries which I intend to invade.” Al-Hurmuzan said, “Yes, the example of these countries and their inhabitants who are the enemies. of the Muslims, is like a bird with a head, two wings and two legs; If one of its wings got broken, it would get up over its two legs, with one wing and the head; and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Faris. So, order the Muslims to go towards Khosrau.” So, ‘Umar sent us (to Khosrau) appointing An-Nu’man bin Muqrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying, “Let one of you talk to me!” Al-Mughira replied, “Ask whatever you wish.” The other asked, “Who are you?” Al-Mughira replied, “We are some people from the Arabs; we

led a hard, miserable, disastrous life: we used to suck the hides and the date stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and to worship trees and stones. While we were in this state, the Lord of the Heavens and the Earths, Elevated is His Remembrance and Majestic is His Highness, sent to us from among ourselves a Prophet ﷺ whose father and mother are known to us. Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah Alone or give Jizya (*i.e.* tribute); and our Prophet ﷺ has informed us that our Lord says: “Whoever amongst us is killed (*i.e.* martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master.” (Al-Mughira, then blamed An-Nu'man for delaying the attack and) An-Nu'man said to Al-Mughira, “If you had participated in a similar battle, in the company of Allah’s Messenger ﷺ he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allah’s Apostle in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the prayer was due (*i.e.* after midday).

كتاب الجزية والمواذعة

باب الجزية والمواذعة مع أهل الحرب

وَقَوْلُ اللَّهِ تَعَالَى: {قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ

الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ { أَذِلَّةٌ. وَمَا جَاءَ فِي أَخَذِ الْجِزْيَةِ مِنَ الْيَهُودِ وَالنَّصَارَى وَالْمَجُوسِ وَالْعَجَمِ.

وَقَالَ ابْنُ عُيَيْنَةَ عَنْ ابْنِ أَبِي نَجِيحٍ قُلْتُ لِمُجَاهِدٍ مَا شَأْنُ أَهْلِ الشَّامِ، عَلَيْهِمْ أَرْبَعَةُ دَنَانِيرَ وَأَهْلُ الْيَمَنِ عَلَيْهِمْ دِينَارٌ قَالَ جُعِلَ ذَلِكَ مِنْ قَبْلِ الْيَسَارِ.

حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ، حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ اللَّهِ الثَّقَفِيُّ، حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ، وَزِيَادُ بْنُ جُبَيْرٍ، عَنْ جُبَيْرِ بْنِ حَيَّةَ، قَالَ بَعَثَ عُمَرُ النَّاسَ فِي أَفْنَاءِ الْأَمْصَارِ يُقَاتِلُونَ الْمُشْرِكِينَ، فَأَسْلَمَ الْهُرْمُزَانُ فَقَالَ إِنِّي مُسْتَشِيرُكَ فِي مَعَاذِي هَذِهِ. قَالَ نَعَمْ، مَثَلُهَا وَمَثَلُ مَنْ فِيهَا مِنَ النَّاسِ مِنْ عَدُوِّ الْمُسْلِمِينَ مَثَلُ طَائِرٍ لَهُ رَأْسٌ وَلَهُ جَنَاحَانِ وَلَهُ رِجْلَانِ، فَإِنْ كُسِرَ أَحَدُ الْجَنَاحَيْنِ نَهَضَتِ الرَّجْلَانِ بِجَنَاحِ وَالرَّأْسِ، فَإِنْ كُسِرَ الْجَنَاحُ الْآخَرُ نَهَضَتِ الرَّجْلَانِ وَالرَّأْسُ، وَإِنْ شُدِخَ الرَّأْسُ ذَهَبَتِ الرَّجْلَانِ وَالْجَنَاحَانِ وَالرَّأْسُ، فَالرَّأْسُ كِسْرَى، وَالْجَنَاحُ قَيْصَرٌ، وَالْجَنَاحُ الْآخَرُ فَارِسٌ، فَمَرِ الْمُسْلِمِينَ فَلْيَنْفِرُوا


إِلَى كِسْرَى. وَقَالَ بَكْرٌ وَزِيَادٌ جَمِيعًا عَنْ جُبَيْرِ بْنِ حَيَّةَ قَالَ  
فَنَدَبْنَا عُمَرَ وَاسْتَعْمَلَ عَلَيْنَا النُّعْمَانُ بْنُ مُقَرِّنٍ، حَتَّى إِذَا كُنَّا  
بِأَرْضِ الْعُدُوِّ، وَخَرَجَ عَلَيْنَا عَامِلُ كِسْرَى فِي أَرْبَعِينَ أَلْفًا، فَقَامَ  
تُرْجُمَانٌ فَقَالَ لِيُكَلِّمْنِي رَجُلٌ مِنْكُمْ. فَقَالَ الْمُغِيرَةُ سَلْ عَمَّا  
شِئْتَ. قَالَ مَا أَنْتُمْ قَالَ نَحْنُ أَنْاسٌ مِنَ الْعَرَبِ كُنَّا فِي شَقَاءٍ  
شَدِيدٍ وَبَلَاءٍ شَدِيدٍ، نَمَصُّ الْجِلْدَ وَالتَّوَى مِنَ الْجُوعِ، وَنَلْبَسُ  
الْوَبَرَ وَالشَّعَرَ، وَنَعْبُدُ الشَّجَرَ وَالْحَجَرَ، فَبَيْنَا نَحْنُ كَذَلِكَ، إِذْ  
بَعَثَ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِينَ تَعَالَى ذِكْرَهُ وَجَلَّتْ  
عَظَمَتُهُ إِلَيْنَا نَبِيًّا مِنْ أَنْفُسِنَا، نَعْرِفُ أَبَاهُ وَأُمَّهُ، فَأَمَرَنَا نَبِينَا  
رَسُولُ رَبِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَقَاتِلَكُمْ حَتَّى تَعْبُدُوا اللَّهَ  
وَحْدَهُ أَوْ تُؤَدُّوا الْجِزْيَةَ، وَأَخْبَرَنَا نَبِينَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ  
رِسَالَةِ رَبِّنَا أَنَّهُ مَنْ قُتِلَ مِنَّا صَارَ إِلَى الْجَنَّةِ فِي نَعِيمٍ لَمْ يَرِ مِثْلَهَا  
قَطُّ، وَمَنْ بَقِيَ مِنَّا مَلَكَ رِقَابَكُمْ. فَقَالَ النُّعْمَانُ رُبَّمَا أَشْهَدَكَ  
اللَّهُ مِثْلَهَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُنَدِّمْكَ وَلَمْ  
يُخْرِكَ، وَلَكِنِّي شَهِدْتُ الْقِتَالَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ كَانَ إِذَا لَمْ يُقَاتِلْ فِي أَوَّلِ النَّهَارِ انتظرَ حَتَّى تَهَبَّ  
الْأَرْوَاحُ وَتَخْضِرَ الصَّلَوَاتُ.

Reference: Sahih al-Bukhari 3159, 3160

In-book reference: Book 58, Hadith 3

USC-MSA web (English) reference: Vol. 4, Book 53, Hadith 386

Narrated Ibn ‘Abbas :

I used to teach (the Qur’an to) some people of the Muhajirin (emigrants), among whom there was ‘Abdur Rahman bin ‘Auf . While I was in his house at Mina, and he was with ‘Umar bin Al-Khattab during ‘Umar’s last Hajj, ‘Abdur-Rahman came to me and said, “Would that you had seen the man who came today to the Chief of the Believers (‘Umar), saying, ‘O Chief of the Believers! What do you think about so-and-so who says, ‘If ‘Umar should die, I will give the pledge of allegiance to such-and such person, as by Allah, the pledge of allegiance to Abu Bakr was nothing but a prompt sudden action which got established afterwards.’ ‘Umar became angry and then said, ‘Allah willing, I will stand before the people tonight and warn them against those people who want to deprive the others of their rights (the question of rulership). ‘Abdur-Rahman said, “I said, ‘O Chief of the believers! Do not do that, for the season of Hajj gathers the riff-raff and the rubble, and it will be they who will gather around you when you stand to address the people. And I am afraid that you will get up and say something, and some people will spread your statement and may not say what you have actually said and may not understand its meaning, and may interpret it incorrectly, so you should wait till you reach Medina, as it is the place of emigration and the place of Prophet’s Traditions, and there you can come in touch

with the learned and noble people, and tell them your ideas with confidence; and the learned people will understand your statement and put it in its proper place.' On that, 'Umar said, 'By Allah! Allah willing, I will do this in the first speech I will deliver before the people in Medina.' Ibn 'Abbas added: We reached Medina by the end of the month of Dhul-Hijja, and when it was Friday, we went quickly (to the mosque) as soon as the sun had declined, and I saw Sa'id bin Zaid bin 'Amr bin Nufail sitting at the corner of the pulpit, and I too sat close to him so that my knee was touching his knee, and after a short while 'Umar bin Al-Khattab came out, and when I saw him coming towards us, I said to Sa'id bin Zaid bin 'Amr bin Nufail "Today 'Umar will say such a thing as he has never said since he was chosen as Khalifa." Sa'id denied my statement with astonishment and said, "What thing do you expect 'Umar to say the like of which he has never said before?" In the meantime, 'Umar sat on the pulpit and when the call makers for the prayer had finished their call, 'Umar stood up, and having glorified and praised Allah as He deserved, he said, "Now then, I am going to tell you something which (Allah) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is unlawful for him to tell lies about me. Allah sent Muhammad with the Truth and revealed the Holy Book to him, and among what Allah

revealed, was the Verse of the Rajam (the stoning of married person (male and female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allah's Messenger ﷺ did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, 'By Allah, we do not find the Verse of the Rajam in Allah's Book,' and thus they will go astray by leaving an obligation which Allah has revealed. And the punishment of the Rajam is to be inflicted to any married person (male and female), who commits illegal sexual intercourse, if the required evidence is available or there is conception or confession. And then we used to recite among the Verses in Allah's Book: 'O people! Do not claim to be the offspring of other than your fathers, as it is disbelief (unthankfulness) on your part that you claim to be the offspring of other than your real father.' Then Allah's Messenger ﷺ said, 'Do not praise me excessively as Jesus, son of Marry was praised, but call me Allah's Slave and His Apostles.' (O people!) I have been informed that a speaker amongst you says, 'By Allah, if 'Umar should die, I will give the pledge of allegiance to such-and-such person.' One should not deceive oneself by saying that the pledge of allegiance given to Abu Bakr was given suddenly and it was successful. No doubt, it was like that, but Allah saved (the people) from its evil, and there is none among you who has the qualities of Abu Bakr. Remember that whoever gives the pledge of allegiance to anybody among you without

**consulting** the other Muslims, neither that person, nor the person to whom the pledge of allegiance was given, are to be supported, lest they both should be killed. And no doubt after the death of the Prophet ﷺ we were informed that the Ansar disagreed with us and gathered in the shed of Bani Sa'da. 'Ali and Zubair and whoever was with them, opposed us, while the emigrants gathered with Abu Bakr. I said to Abu Bakr, 'Let's go to these Ansari brothers of ours.' So we set out seeking them, and when we approached them, two pious men of theirs met us and informed us of the final decision of the Ansar, and said, 'O group of Muhajirin (emigrants)! Where are you going?' We replied, 'We are going to these Ansari brothers of ours.' They said to us, 'You shouldn't go near them. Carry out whatever we have already decided.' I said, 'By Allah, we will go to them.' And so we proceeded until we reached them at the shed of Bani Sa'da. Behold! There was a man sitting amongst them and wrapped in something. I asked, 'Who is that man?' They said, 'He is Sa'd bin 'Ubada.' I asked, 'What is wrong with him?' They said, 'He is sick.' After we sat for a while, the Ansar's speaker said, 'None has the right to be worshipped but Allah,' and praising Allah as He deserved, he added, 'To proceed, we are Allah's Ansar (helpers) and the majority of the Muslim army, while you, the emigrants, are a small group and some people among you came with the intention of preventing us from practicing this matter (of Khalifate) and depriving us of it.' When the speaker had finished, I intended to speak as I had prepared a speech



which I liked and which I wanted to deliver in the presence of Abu Bakr, and I used to avoid provoking him. So, when I wanted to speak, Abu Bakr said, 'Wait a while.' I disliked to make him angry. So Abu Bakr himself gave a speech, and he was wiser and more patient than I. By Allah, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it spontaneously. After a pause he said, 'O Ansar! You deserve all (the qualities that you have attributed to yourselves, but this question (of Khalifate) is only for the Quraysh as they are the best of the Arabs as regards descent and home, and I am pleased to suggest that you choose either of these two men, so take the oath of allegiance to either of them as you wish. And then Abu Bakr held my hand and Abu Ubaida bin al-Jarrah's hand who was sitting amongst us. I hated nothing of what he had said except that proposal, for by Allah, I would rather have my neck chopped off as expiator for a sin than become the ruler of a nation, one of whose members is Abu Bakr, unless at the time of my death my own-self suggests something I don't feel at present.' And then one of the Ansar said, 'I am the pillar on which the camel with a skin disease (eczema) rubs itself to satisfy the itching (*i.e.*, I am a noble), and I am as a high class palm tree! O Quraysh. There should be one ruler from us and one from you.' Then there was a hue and cry among the gathering and their voices rose so that I was afraid there might be great disagreement, so I said, 'O Abu Bakr! Hold your hand out.' He held his hand out and I pledged

allegiance to him, and then all the emigrants gave the Pledge of allegiance and so did the Ansar afterwards. And so we became victorious over Sa'd bin Ubada (whom Al-Ansar wanted to make a ruler). One of the Ansar said, 'You have killed Sa'd bin Ubada.' I replied, 'Allah has killed Sa'd bin Ubada.' Umar added, "By Allah, apart from the great tragedy that had happened to us (*i.e.* the death of the Prophet), there was no greater problem than the allegiance pledged to Abu Bakr because we were afraid that if we left the people, they might give the Pledge of allegiance after us to one of their men, in which case we would have given them our consent for something against our real wish, or would have opposed them and caused great trouble. So if any person gives the Pledge of allegiance to somebody (to become a Khalifa) without **consulting** the other Muslims, then the one he has selected should not be granted allegiance, lest both of them should be killed."

### كتاب الحدود

#### باب رَجَمِ الْخُبَلَى مِنَ الزَّنا إِذَا أَحْصَنَتْ

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ كُنْتُ أُقْرَأُ رِجَالاً مِنَ الْمُهَاجِرِينَ مِنْهُمْ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَبَيْنَمَا أَنَا فِي مَنْزِلِهِ بَيْتِي، وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ فِي آخِرِ حَجَّةٍ حَجَّهَا، إِذْ

رَجَعَ إِلَى عَبْدِ الرَّحْمَنِ فَقَالَ لَوْ رَأَيْتَ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ  
الْيَوْمَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ لَكَ فِي فُلَانٍ يَقُولُ لَوْ قَدْ  
مَاتَ عُمَرُ لَقَدْ بَايَعْتُ فُلَانًا، فَوَاللَّهِ مَا كَانَتْ بَيْعُهُ أَلِيَّ بَكْرٍ  
إِلَّا فُلْتَهُ، فَتَمَّتْ. فَغَضِبَ عُمَرُ ثُمَّ قَالَ إِنِّي إِنْ شَاءَ اللَّهُ لَقَائِمُ  
الْعَشِيَّةِ فِي النَّاسِ، فَمَحَذَرُهُمْ هَؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ  
يَغْصِبُوهُمْ أُمُورَهُمْ. قَالَ عَبْدُ الرَّحْمَنِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ لَا  
تَفْعَلْ فَإِنَّ الْمَوْسِمَ يَجْمَعُ رِعَاعَ النَّاسِ وَغَوَّاءَهُمْ، فَإِنَّهُمْ هُمْ  
الَّذِينَ يَغْلِبُونَ عَلَى قُرْبِكَ حِينَ تَقُومُ فِي النَّاسِ، وَأَنَا أَخْشَى  
أَنْ تَقُومَ فَتَقُولَ مَقَالَةً يُطَيِّرُهَا عَنْكَ كُلُّ مُطَيِّرٍ، وَأَنْ لَا يَعُوهَا،  
وَأَنْ لَا يَضْعُوهَا عَلَى مَوَاضِعِهَا، فَأَمْهَلْ حَتَّى تَقْدَمَ الْمَدِينَةَ  
فَإِنَّهَا دَارُ الْهِجْرَةِ وَالسُّنَّةِ، فَتَخْلُصَ بِأَهْلِ الْفِقْهِ وَأَشْرَافِ  
النَّاسِ، فَتَقُولَ مَا قُلْتَ مَتَمَكِّنًا، فَيَعِيَ أَهْلُ الْعِلْمِ مَقَالَتَكَ،  
وَيَضْعُوهَا عَلَى مَوَاضِعِهَا. فَقَالَ عُمَرُ أَمَا وَاللَّهِ إِنْ شَاءَ اللَّهُ  
لَأَقُومَنَّ بِذَلِكَ أَوَّلَ مَقَامٍ أَقُومُهُ بِالْمَدِينَةِ. قَالَ ابْنُ عَبَّاسٍ  
فَقَدِمْنَا الْمَدِينَةَ فِي عَقَبِ ذِي الْحِجَّةِ، فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ  
عَجَّلْنَا الرِّوَاحَ حِينَ زَاغَتِ الشَّمْسُ، حَتَّى أَجَدَ سَعِيدَ بْنَ زَيْدٍ  
بْنَ عَمْرِو بْنِ نُفَيْلٍ جَالِسًا إِلَى رُكْنِ الْمِنْبَرِ، فَجَلَسْتُ حَوْلَهُ  
تَمْسُ رُكْبَتِي رُكْبَتَهُ، فَلَمْ أَنْشَبْ أَنْ خَرَجَ عُمَرُ بْنُ الْخَطَّابِ،

فَلَمَّا رَأَيْتُهُ مُقْبِلًا قُلْتُ لِسَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ،  
لَيَقُولَنَّ الْعَشِيَّةَ مَقَالَهَ لَمْ يَقُلْهَا مُنْذُ اسْتَخْلِفَ، فَأَنْكَرَ عَلَيَّ  
وَقَالَ مَا عَسَيْتَ أَنْ يَقُولَ مَا لَمْ يَقُلْ. قَبْلَهُ فَجَلَسَ عُمَرُ عَلَى  
الْمِنْبَرِ، فَلَمَّا سَكَتَ الْمُؤَدِّثُونَ قَامَ فَأَتَنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ  
قَالَ أَمَّا بَعْدُ فَإِنِّي قَائِلٌ لَكُمْ مَقَالَهَ قَدْ قُدِّرَ لِي أَنْ أَقُولَهَا، لَا  
أَدْرِي لَعَلَّهَا بَيْنَ يَدَيَّ أَجَلِي، فَمَنْ عَقَلَهَا وَوَعَاها فليُحَدِّثْ  
بِهَا حَيْثُ انْتَهَتْ بِهِ رَاحِلَتُهُ، وَمَنْ خَشِيَ أَنْ لَا يَعْقِلَهَا فَلَا  
أَحِلُّ لِأَحَدٍ أَنْ يَكْذِبَ عَلَيَّ، إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ بِمَا أَنْزَلَ اللَّهُ آيَهُ  
الرَّجْمِ، فَقَرَأْنَاهَا وَعَقَلْنَاهَا وَوَعَيْنَاهَا، رَجَمَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَمْنَا بَعْدَهُ، فَأَخْشَى إِنْ طَالَ بِالنَّاسِ زَمَانٌ  
أَنْ يَقُولَ قَائِلٌ وَاللَّهِ مَا بَجِدُ آيَةَ الرَّجْمِ فِي كِتَابِ اللَّهِ، فَيَضِلُّوا  
بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ، وَالرَّجْمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ  
رَزَى إِذَا أَحْصِيَ مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيِّنَةُ أَوْ كَانَ  
الْحَبْلُ أَوْ الْإِعْتِرَافُ، ثُمَّ إِنَّا كُنَّا نَقْرَأُ فِيمَا نَقْرَأُ مِنْ كِتَابِ اللَّهِ  
أَنْ لَا تَرْغَبُوا عَنْ آبَائِكُمْ، فَإِنَّهُ كُفِّرَ بِكُمْ أَنْ تَرْغَبُوا عَنْ  
آبَائِكُمْ، أَوْ إِنْ كُفِّرَ بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ، أَلَا ثُمَّ إِنَّ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” لَا تُطْرُونِي كَمَا

أُطْرِي عَيْسَى ابْنُ مَرْيَمَ وَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ“. ثُمَّ إِنَّهُ بَلَغَنِي أَنَّ قَائِلًا مِنْكُمْ يَقُولُ وَاللَّهِ لَوْ مَاتَ عُمَرُ بَايَعْتُ فُلَانًا. فَلَا يَعْزَرَنَّ أَمْرُهُ أَنْ يَقُولَ إِنَّمَا كَانَتْ بَيْعَةُ أَبِي بَكْرٍ فَلْتَهُ وَتَمَّتْ أَلَا وَإِنَّهَا قَدْ كَانَتْ كَذَلِكَ وَلَكِنَّ اللَّهَ وَفَى شَرَّهَا، وَلَيْسَ مِنْكُمْ مَنْ تُقَطِّعُ الْأَعْنَاقُ إِلَيْهِ مِثْلُ أَبِي بَكْرٍ، مَنْ بَايَعَ رَجُلًا عَنْ غَيْرِ مَشُورَةٍ مِنَ الْمُسْلِمِينَ فَلَا يُبَايِعُ هُوَ وَلَا الَّذِي بَايَعَهُ تَعَرَّةً أَنْ يُقْتَلَ، وَإِنَّهُ قَدْ كَانَ مِنْ خَبَرْنَا حِينَ تَوَفَّى اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا أَنَّ الْأَنْصَارَ خَالَفُونَا وَاجْتَمَعُوا بِأَسْرِهِمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، وَخَالَفَ عَنَّا عَلِيٌّ وَالزُّبَيْرُ وَمَنْ مَعَهُمَا، وَاجْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرٍ فَقُلْتُ لِأَبِي بَكْرٍ يَا أَبَا بَكْرٍ انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ. فَاَنْطَلَقْنَا نُرِيدُهُمْ فَلَمَّا دَنَوْنَا مِنْهُمْ لَقِينَا مِنْهُمْ رَجُلَانِ صَالِحَانِ، فَذَكَرَا مَا تَمَّالَى عَلَيْهِ الْقَوْمُ فَقَالَا أَيْنَ تُرِيدُونَ يَا مَعْشَرَ الْمُهَاجِرِينَ فَقُلْنَا نُرِيدُ إِخْوَانِنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ. فَقَالَا لَا عَلَيْكُمْ أَنْ لَا تَقْرُبُوهُمْ أَفْضُوا أَمْرَكُمْ. فَقُلْتُ وَاللَّهِ لَنَأْتِيَنَّهُمْ. فَاَنْطَلَقْنَا حَتَّى أَتَيْنَاهُمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، فَإِذَا رَجُلٌ مُرَمَّلٌ بَيْنَ ظَهْرَانِيهِمْ فَقُلْتُ مَنْ هَذَا فَقَالُوا هَذَا سَعْدُ بْنُ عُبَادَةَ. فَقُلْتُ مَا لَهُ قَالُوا يُوعَكُ. فَلَمَّا جَلَسْنَا قَلِيلًا تَشَهَّدَ خَطِيبُهُمْ، فَأَتَنِي عَلَى اللَّهِ بِمَا هُوَ

أَهْلُهُ ثُمَّ قَالَ أَمَّا بَعْدُ فَنَحْنُ أَنْصَارُ اللَّهِ وَكَتَيْبَةُ الْإِسْلَامِ، وَأَنْتُمْ  
مَعَشَرَ الْمُهَاجِرِينَ رَهْطًا، وَقَدْ دَقَّتْ دَافَّةٌ مِنْ قَوْمِكُمْ، فَإِذَا هُمْ  
يُرِيدُونَ أَنْ يَخْتَرِلُونَا مِنْ أَصْلَانَا وَأَنْ يَخْصُونَنَا مِنَ الْأَمْرِ. فَلَمَّا  
سَكَتَ أَرَدْتُ أَنْ أَتَكَلَّمَ وَكُنْتُ زَوَّرْتُ مَقَالَةً أَعْجَبْتَنِي أُرِيدُ أَنْ  
أُقَدِّمَهَا بَيْنَ يَدَيَّ أَبِي بَكْرٍ، وَكُنْتُ أُدَارِي مِنْهُ بَعْضَ الْحَدِّ،  
فَلَمَّا أَرَدْتُ أَنْ أَتَكَلَّمَ قَالَ أَبُو بَكْرٍ عَلَى رِسْلِكَ. فَكَرِهْتُ أَنْ  
أُغْضِبَهُ، فَتَكَلَّمْتُ أَبُو بَكْرٍ فَكَانَ هُوَ أَحْلَمَ مِنِّي وَأَوْقَرَ، وَاللَّهِ مَا  
تَرَكَ مِنْ كَلِمَةٍ أَعْجَبْتَنِي فِي تَزْوِيرِي إِلَّا قَالَ فِي بَدِيهِتِهِ مِثْلَهَا  
أَوْ أَفْضَلَ مِنْهَا حَتَّى سَكَتَ فَقَالَ مَا ذَكَرْتُمْ فِيكُمْ مِنْ خَيْرٍ  
فَأَنْتُمْ لَهُ أَهْلٌ، وَلَنْ يُعْرِفَ هَذَا الْأَمْرُ إِلَّا لِهَذَا الْحَيِّ مِنْ قُرَيْشٍ،  
هُمْ أَوْسَطُ الْعَرَبِ نَسَبًا وَدَارًا، وَقَدْ رَضِيتُ لَكُمْ أَحَدَ هَذَيْنِ  
الرَّجُلَيْنِ، فَبَايَعُوا أَيْهُمَا شِئْتُمْ. فَأَخَذَ بِيَدِي وَبِيَدَ أَبِي عُبَيْدَةَ بْنِ  
الْجُرَّاحِ وَهُوَ جَالِسٌ بَيْنَنَا، فَلَمْ أَكْرَهُ مِمَّا قَالَ غَيْرَهَا، كَانَ وَاللَّهِ  
أَنْ أَقْدَمَ فَتُضْرَبَ عُنُقِي لَا يُقَرِّبُنِي ذَلِكَ مِنْ إِثْمٍ، أَحَبُّ إِلَيَّ مِنْ  
أَنْ أَتَأَمَّرَ عَلَى قَوْمٍ فِيهِمْ أَبُو بَكْرٍ، اللَّهُمَّ إِلَّا أَنْ تُسَوَّلَ إِلَيَّ  
نَفْسِي عِنْدَ الْمَوْتِ شَيْئًا لَا أَجِدُهُ الْآنَ. فَقَالَ قَائِلٌ مِنَ  
الْأَنْصَارِ أَنَا جَدَيْلُهَا الْمُحَكَّكُ، وَعُذَيْفُهَا الْمُرَجَّبُ، مِنَّا أَمِيرٌ،  
وَمِنْكُمْ أَمِيرٌ، يَا مَعَشَرَ قُرَيْشٍ. فَكَثُرَ اللَّعْطُ، وَارْتَفَعَتِ

الْأَصَوَاتُ حَتَّى فَرَّقْتُ مِنَ الْإِخْتِلَافِ. فَقُلْتُ ابْسُطْ يَدَكَ يَا  
 أَبَا بَكْرٍ. فَبَسَطَ يَدَهُ فَبَايَعْتُهُ، وَبَايَعَهُ الْمُهَاجِرُونَ، ثُمَّ بَايَعْتُهُ  
 الْأَنْصَارُ، وَنَزَوْنَا عَلَى سَعْدِ بْنِ عُبَادَةَ فَقَالَ قَائِلٌ مِنْهُمْ قَتَلْتُمْ  
 سَعْدَ بْنَ عُبَادَةَ. فَقُلْتُ قَتَلَ اللَّهُ سَعْدَ بْنَ عُبَادَةَ. قَالَ عُمَرُ  
 وَإِنَّا وَاللَّهِ مَا وَجَدْنَا فِيْمَا حَضَرْنَا مِنْ أَمْرِ أَقْوَى مِنْ مُبَايَعَةِ أَبِي  
 بَكْرٍ خَشِينَا إِنْ فَارَقْنَا الْقَوْمَ وَلَمْ تَكُنْ بَيْعَةً أَنْ يُبَايِعُوا رَجُلًا  
 مِنْهُمْ بَعْدَنَا، فَإِمَّا بَايَعْنَاهُمْ عَلَى مَا لَا نَرْضَى، وَإِمَّا نَخَالِفُهُمْ  
 فَيَكُونُ فَسَادًا، فَمَنْ بَايَعَ رَجُلًا عَلَى غَيْرِ مَشُورَةٍ مِنَ الْمُسْلِمِينَ  
 فَلَا يَتَابَعُ هُوَ وَلَا الَّذِي بَايَعَهُ تَعَرَّةً أَنْ يُقْتَلَ.

Sahih al-Bukhari—Book of Limits and Punishments set by Allah  
 (Hudud)

Chapter: The Rajm of a married lady pregnant through illegal sexual  
 intercourse

Reference: Sahih al-Bukhari 6830

In-book reference: Book 86, Hadith 57

USC-MSA web (English) reference: Vol. 8, Book 82, Hadith 817

It was narrated from Jabir رضي الله عنه that that the Messenger of Allah ﷺ  
 said:

“If one of you **consults** his brother, then let him advise  
 him.”

كتاب الأدب

باب الْمُسْتَشَارِ الْمُؤْتَمَنِ

حَدَّثَنَا أَبُو بَكْرِ، حَدَّثَنَا يَحْيَى بْنُ زَكْرِيَّا بْنُ أَبِي زَائِدَةَ، وَعَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ” إِذَا اسْتَشَارَ أَحَدُكُمْ أَخَاهُ فَلْيُشِرْ عَلَيْهِ “ .

Sunan Ibn Majah—Book of Etiquette

Chapter: One who is consulted is entrusted

Grade: Da'if (Darussalam)

Reference: Sunan Ibn Majah 3747

In-book reference: Book 33, Hadith 92

English translation: Vol. 5, Book 33, Hadith 3747

Narrated Abu Hurayra ؓ:

The Prophet ﷺ said: He who is **consulted** is trustworthy.

كتاب الأدب

باب فِي الْمَشُورَةِ

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا شَيْبَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” الْمُسْتَشَارُ مُؤْتَمَنٌ “ .

حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of General Behavior (Kitab Al-Adab)

Chapter: Regarding consultation

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 5128

In-book reference: Book 43, Hadith 356

English translation: Book 42, Hadith 5109

It was narrated from Jabir ؓ that that the Messenger of Allah ﷺ



said:

“If one of you **consults** his brother, then let him advise him.”

كتاب الأدب

باب المُسْتَشَارِ الْمُؤْتَمَنِ

حَدَّثَنَا أَبُو بَكْرِ، حَدَّثَنَا يَحْيَى بْنُ زَكْرِيَّا بْنُ أَبِي زَائِدَةَ، وَعَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ” إِذَا اسْتَشَارَ أَحَدُكُمْ أَخَاهُ فَلْيُشِرْ عَلَيْهِ “ .

Sunan Ibn Majah—Book of Etiquette

Chapter: One who is consulted is entrusted

Grade: Da'if (Darussalam)

Reference: Sunan Ibn Majah 3747

In-book reference: Book 33, Hadith 92

English translation: Vol. 5, Book 33, Hadith 3747

Ali bin Abi Talib ؓ said:

“When (the following) was revealed: ‘O you who believe! When you **consult** the Messenger in private, spend something in charity before your private **consultation**.’ The Prophet ﷺ said to me: ‘What do you think? A dinar?’ I said: ‘They will not be able to.’ He said: ‘Then half a Dinar?’ I said: ‘They will not be able.’ He said: ‘Then how much?’ I said ‘A barely corn.’ He said: ‘You made it too little.’” He said: “So the Ayah was revealed: ‘Are you afraid of spending in charity before your private **consultation**?’

He said: “It was about my case for which Allah lightened the burden upon this Ummah.”

كتاب تفسير القرآن عن رسول الله صلى الله عليه وسلم  
 حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا عُبَيْدُ  
 اللَّهِ الْأَشْجَعِيُّ، عَنِ الثَّوْرِيِّ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ الثَّقَفِيِّ،  
 عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَلِيِّ بْنِ عُلْقَمَةَ الْأُمَّارِيِّ، عَنْ  
 عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ لَمَّا نَزَلَتْ : ( يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا  
 نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ جُحُوكُمْ صَدَقَةً ) . قَالَ لِي  
 النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” مَا تَرَى دِينَارًا “ . قُلْتُ لَا  
 يُطِيقُونَهُ . قَالَ ” فَصِنْفُ دِينَارٍ “ . قُلْتُ لَا يُطِيقُونَهُ . قَالَ  
 ” فَكَمْ “ . قُلْتُ شَعِيرَةٌ . قَالَ ” إِنَّكَ لَرَهِيْدٌ “ . قَالَ  
 فَنَزَلَتْ : ( أَسْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ جُحُوكُمْ صَدَقَاتٍ )  
 الْآيَةَ . قَالَ فِي خَفَّفَ اللَّهُ عَنْ هَذِهِ الْأُمَّةِ . قَالَ هَذَا حَدِيثٌ  
 حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ . وَمَعْنَى قَوْلِهِ شَعِيرَةٌ  
 يَغْنِي وَزْنَ شَعِيرَةٍ مِنْ ذَهَبٍ وَأَبُو الْجَعْدِ اسْمُهُ رَافِعٌ .

Jami' at-Tirmidhi—Chapters on Tafsir

Grade: Da'if (Darussalam)

English reference: Vol. 5, Book 44, Hadith 3300

Arabic reference: Book 47, Hadith 3613

Abu Hurairah ؓ narrated that:

The Prophet ﷺ said: “A matron should not be given in

marriage until she is **consulted**, and a virgin should not be given in marriage until her permission is sought, and her silence is her permission.”

كتاب النكاح عن رسول الله صلى الله عليه وسلم  
باب مَا جَاءَ فِي اسْتِئْذَانِ الْبِكْرِ وَالثَّيِّبِ  
حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا  
الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي  
هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” لَا تُنْكَحُ  
الثَّيِّبُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ وَإِذْنُهَا  
الصُّمُوتُ “ . قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَابْنِ عَبَّاسٍ وَعَائِشَةَ  
وَالْعُرْسِ بْنِ عَمِيرَةَ . قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ  
حَسَنٌ صَحِيحٌ . وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الثَّيِّبَ  
لَا تُزَوَّجُ حَتَّى تُسْتَأْمَرَ وَإِنْ زَوَّجَهَا الْأَبُ مِنْ غَيْرِ أَنْ يَسْتَأْمَرَهَا  
فَكَرِهَتْ ذَلِكَ فَالْإِنِّكَاحُ مَفْسُوخٌ عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ .  
وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي تَزْوِيجِ الْأَبْكَارِ إِذَا زَوَّجَهُنَّ الْآبَاءُ فَرَأَى  
أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ أَنَّ الْأَبَ إِذَا زَوَّجَ  
الْبِكْرَ وَهِيَ بِالْعَةِ بِغَيْرِ أَمْرِهَا فَلَمْ تَرْضَ بِتَزْوِيجِ الْأَبِ فَالْإِنِّكَاحُ  
مَفْسُوخٌ . وَقَالَ بَعْضُ أَهْلِ الْمَدِينَةِ تَزْوِيجُ الْأَبِ عَلَى الْبِكْرِ

جَائِزٌ وَإِنْ كَرِهْتَ ذَلِكَ . وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ  
وَأَحْمَدَ وَإِسْحَاقَ .

Jami' at-Tirmidhi—The Book on Marriage

Chapter: What Has Been Related About Seeking the Permission of the Virgin and the Matron

Grade: Sahih (Darussalam)

Reference: Jami' at-Tirmidhi 1107

In-book reference: Book 11, Hadith 28

English translation: Vol. 2, Book 6, Hadith 1107

### 138 Principles of Governing—Quran.

**NOTE:** In these Ayats, Allah ﷻ delineates the manner in which a Khalifa must rule.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ  
حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَذَا الْقَرْنَيْنِ إِمَّا أَنْ  
تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

*Until, when he reached the setting of the sun, he found it [as if] setting in a spring of dark mud, and he found near it a people. Allah said, “O Dhul-Qarnain, [you are the Khalifa—how will you rule the people?] either you punish [them] or else adopt among them [a way of] goodness.”*

[18:86]

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ

فِيَعَذِّبُهُ عَذَابًا نُكْرًا ﴿٨٧﴾

*He [Dhul-Qarnain] said, "As for one who wrongs, we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment.*

[18:87]

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ  
وَسَنَقُولُ لَهُ مِنْ أَمْرٍ يُسْرًا ﴿٨٨﴾

*But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command [as a ruler / Khalifa] with ease."*

[18:88]

Surat Al-Kahf (The Cave)

يٰۤدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ  
النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ  
إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ  
بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

*[We said], "O David, indeed We have made you a successor*

*[Khalifa] upon the earth, so judge between the people the truth [Allah's ﷻ Laws] and do not follow [your own] desire [laws], as it will lead you astray from the way of Allah.” Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.*

Surat Şād (The Letter “Saad”) [38:26]

فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا  
غَلِظَ الْقَلْبُ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ  
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ  
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

*And by the Mercy of Allah, you dealt with them [the Muslims you rule] gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).*

Surat ‘Āli ‘Imrān (Family of Imran) [3:159]

سَمِعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ فَإِنْ  
جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ

تَعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ  
 حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ  
 الْمُقْسِطِينَ ﴿٤٢﴾

*[They are] avid listeners to falsehood, devourers of [what is] unlawful. So if they come to you, [O Muhammad], judge between them or turn away from them. And if you turn away from them—never will they harm you at all. And if you rule, rule between them with justice. Indeed, Allah loves those who act justly.*

Surat Al-Mā'idah (The Table Spread) [5:42]

### 139 Principles of Governing—Hadith.

It was narrated that Yahya bin Husain رحمته الله said:

“I heard my grandmother say: ‘I heard the Messenger of Allah ﷺ say, during the Farewell Pilgrimage: If an Ethiopian slave is appointed over you **who rules according to the Book of Allah**, then listen to him and obey.’”

كتاب البيعة

باب الْحُضِّ عَلَى طَاعَةِ الْإِمَامِ

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، قَالَ حَدَّثَنَا خَالِدٌ، قَالَ حَدَّثَنَا  
 شُعْبَةُ، عَنْ يَحْيَى بْنِ حُصَيْنٍ، قَالَ سَمِعْتُ جَدِّي، يَقُولُ سَمِعْتُ

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي حَجَّةِ الْوَدَاعِ  
 ” وَلَوْ اسْتَعْمَلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ يَفُودُكُمْ بِكِتَابِ اللَّهِ  
 فَاسْمَعُوا لَهُ وَأَطِيعُوا “.

Sunan Al Nasa'i—The Book of al-Bay'ah  
 Chapter: The Exhortation to Obey the Imam  
 Grade: Sahih (Darussalam)

Reference: Sunan an-Nasa'i 4192

In-book reference: Book 39, Hadith 44

English translation: Vol. 5, Book 39, Hadith 4197

It has also been narrated by Sa'd b. Abu Burdah رضي الله عنه through his father through his grandfather that the Prophet of Allah ﷺ sent him and Mu'adh (on a mission) to the Yemen, and said (by way of advising them):

**Show leniency (to the people); don't be hard upon them; give them glad tidings** (of Divine favors in this world and the Hereafter); and **do not create aversion.**

**Work in collaboration and don't be divided.**

كتاب الجهاد والسير  
 باب فِي الْأَمْرِ بِالتَّيْسِيرِ وَتَرْكِ التَّنْفِيرِ  
 حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ  
 سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ بَعَثَهُ وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ ” يَسِّرَا وَلَا تُعَسِّرَا  
 وَبَشِّرَا وَلَا تُنْفِرَا وَتَطَاوَعَا وَلَا تَخْتَلِفَا “.



Sahih Muslim—The Book of Jihad and Expeditions

Chapter: The command to show leniency and avoid causing aversion (towards Islam)

Reference: Sahih Muslim 1733 a

In-book reference: Book 32, Hadith 7

USC-MSA web (English) reference: Book 19, Hadith 4298

Narrated Abu Burdah رضي الله عنه:

That his father said, “The Prophet ﷺ sent Mu’adh and Abu Musa to Yemen telling them. **‘Treat the people with ease and don’t be hard on them; give them glad tidings and don’t fill them with aversion; and love each other, and don’t differ.’**”

كتاب الجهاد والسير

باب مَا يُكْرَهُ مِنَ التَّنَازُعِ وَالْإِخْتِلَافِ فِي الْحَرْبِ وَعُقُوبَةِ مَنْ

عَصَى إِمَامَهُ

وَقَالَ اللَّهُ تَعَالَى: {وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ}.

قَالَ قَتَادَةُ الرَّبِيعُ الْحَرْبُ.

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي

بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

بَعَثَ مُعَاذًا وَأَبَا مُوسَى إِلَى الْيَمَنِ قَالَ ” يَسِّرَا وَلَا تُعَسِّرَا،

وَبَشِّرَا وَلَا تُنْفِّرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا “.

Sahih al-Bukhari—Book of Fighting for the Cause of Allah (Jihad)

Chapter: What quarrels and differences are hated in the war

Reference: Sahih al-Bukhari 3038

In-book reference: Book 56, Hadith 244

USC-MSA web (English) reference: Vol. 4, Book 52, Hadith 275

‘Aishah ﷺ reported:

I heard the Messenger of Allah ﷺ supplicating in my house:

**“O Allah! Treat harshly those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness.”**

كتاب المقدمات

وعن عائشة رضي الله عنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول في بيتي هذا: ”اللهم من ولي من أمر أمتي شيئاً فشق عليهم، فاشقق عليه ومن ولي من أمر أمتي شيئاً، فرقق بهم، فارقق به“ ((رواه مسلم)).

Riyad as-Salihin—The Book of Miscellany

The Book of Miscellany

Muslim

Arabic/English book reference: Book 1, Hadith 655

Narrated Ma'qil ﷺ:

I heard the Prophet ﷺ saying, “Any man whom Allah has given the authority of ruling some people and he does not **look after them in an honest manner**, will never feel even the smell of Paradise.”

كتاب الأحكام

باب مَنِ اسْتُرْعِيَ رَعِيَّةً فَلَمْ يَنْصَحْ  
حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا أَبُو الْأَشْهَبِ، عَنِ الْحُسَيْنِ، أَنَّ عُبَيْدَ

اللَّهِ بَنَ زَيْدٍ، عَادَ مَعْقِلَ بَنَ يَسَارٍ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ  
فَقَالَ لَهُ مَعْقِلُ إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ” مَا  
مِنْ عَبْدٍ اسْتَرْعَاهُ اللَّهُ رَعِيَّةً، فَلَمْ يَحْطِهَا بِنَصِيحَةٍ، إِلَّا لَمْ يَجِدْ  
رَائِحَةَ الْجَنَّةِ “.

Sahih al-Bukhari—Book of Judgments (Ahkaam)

Chapter: The ruler not ruling in an honest manner

Reference: Sahih al-Bukhari 7150

In-book reference: Book 93, Hadith 14

USC-MSA web (English) reference: Vol. 9, Book 89, Hadith 264

Narrated Ma'qil ؓ:

Allah's Messenger ﷺ said, “If any **ruler** having the  
authority to rule Muslim subjects **dies while he is**  
**deceiving them, Allah will forbid Paradise for him.**”

كتاب الأحكام

باب مَنِ اسْتَرْعَى رَعِيَّةً فَلَمْ يَنْصَحْ

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا حُسَيْنُ الْجُعْفِيُّ، قَالَ زَائِدُهُ  
ذَكَرَهُ عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ أَتَيْنَا مَعْقِلَ بْنَ يَسَارٍ  
نَعُودُهُ فَدَخَلَ عُيَيْدُ اللَّهِ فَقَالَ لَهُ مَعْقِلُ أَحَدَّثَكَ حَدِيثًا سَمِعْتُهُ  
مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ” مَا مِنْ وَالٍ يَلِي  
رَعِيَّةً مِنَ الْمُسْلِمِينَ، فَيَمُوتُ وَهُوَ غَاشٌّ لَهُمْ، إِلَّا حَرَّمَ اللَّهُ

عَلَيْهِ الْجَنَّةُ “.

Sahih al-Bukhari—Book of Judgments (Ahkaam)

Chapter: The ruler not ruling in an honest manner

Reference: Sahih al-Bukhari 7151

In-book reference: Book 93, Hadith 15

USC-MSA web (English) reference: Vol. 9, Book 89, Hadith 265

Narrated Qabisah ibn Waqqas ؓ:

The Messenger of Allah ﷺ said: After me you will be ruled by **rulers who will delay the prayer** and it will be to your credit but to their discredit. So pray with them so long as they pray facing the qiblah.

كتاب الصلاة

باب إِذَا أَخَّرَ الْإِمَامُ الصَّلَاةَ عَنِ الْوَقْتِ

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا أَبُو هَاشِمٍ، - يَغْنِي  
الرَّعْفَرَانِيَّ - حَدَّثَنِي صَالِحُ بْنُ عُبَيْدٍ، عَنْ قَبِيصَةَ بْنِ وَقَّاصٍ،  
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” يَكُونُ عَلَيْكُمْ  
أُمَرَاءُ مِنْ بَعْدِي يُؤَخِّرُونَ الصَّلَاةَ فَهِيَ لَكُمْ وَهِيَ عَلَيْهِمْ  
فَصَلُّوا مَعَهُمْ مَا صَلَّوْا الْقِبْلَةَ “ .

حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of Prayer (Kitab Al-Salat)

Chapter: (What Should Be Done) If the Imam Delays the Prayer

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 434

In-book reference: Book 2, Hadith 44

English translation: Book 2, Hadith 434

It was narrated from ‘Abdullah bin Abu Awfa ؓ that the Messenger of Allah ﷺ said:

“Allah is with the judge so long as he is not unjust, but if he rules unjustly, He entrusts him to himself.”

كتاب الأحكام

باب التَّغْلِيظِ فِي الْحَيْفِ وَالرِّشْوَةِ

حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِلَالٍ، عَنْ عِمْرَانَ الْقَطَّانِ، عَنْ حُسَيْنٍ، - يَعْنِي ابْنَ عِمْرَانَ - عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” إِنَّ اللَّهَ مَعَ الْقَاضِي مَا لَمْ يَجْزْ فَإِذَا جَارَ وَكَلَهُ إِلَى نَفْسِهِ “ .

Sunan Ibn Majah—The Chapters on Rulings

Chapter: Emphatic Prohibition against Injustice and Bribery

Grade: Hasan (Darussalam)

Reference: Sunan Ibn Majah 2312

In-book reference: Book 13, Hadith 5

English translation: Vol. 3, Book 13, Hadith 2312

Narrated ‘Amr bin al-’Aas ؓ:

He heard Allah’s Messenger ﷺ say, “**When a judge gives a ruling, having tried his best to decide correctly**, and is right (in his decision), he will have a double reward; and when he gives a ruling having tried his best to decide correctly, and is wrong (in his decision), he will have a single reward.” [Agreed upon].

### كتاب القضاء

وَعَنْ عَمْرِو بْنِ الْعَاصِ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ سَمِعَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ { :  
 ”إِذَا حَكَمَ الْحَاكِمُ، فَاجْتَهَدَ، ثُمَّ أَصَابَ، فَلَهُ أَجْرَانِ. وَإِذَا حَكَمَ، فَاجْتَهَدَ، ثُمَّ أَخْطَأَ، فَلَهُ أَجْرٌ {“ مُتَّفَقٌ عَلَيْهِ <sup>1</sup> .  
<sup>1</sup> - صحيح. رواه البخاري ( 7352 )، ومسلم (1716).

Bulugh al-Maram—Book of Judgments

Reference: Bulugh al-Maram 1400

In-book reference: Book 14, Hadith 4

English translation: Book 14, Hadith 1400

Narrated Abu Huraira رضي الله عنه:

The Prophet ﷺ said, “The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number.” The people asked, “O Allah’s Messenger ﷺ! What do you order us (to do)?” He said, “Obey the one who will be given the pledge of allegiance first. **Fulfil their (i.e. the Caliphs) rights**, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship.”

### كتاب أحاديث الأنبياء

باب مَا ذُكِرَ عَنْ بَنِي إِسْرَائِيلَ

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتِ الْقَرَّازِ، قَالَ سَمِعْتُ أَبَا حَازِمٍ، قَالَ قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ، فَسَمِعْتُهُ يُحَدِّثُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ”كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْثُرُونَ. قَالُوا فَمَا تَأْمُرُنَا قَالَ فُوا بِيْعَةِ الْأَوَّلِ فَلَأَوَّلٍ، أَعْطَوْهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ“.

Sahih al-Bukhari—Book of Prophets

Chapter: What has been said about Bani Israel

Reference: Sahih al-Bukhari 3455

In-book reference: Book 60, Hadith 122

USC-MSA web (English) reference: Vol. 4, Book 55, Hadith 661

Abu Hurairah رضي الله عنه reported:

Messenger of Allah ﷺ said, “The Banu Israel were ruled by the prophets. When one Prophet died, another succeeded him. There will be no prophet after me. Caliphs will come after me, and they will be many.” The Companions said: “O Messenger of Allah ﷺ, what do you command us to do?” He said, “**Fulfill the pledge of allegiance to which is sworn first** (then swear allegiance to the others). Concede to them their due rights and ask Allah that which is due to you. Allah will call them to account in respect of the subjects whom He had entrusted to them.”

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ”كانت بنو إسرائيل تسوسهم الأنبياء، كلما هلك نبي خلفه نبي، وإنه لا نبي بعدى وسيكون بعدى خلفاء فيكثرون“ قالوا: يا رسول الله فما تأمرنا؟ قال: ”أوفوا ببيعة الأول فالأول، ثم أعطوهم حقهم، واسألوا الله الذي لكم ، فإن الله سائلهم عما استرعاهم“ ((متفق عليه))

Riyad as-Salihin—The Book of Miscellany

The Book of Miscellany

Al-Bukhari and Muslim

Arabic/English book reference: Book 1, Hadith 656

Aishah ؓ narrated that the Messenger of Allah ﷺ said:

“**Six are cursed**, being cursed by Allah ﷻ and by every prophet that came: The one who adds to Allah’s Book, the one who denies Allah’s Qadar, **the one who rules with tyranny** by which he honors whom Allah has debased, and he dishonors whom Allah has honored, and the one who legalizes what Allah forbade, and the one from my family who legalizes what Allah forbade, and the abandoner of my Sunnah.”

كتاب القدر عن رسول الله صلى الله عليه وسلم  
حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَبِي الْمَوَالِي  
الْمُزَنِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ، عَنْ عَمْرَةَ،  
عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



”سِتَّةٌ لَعَنَهُمُ اللَّهُ وَكُلُّ نَبِيٍّ كَانَ الزَّائِدُ فِي كِتَابِ اللَّهِ  
وَالْمُكَذِّبُ بِقَدَرِ اللَّهِ وَالْمُتَسَلِّطُ بِالْجَبْرُوتِ لِيُعَزَّ بِذَلِكَ مَنْ  
أَذَلَّ اللَّهُ وَيُذِلَّ مَنْ أَعَزَّ اللَّهُ وَالْمُسْتَحِلُّ لِحَرَمِ اللَّهِ وَالْمُسْتَحِلُّ  
مِنْ عَتَرَتِي مَا حَرَّمَ اللَّهُ وَالتَّارِكُ لِسُنَّتِي “ . قَالَ أَبُو عِيسَى  
هَكَذَا رَوَى عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي هَذَا الْحَدِيثَ عَنْ عَبْدِ  
اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مُوَهَّبٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ وَحَفْصُ بْنُ  
غِيَاثٍ وَغَيْرُ وَاحِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مُوَهَّبٍ  
عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا  
وَهَذَا أَصَحُّ .

Jami' at-Tirmidhi—Chapters on Al-Qadar

Grade: Hasan (Darussalam)

English reference: Vol. 4, Book 6, Hadith 2154

Arabic reference: Book 32, Hadith 2307

Abu Hashim ؓ said:

“Were it not for the Hadith of Ibn Buraidah from his father, from the Prophet ﷺ who said: ‘Judges are of three types, two of whom will be in Hell and one will be in Paradise. **The man who knows the truth and rules in accordance with it**, will be in Paradise. The man who passes judgment on the people in ignorance will be in Hell’—we would have said that if the judge does his best he will be in Paradise.”

## كتاب الأحكام

### باب الحاكم يَجْتَهِدُ فَيُصِيبُ الْحَقَّ

حَدَّثَنَا إِسْمَاعِيلُ بْنُ تَوْبَةَ، حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، حَدَّثَنَا أَبُو هَاشِمٍ، قَالَ لَوْلَا حَدِيثُ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” الْقُضَاةُ ثَلَاثَةٌ اثنانِ فِي النَّارِ وَوَاحِدٌ فِي الْجَنَّةِ رَجُلٌ عِلِمَ الْحَقَّ فَقَضَى بِهِ فَهُوَ فِي الْجَنَّةِ وَرَجُلٌ قَضَى لِلنَّاسِ عَلَى جَهْلٍ فَهُوَ فِي النَّارِ وَرَجُلٌ جَارٍ فِي الْحُكْمِ فَهُوَ فِي النَّارِ “. لَقُلْنَا إِنَّ الْقَاضِي إِذَا اجْتَهِدَ فَهُوَ فِي الْجَنَّةِ .

Sunan Ibn Majah—The Chapters on Rulings

Chapter: When the Judge Does His Best (To Reach a Verdict) and Gets It Right

Grade: Da'if (Darussalam)

Reference: Sunan Ibn Majah 2315

In-book reference: Book 13, Hadith 8

English translation: Vol. 3, Book 13, Hadith 2315

Narrated Abu Huraira رضي الله عنه:

That heard Allah's Messenger ﷺ saying, “We are the last but will be the foremost to enter Paradise.” The Prophet added, “He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. **If the Imam orders people with righteousness and rules justly, then he will be rewarded for that**, and if he does the opposite,

he will be responsible for that.”

### كتاب الجهاد والسير

#### باب يُقَاتَلُ مِنْ وَرَاءِ الْإِمَامِ وَيُتَّقَى بِهِ

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، أَنَّ الْأَعْرَجَ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ” نَحْنُ الْآخِرُونَ السَّابِقُونَ “. وَهَذَا الْإِسْنَادُ ” مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي، وَإِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ، فَإِنَّ لَهُ بِذَلِكَ أَجْرًا، وَإِنْ قَالَ بِغَيْرِهِ، فَإِنَّ عَلَيْهِ مِنْهُ “.

Sahih al-Bukhari—Book of Fighting for the Cause of Allah (Jihad)

Chapter: The Imam should be defended

Reference: Sahih al-Bukhari 2956, 2957

In-book reference: Book 56, Hadith 168

USC-MSA web (English) reference: Vol. 4, Book 52, Hadith 204

Narrated Abu Wail ؓ:

Someone said to Usama ؓ, “Will you not talk to this (Uthman)?” Usama said, “I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard Allah’s Messenger ﷺ saying, ‘A man will be brought and put in Hell (Fire) and he will **circumambulate** (go

**around and round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, O so-and-so! Didn't you use to order others for good and forbid them from evil?' That man will say, 'I used to order others to do good but I myself never used to do it, and I used to forbid others from evil while I myself used to do evil.'"**

باب الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ  
وَقَالَ ابْنُ عُيَيْنَةَ عَنْ خَلْفِ بْنِ حَوْشَبٍ كَانُوا يَسْتَحِبُّونَ أَنْ  
يَتَمَثَّلُوا بِهِذِهِ الْأَبْيَاتِ عِنْدَ الْفِتَنِ قَالَ امْرُؤُ الْقَيْسِ :  
الْحَرْبُ أَوَّلُ مَا تَكُونُ فِتْنَةً \*\* تَسْعَى بِرَبَّتِهَا لِكُلِّ جَهُولٍ  
حَتَّى إِذَا اشْتَغَلَتْ وَشَبَّ ضِرَامُهَا \*\* وَلَّتْ عَجُوزًا غَيْرَ ذَاتِ  
حَلِيلٍ

شَمَطَاءُ يُنْكِرُ لَوْنَهَا وَتَغَيَّرَتْ \*\* مَكْرُوهَةً لِلشَّمِّ وَالتَّقْيِيلِ  
حَدَّثَنِي بَشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ،  
عَنْ سُلَيْمَانَ، سَمِعْتُ أَبَا وَائِلٍ، قَالَ قِيلَ لَأَسَامَةَ أَلَا تُكَلِّمُ  
هَذَا. قَالَ قَدْ كَلَّمْتُهُ مَا دُونَ أَنْ أَفْتَحَ بَابًا، أَكُونُ أَوَّلَ مَنْ  
يَفْتَحُهَا، وَمَا أَنَا بِالَّذِي أَقُولُ لِرَجُلٍ بَعْدَ أَنْ يَكُونَ أَمِيرًا عَلَى  
رَجُلَيْنِ أَنْتَ خَيْرٌ. بَعْدَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ يَقُولُ ” يُجَاءُ بِرَجُلٍ فَيُطْرَحُ فِي النَّارِ، فَيَطْحَنُ

فِيهَا كَطَخَنِ الْحِمَارِ بِرَحَاهُ، فَيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولُونَ أَيْنَ  
 فَلَانُ أَلَسْتَ كُنْتَ تَأْمُرُ بِالْمَعْرُوفِ، وَتَنْهَى عَنِ الْمُنْكَرِ  
 فَيَقُولُ إِنِّي كُنْتُ أَمُرُ بِالْمَعْرُوفِ وَلَا أَفْعَلُهُ، وَأَنْهَى عَنِ الْمُنْكَرِ  
 وَأَفْعَلُهُ“.

Sahih al-Bukhari—Book of Afflictions and the End of the World

Chapter: Al-Fitnah that will move like the waves of the sea

Reference: Sahih al-Bukhari 7098

In-book reference: Book 92, Hadith 49

USC-MSA web (English) reference: Vol. 9, Book 88, Hadith 218

Narrated Ibn ‘Abbas ؓ:

Whenever the Prophet ﷺ offered the night (Tahajjud) prayer, he used to say, “O Allah! All the Praises are for You; You are the Light of the Heavens and the Earth. And all the Praises are for You; You are the Keeper of the Heavens and the Earth. All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the prophets are the Truth and the Hour is the Truth. O Allah! I surrender to You, and believe in You, and depend upon You, and repent to You, and in Your cause I fight and **with Your orders I rule**. So please forgive my past and future sins and those sins which I did in secret or in public. It is You Whom I worship, none has the right to be worshipped except You.” (See Hadith No. 329, Vol. 8).

{يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ} باب قَوْلِ اللَّهِ تَعَالَى  
بِاللَّعِبِ {وَمَا هُوَ بِاهْزَلٍ} حَقٌّ {لَقَوْلُ فَصْلٌ}

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي  
سُلَيْمَانُ الْأَخْوَلُ، أَنَّ طَاوُسًا، أَخْبَرَهُ أَنَّهُ، سَمِعَ ابْنَ عَبَّاسٍ،  
يَقُولُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَهَجَّدَ مِنَ اللَّيْلِ قَالَ  
” اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ  
الْحَمْدُ أَنْتَ قِيَمُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ  
السَّمَوَاتِ وَالْأَرْضِ، وَمَنْ فِيهِنَّ أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ  
وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ  
حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ،  
وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبِّتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ  
حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا  
أَعْلَنْتُ، أَنْتَ إِلَهِي، لَا إِلَهَ إِلَّا أَنْتَ “.

Sahih al-Bukhari—Book of Oneness, Uniqueness of Allah (Tawhid)

Chapter: “...They want to change Allah’s Words...”

Reference: Sahih al-Bukhari 7499

In-book reference: Book 97, Hadith 124

USC-MSA web (English) reference: Vol. 9, Book 93, Hadith 590

It was narrated that ‘Abdullah bin ‘Umar ؓ said:

“The Messenger of Allah ﷺ turned to us and said: ‘O  
Muhajirin, there are five things with which you will be  
tested, and I seek refuge with Allah lest you live to see

them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures but they will be stricken with famine, severe calamity and the **oppression of their rulers**. They do not withhold the Zakat of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. They do not break their covenant with Allah and His Messenger, but Allah will enable their enemies to overpower them and take some of what is in their hands. **Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another.”**

كتاب الفتن

باب العُقُوبَاتِ

حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الدَّمَشَقِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو أَيُّوبَ، عَنْ ابْنِ أَبِي مَالِكٍ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ ” يَا مَعْشَرَ الْمُهَاجِرِينَ خَمْسٌ إِذَا ابْتُلِيتُمْ بِهِنَّ وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ لَمْ تَظْهَرَ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوا بِهَا إِلَّا فَشًا فِيهِمُ الطَّاعُونَ وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا . وَلَمْ يَنْقُصُوا

الْمَكِّيَّالَ وَالْمِيزَانَ إِلَّا أُخِذُوا بِالسِّنِينَ وَشِدَّةِ الْمُونَةِ وَجَوْرِ  
السُّلْطَانِ عَلَيْهِمْ . وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ إِلَّا مُنَعُوا الْقَطْرَ مِنْ  
السَّمَاءِ وَلَوْلَا الْبَهَائِمُ لَمْ يُمْطَرُوا وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَعَهْدَ  
رَسُولِهِ إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ فَأَخَذُوا بَعْضَ مَا  
فِي أَيْدِيهِمْ . وَمَا لَمْ تَحْكَمْ أَمَّتْهُمْ بِكِتَابِ اللَّهِ وَيَتَخَيَّرُوا مِمَّا  
أَنْزَلَ اللَّهُ إِلَّا جَعَلَ اللَّهُ بَأْسَهُمْ بَيْنَهُمْ “ .

Sunan Ibn Majah—Book of Tribulations

Chapter: Punishments

Grade: Sahih (Darussalam)

Reference: Sunan Ibn Majah 4019

In-book reference: Book 36, Hadith 94

English translation: Vol. 5, Book 36, Hadith 4019

Narrated Ubaidullah bin ‘Abdullah bin ‘Utba ؓ:

We were informed that Musailima Al-Kadhdhab had arrived in Medina and stayed in the house of the daughter of Al-Harith. The daughter of Al-Harith bin Kuraiz was his wife and she was the mother of ‘Abdullah bin ‘Amir. There came to him Allah’s Messenger ﷺ accompanied by Thabit bin Qais bin Shammas who was called the orator of Allah’s Messenger ﷺ. Allah’s Messenger ﷺ had a stick in his hand then. The Prophet ﷺ stopped before Musailima and spoke to him. Musailima said to him, **“If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you... The Prophet said, “If you asked me for this stick, I would not give it to you. I think you are the same person who was shown to me**



in a dream. And this is Thabit bin Al-Qais who will answer you on my behalf.” The Prophet ﷺ then went away. I asked Ibn ‘Abbas about the dream Allah’s Messenger ﷺ had mentioned. Ibn ‘Abbas said, “Someone told me that the Prophet ﷺ said, “When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed to blow on them, and when I blew at them, both of them flew. Then I interpreted them as two liars who would appear.’ One of them was Al-’Ansi who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhdhab.”

### كتاب المغازي

#### باب قِصَّةِ الْأَسْوَدِ الْعَنْسِيِّ

حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ عُبَيْدَةَ بْنِ نَشِيطٍ . وَكَانَ فِي مَوْضِعٍ آخَرَ اسْمُهُ عَبْدُ اللَّهِ . أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ بَلَّغْنَا أَنَّ مُسَيْلِمَةَ الْكَذَّابَ قَدِمَ الْمَدِينَةَ، فَنَزَلَ فِي دَارِ بِنْتِ الْحَارِثِ، وَكَانَ تَحْتَهُ بِنْتُ الْحَارِثِ بْنِ كُرَيْزٍ، وَهِيَ أُمُّ عَبْدِ اللَّهِ بْنِ عَامِرٍ، فَأَتَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ ثَابِتُ بْنُ قَيْسٍ بْنِ شِمَاسٍ، وَهُوَ الَّذِي يُقَالُ لَهُ خَطِيبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وسلم قَضِيبٌ، فَوَقَفَ عَلَيْهِ فَكَلَّمَهُ فَقَالَ لَهُ مُسَيْلِمَةُ إِنَّ شِئْتَ خَلَيْتَ بَيْنَنَا وَبَيْنَ الْأَمْرِ، ثُمَّ جَعَلْتَهُ لَنَا بَعْدَكَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ”لَوْ سَأَلْتَنِي هَذَا الْقَضِيبَ مَا أَعْطَيْتُكَهُ وَإِنِّي لَأَرَاكَ الَّذِي أُرِيتُ فِيهِ مَا أُرِيتُ، وَهَذَا ثَابِتُ بْنُ قَيْسٍ وَسَيْحِيبُكَ عَنِّي“. فَأَنْصَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَنْ رُؤْيَا، رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّتِي ذَكَرَ فَقَالَ ابْنُ عَبَّاسٍ ذُكِرَ لِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ”بَيْنَا أَنَا نَائِمٌ أُرِيتُ أَنَّهُ وُضِعَ فِي يَدَيَّ سَوَارَانِ مِنْ ذَهَبٍ، فَقُضِعَتْهُمَا وَكِرِهَتْهُمَا، فَأُذِنَ لِي فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلَتْهُمَا كَذَّابَيْنِ يَخْرُجَانِ“. فَقَالَ عُبَيْدُ اللَّهِ أَحَدُهُمَا الْعَنْسِيُّ الَّذِي قَتَلَهُ فَيُرْوَرُ بِالْيَمَنِ، وَالْآخَرُ مُسَيْلِمَةُ الْكَذَّابُ.

Sahih al-Bukhari—Book of Military Expeditions led by the Prophet ﷺ (Al-Maghaazi)

Chapter: The story of Al-Aswad Al-'Ansi

Reference: Sahih al-Bukhari 4378, 4379

In-book reference: Book 64, Hadith 402

USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 662

It has been narrated on the authority of Alqama b. Wai'l al-Hadrami ؓ who learnt the tradition from his father. The latter said:

Salama b. Yazid al-Ju'afi ؓ asked the Messenger of Allah

ﷺ: Prophet of Allah ﷺ, what do you think if we have **rulers who rule over us and demand that we discharge our obligations towards them**, but they (themselves) do not discharge their own responsibilities towards us? What do you order us to do? The Messenger of Allah ﷺ avoided giving any answer. Salama asked him again. He (again) avoided giving any answer. Then he asked again-it was the second time or the third time-when Ash'ath b. Qais (finding that the Prophet was unnecessarily being pressed for answer) pulled him aside and said: Listen to them and obey them, for on them shall be their burden and on you shall be your burden.

### كتاب الإمارة

#### باب فِي طَاعَةِ الْأَمْرَاءِ وَإِنْ مَنَعُوا الْحُقُوقَ

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَحُمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ الْخَضْرَمِيِّ، عَنْ أَبِيهِ، قَالَ سَأَلَ سَلَمَةَ بْنُ يَزِيدَ الْجُعْفِيُّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا نَبِيَّ اللَّهِ أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَرَاءُ يَسْأَلُونَا حَقَّهُمْ وَيَمْنَعُونَا حَقَّنَا فَمَا تَأْمُرُنَا فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فِي الثَّانِيَةِ أَوْ فِي الثَّلَاثَةِ فَجَذَبَهُ الْأَشْعَثُ بْنُ قَيْسٍ وَقَالَ ” اَسْمَعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ “ .

Sahih Muslim—The Book on Government

Chapter: Obeying Rulers even if they withhold the people's rights

Reference: Sahih Muslim 1846 a

In-book reference: Book 33, Hadith 79

USC-MSA web (English) reference: Book 20, Hadith 4551

Narrated Abdullah ibn Mas'ud ؓ:

Amr ibn Maymun al-Awdi ؓ said: Mu'adh ibn Jabal ؓ, the Messenger of the Messenger of Allah ﷺ came to us in Yemen, I heard his takbir (utterance of Allahu Akbar) in the dawn prayer. He was a man with loud voice. I began to love him. I did depart from him until I buried him dead in Syria (*i.e.* until his death).

Then I searched for a person who had deep understanding in religion amongst the people after him. So I came to Ibn Mas'ud and remained in his company until his death. He (Ibn Mas'ud) said: The Messenger of Allah ﷺ said to me: How will you act when you **are ruled by rulers who say prayer beyond its proper time?** I said: What do you command me, Messenger of Allah, if I witness such a time? He replied: Offer the prayer at its proper time and also say your prayer along with them as a supererogatory prayer.

كتاب الصلاة

باب إِذَا أَخَّرَ الْإِمَامُ الصَّلَاةَ عَنِ الْوَقْتِ

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، دُحَيْمُ الدَّمَشْقِيُّ حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا الْأَوْزَاعِيُّ، حَدَّثَنِي حَسَّانُ، - يَعْنِي ابْنَ عَطِيَّةَ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ، قَالَ قَدِمَ

عَلَيْنَا مُعَاذُ بْنُ جَبَلٍ الْيَمَنِيُّ رَسُولُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْنَا - قَالَ - فَسَمِعْتُ تَكْبِيرَهُ مَعَ الْفَخْرِ رَجُلًا أَجَشُّ الصَّوْتِ - قَالَ - فَأُلْقِيَتْ عَلَيْهِ مُحَبَّتِي فَمَا فَارَقْتُهُ حَتَّى دَفَنْتُهُ بِالسَّامِ مَيِّتًا ثُمَّ نَظَرْتُ إِلَى أَفْقِهِ النَّاسِ بَعْدَهُ فَأَتَيْتُ ابْنَ مَسْعُودٍ فَلَزِمْتُهُ حَتَّى مَاتَ فَقَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "كَيْفَ بِكُمْ إِذَا أَتَتْ عَلَيْكُمْ أُمَرَاءُ يُصَلُّونَ الصَّلَاةَ لِغَيْرِ مِيقَا تَهَا" . قُلْتُ فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ "صَلِّ الصَّلَاةَ لِمِيقَاتِهَا وَاجْعَلْ صَلَاتَكَ مَعَهُمْ سُبْحَةً" .

حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of Prayer (Kitab Al-Salat)

Chapter: (What Should Be Done) If the Imam Delays the Prayer

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 432

In-book reference: Book 2, Hadith 42

English translation: Book 2, Hadith 432

Narrated ‘Amr bin Maimun Al-Audi ﷺ:

I saw ‘Umar bin Al-Khattab ﷺ (when he was stabbed) saying, “O ‘Abdullah bin ‘Umar ﷺ! Go to the mother of the believers Aisha ﷺ and say, ‘Umar bin Al-Khattab sends his greetings to you,’ and request her to allow me to be buried with my companions.” (So, Ibn ‘Umar conveyed the message to ‘Aisha.) She said, “I had the idea of having this place for myself but today I prefer him (‘Umar) to myself (and allow him to be buried there).” When ‘Abdullah bin ‘Umar returned, ‘Umar asked him, “What (news) do you

have?” He replied, “O chief of the believers! She has allowed you (to be buried there).” On that ‘Umar said, “Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her [‘Aisha ﷺ] and say, ‘Umar bin Al-Khattab asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the graveyard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allah’s Messenger ﷺ was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him,” and then he mentioned the name of ‘Uthman, ‘Ali, Talhah, Az-Zubair, ‘Abdur-Rahman bin ‘Auf and Sa’d bin Abi Waqqas. By this time a young man from Ansar came and said, “O chief of the believers! Be happy with Allah’s glad tidings. The grade which you have in Islam is known to you, then you became the caliph and **you ruled with justice** and then you have been awarded martyrdom after all this.” ‘Umar replied, “O son of my brother! Would that all that privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honor and sacred things. And I also recommend him to be good to the Ansar who before them, had homes (in Medina) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. **I recommend him to**

abide by the rules and regulations concerning the  
Dhimmis (protectees) of Allah and His Apostle ﷺ, to fulfill  
their contracts completely and fight for them and not to  
tax (overburden) them beyond their capabilities.”

### كتاب الجنائز

باب مَا جَاءَ فِي قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ  
وَعُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا

{ فَأَقْبَرَهُ } أَقْبَرْتُ الرَّجُلَ إِذَا جَعَلْتَ لَهُ قَبْرًا، وَقَبْرُهُ دَفْنُهُ .  
{ كِفَاتًا } يَكُونُونَ فِيهَا أَحْيَاءَ، وَيُدْفَنُونَ فِيهَا أَمْوَاتًا.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، حَدَّثَنَا حُصَيْنُ بْنُ  
عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ، قَالَ رَأَيْتُ عُمَرَ  
بْنَ الْخَطَّابِ . رَضِيَ اللَّهُ عَنْهُ . قَالَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ، اذْهَبْ  
إِلَى أُمَّ الْمُؤْمِنِينَ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . فَقُلْ يَقْرَأُ عُمَرُ بْنُ  
الْخَطَّابِ عَلَيْكَ السَّلَامَ، ثُمَّ سَلِّهَا أَنْ أُدْفَنَ مَعَ صَاحِبَيْ . قَالَتْ  
كُنْتُ أُرِيدُهُ لِنَفْسِي، فَلَاؤِثَرْتُهُ الْيَوْمَ عَلَى نَفْسِي . فَلَمَّا أَقْبَلَ  
قَالَ لَهُ مَا لَدَيْكَ قَالَ أَذِنْتُ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ . قَالَ مَا  
كَانَ شَيْءٌ أَهَمَّ إِلَيَّ مِنْ ذَلِكَ الْمَضْجَعِ، فَإِذَا قُبِضْتُ فَاحْمِلُونِي  
ثُمَّ سَلِّمُوا ثُمَّ قُلْ يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ . فَإِنْ أَذِنْتَ لِي  
فَادْفِنُونِي، وَإِلَّا فَرُدُّونِي إِلَى مَقَابِرِ الْمُسْلِمِينَ، إِنِّي لَا أَعْلَمُ أَحَدًا

أَحَقَّ بِهَذَا الْأَمْرِ مِنْ هَؤُلَاءِ النَّفَرِ الَّذِينَ تُؤَيِّ رَسُولُ اللَّهِ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُمْ رَاضٍ، فَمَنْ اسْتَخْلَفُوا بَعْدِي فَهُوَ  
 الْخَلِيفَةُ، فَاسْمَعُوا لَهُ وَأَطِيعُوا. فَسَمِيَ عُمَانٌ وَعَلِيًّا وَطَلْحَةَ  
 وَالزُّبَيْرَ وَعَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدَ بْنَ أَبِي وَقَّاصٍ، وَوُلِّجَ  
 عَلَيْهِ شَابٌّ مِنَ الْأَنْصَارِ فَقَالَ أَبْشِرْ يَا أَمِيرَ الْمُؤْمِنِينَ بِبُشْرَى  
 اللَّهِ، كَانَ لَكَ مِنَ الْقَدَمِ فِي الْإِسْلَامِ مَا قَدْ عَلِمْتَ، ثُمَّ  
 اسْتَخْلِفْتَ فَعَدَلْتَ، ثُمَّ الشَّهَادَةُ بَعْدَ هَذَا كُلِّهِ. فَقَالَ لَيْتَنِي يَا  
 ابْنَ أَخِي وَذَلِكَ كَفَافًا لَا عَلَى وَلَا لِي أُوصِي الْخَلِيفَةَ مِنْ  
 بَعْدِي بِالْمُهَاجِرِينَ الْأَوَّلِينَ خَيْرًا، أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ، وَأَنْ  
 يَحْفَظَ لَهُمْ حُرْمَتَهُمْ، وَأُوصِيهِ بِالْأَنْصَارِ خَيْرًا الَّذِينَ تَبَوَّءُوا الدَّارَ  
 وَالْإِيمَانَ أَنْ يُقْبَلَ مِنْ مُحْسِنِهِمْ، وَيُعْفَى عَنْ مُسِيئِهِمْ، وَأُوصِيهِ  
 بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُوفَى لَهُمْ  
 بِعَهْدِهِمْ، وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ، وَأَنْ لَا يُكَلَّفُوا فَوْقَ  
 طَاقَتِهِمْ.

Funerals (Al-Janaa'iz)

Chapter: The graves of the Prophet ﷺ, Abu Bakr, and Umar ؓ

Sahih al-Bukhari—Book of Funerals (Al-Janaa'iz)

Reference: Sahih al-Bukhari 1392

In-book reference: Book 23, Hadith 147

USC-MSA web (English) reference: Vol. 2, Book 23, Hadith 475

Ibn 'Umar ؓ reported:



Messenger of Allah ﷺ seldom left a gathering without supplicating in these terms: “*Allahumma-qsim lana min khashyatika ma tahulu bihi bainana wa baina ma’sika, wa min ta’atika ma tuballighuna bihi jannataka, wa minal-yaqini ma tuhawwinu ‘alaina masa-’ibad-dunya. Allahumma matti’na biasma’ina, wa absarina, wa quwwatina ma ahyaitana, waj’al-hul-waritha minna, waj’al tharana ‘ala man zalamana, wansurna ‘ala man ‘adana, wa la taj’al musibatana fi dinina, wa la taj’alid-dunya akbara hammina, wa la mablagha ‘ilmina, wa la tusallit ‘alaina man-la yarhamuna*, (O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and **let not those rule over us who do not show mercy to us**).”

كتاب آداب النوم

وعن ابن عمر رضى الله عنهما قال: قلما كان رسول الله صلى الله عليه وسلم يقوم من مجلس حتى يدعو بهؤلاء

الدعوات: ”اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين معاصيك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما تهون به علينا مصائب الدنيا. اللهم متعنا بأسماعنا، وأبصارنا، وقوتنا ما أحييتنا، واجعله الوارث منا، واجعل ثأرنا على من ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من لا يرحمنا“ .

Riyad as-Salihin—The Book of the Etiquette of Sleeping, Lying and Sitting *etc.*

The Book of the Etiquette of Sleeping, Lying and Sitting *etc.*

At-Tirmidhi

Sunnah.com reference: Book 5, Hadith 21

Arabic/English book reference: Book 5, Hadith 834

Ibn ‘Abbas ؓ said:

“When ‘Umar ؓ was attacked, I was one of those who carried him into his house. He said to me, ‘Nephew, go see who wounded me and who was wounded with me.’ I went and returned to tell him, but the room was full at that time. I did not want to step over people’s necks because I was young, and so I sat down. **‘Umar’s rule when he sent someone for a need was that he commanded him not to tell about it.** ‘Umar had a cover over him. Ka’b came and said, ‘By Allah, if the Amir al-Mu’minin makes supplication, Allah will let him remain alive and restore him to this community until he does such-and-such and

such-and-such for them' until Ka'b mentioned the hypocrites. He actually named them and used their kunyas. I said, 'Shall I convey to him what you have said?' Ka'b said, 'I only said it because I intended that it be done.' I plucked up courage and stood up, I stepped over people's necks until I sat by 'Umar's head. I said, 'You sent me to find out such-and-such. Thirteen people were wounded with you. Kulayb ibn al-Jazzar was wounded while he was doing wudu' from the cistern. Ka'b swore such-and-such by Allah.' He said, 'Summon Ka'b.' He was summoned and 'Umar asked, 'What did you say?' He replied, 'I said such-and-such.' He said, 'No, by Prophet, I will not make supplication. 'Umar will be wretched if Allah does not forgive him.'"

### كتاب المَجَالِسِ

#### بَابُ يَتَخَطَّى إِلَى صَاحِبِ الْمَجْلِسِ

حَدَّثَنَا بَيَّانُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا النَّضْرُ، قَالَ: أَخْبَرَنَا أَبُو عَامِرٍ الْمُرِّيُّ هُوَ صَالِحُ بْنُ رُسْتَمٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا طُعِنَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ كُنْتُ فِيمَنْ حَمَلَهُ حَتَّى أَدْخَلْنَاهُ الدَّارَ، فَقَالَ لِي: يَا ابْنَ أَحِي، اذْهَبْ فَانْظُرْ مَنْ أَصَابَنِي، وَمَنْ أَصَابَ مَعِيَ، فَذَهَبْتُ فَجِئْتُ لِأَخْبِرُهُ، فَإِذَا الْبَيْتُ مَلَأَنُ، فَكَرِهْتُ أَنْ أَتَخَطَّى رِقَابَهُمْ، وَكُنْتُ حَدِيثَ السِّنِّ، فَجَلَسْتُ، وَكَانَ يَأْمُرُ إِذَا أُرْسِلَ أَحَدًا بِالْحَاجَةِ

أَنْ يُخْبِرَهُ بِهَا، وَإِذَا هُوَ مُسَجَّى، وَجَاءَ كَعْبٌ فَقَالَ: وَاللَّهِ لَأَنْ  
دَعَا أَمِيرُ الْمُؤْمِنِينَ لِيُتَقَيَّنَهُ اللَّهُ وَلَيُرَفَعَنَّهُ لِهَذِهِ الْأُمَّةِ حَتَّى يَفْعَلَ  
فِيهَا كَذَا وَكَذَا، حَتَّى ذَكَرَ الْمُنَافِقِينَ فَسَمَى وَكَنَى، قُلْتُ:  
أُبَلِّغُهُ مَا تَقُولُ؟ قَالَ: مَا قُلْتُ إِلَّا وَأَنَا أُرِيدُ أَنْ تُبَلِّغَهُ،  
فَتَشَجَعْتُ فَقُمْتُ، فَتَخَطَّيْتُ رِقَابَهُمْ حَتَّى جَلَسْتُ عِنْدَ  
رَأْسِهِ، قُلْتُ: إِنَّكَ أَرْسَلْتَنِي بِكَذَا، وَأَصَابَ مَعَكَ كَذَا، ثَلَاثَةَ  
عَشَرَ، وَأَصَابَ كُلِّيًّا الْجَزَارَ وَهُوَ يَتَوَضَّأُ عِنْدَ الْمِهْرَاسِ، وَإِنَّ  
كَعْبًا يَخْلِفُ بِاللَّهِ بِكَذَا، فَقَالَ: ادْعُوا كَعْبًا، فَدَعَيْتُهُ، فَقَالَ: مَا  
تَقُولُ؟ قَالَ: أَقُولُ كَذَا وَكَذَا، قَالَ: لَا وَاللَّهِ لَا أَدْعُو، وَلَكِنْ  
شَقِيٌّ عُمَرُ إِنْ لَمْ يَغْفِرِ اللَّهُ لَهُ.

حكم: (الألباني) ضعيف الإسناد موقوفا

Al-Adab Al-Mufrad—Book of Gatherings

Chapter: Stepping over people to move towards the leader of a

gathering Reference: Al-Adab Al-Mufrad 1143

In-book reference: Book 46, Hadith 8

English translation: Book 46, Hadith 1143

Narrated ‘Aisha ؓ:

Fatima ؓ the daughter of the Prophet ﷺ sent someone to  
Abu Bakr ؓ (when he was a caliph), asking for her  
inheritance of what Allah’s Messenger ﷺ had left of the  
property bestowed on him by Allah from the Fai (i.e. booty  
gained without fighting) in Medina, and Fadak, and what  
remained of the Khumus [one fifth] of the Khaibar booty.

On that, Abu Bakr ﷺ said, "Allah's Messenger ﷺ said, "Our property is not inherited. Whatever we leave, is Sadaqa, but the family of (the Prophet) Muhammad can eat of this property.' By Allah, I will not make any change in the state of the Sadaqa of Allah's Messenger ﷺ and will leave it as it was during the lifetime of Allah's Messenger ﷺ, and will dispose of it as Allah's Messenger ﷺ used to do." So Abu Bakr refused to give anything of that to Fatima. So she became angry with Abu Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet. When she died, her husband 'Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself. When Fatima was alive, the people used to respect 'Ali much, but after her death, 'Ali noticed a change in the people's attitude towards him. So 'Ali ﷺ sought reconciliation with Abu Bakr ﷺ and gave him an oath of allegiance. 'Ali had not given the oath of allegiance during those months (*i.e.* the period between the Prophet's death and Fatima's death). 'Ali sent someone to Abu Bakr saying, "Come to us, but let nobody come with you," as he disliked that 'Umar should come, 'Umar said (to Abu Bakr), "No, by Allah, you shall not enter upon them alone " Abu Bakr said, "What do you think they will do to me? By Allah, I will go to them' So Abu Bakr entered upon them, and then 'Ali uttered Tashahud and said (to Abu Bakr), "We know well your superiority and what Allah has given you, and we are not jealous of the good what Allah has bestowed upon

you, but **you did not consult us in the question of the rule and we thought that we have got a right** in it because of our near relationship to Allah's Messenger ﷺ." Thereupon Abu Bakr's eyes flowed with tears. And when Abu Bakr spoke, he said, "By Him in Whose Hand my soul is to keep good relations with the relatives of Allah's Messenger ﷺ is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and **will not leave any rule or regulation which I saw Allah's Messenger ﷺ following**, in disposing of it, but I will follow." On that 'Ali said to Abu Bakr, "I promise to give you the oath of allegiance in this after noon." So when Abu Bakr had offered the Zuhr prayer, he ascended the pulpit and uttered the Tashahud and then mentioned the story of 'Ali and his failure to give the oath of allegiance, and excused him, accepting what excuses he had offered; Then 'Ali (got up) and praying (to Allah) for forgiveness, he uttered Tashahud, praised Abu Bakr's right, and said, that he had not done what he had done because of jealousy of Abu Bakr or as a protest of that Allah had favored him with. 'Ali added, "But we used to consider that **we too had some right in this affair (of rulership)** and that he (*i.e.* Abu Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with 'Ali as he returned to

what the people had done (i.e. giving the oath of allegiance to Abu Bakr).

## كتاب المغازى

### باب غزوة خيبر

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ فَاطِمَةَ . عَلَيْهَا السَّلَامُ . بِنْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرْسِلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَقَدَّكَ، وَمَا بَقِيَ مِنْ خُمُسِ خَيْبَرَ، فَقَالَ أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْمَالِ “ . وَإِنِّي وَاللَّهِ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ حَالِهَا الَّتِي كَانَ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا عَمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ مِنْهَا شَيْئًا فَوَجَدَتْ فَاطِمَةُ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ فَهَجَرَتْهُ، فَلَمْ تُكَلِّمْهُ حَتَّى تُؤَفِّيَتْ، وَعَاشَتْ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُؤَفِّيَتْ، دَفَنَهَا زَوْجُهَا عَلِيٌّ لَيْلًا، وَمَ يُؤْذَنُ

بِهَا أَبَا بَكْرٍ وَصَلَّى عَلَيْهَا، وَكَانَ لِعَلِيٍّ مِنَ النَّاسِ وَجْهٌ حَيَاةَ  
فَاطِمَةَ، فَلَمَّا تُوفِّيتِ اسْتَنَكَرَ عَلِيٌّ وَجْهَهُ النَّاسِ، فَالْتَمَسَ  
مُصَالِحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ، وَلَمْ يَكُنْ يُبَايِعُ تِلْكَ الْأَشْهُرَ،  
فَأَرْسَلَ إِلَى أَبِي بَكْرٍ أَنْ ائْتِنَا، وَلَا يَأْتِنَا أَحَدٌ مَعَكَ، كَرَاهِيَةً  
لِمَحْضَرِ عُمَرَ. فَقَالَ عُمَرُ لَا وَاللَّهِ لَا تَدْخُلُ عَلَيْهِمْ وَحْدَكَ.  
فَقَالَ أَبُو بَكْرٍ وَمَا عَسَيْتُهُمْ أَنْ يَفْعَلُوا بِي، وَاللَّهِ لَا تَيْتَنَّهُمْ.  
فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ، فَتَشَهَّدَ عَلِيٌّ فَقَالَ إِنَّا قَدْ عَرَفْنَا  
فَضْلَكَ، وَمَا أَعْطَاكَ، اللَّهُ وَلَمْ نَنْفَسْ عَلَيْكَ خَيْرًا سَاقَهُ اللَّهُ  
إِلَيْكَ، وَلَكِنَّكَ اسْتَبَدَدْتَ عَلَيْنَا بِالْأَمْرِ، وَكُنَّا نَرَى لِقَرَابَتِنَا مِنْ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصِيًّا. حَتَّى فَاضَتْ عَيْنَا أَبِي  
بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لِقَرَابَةُ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ  
قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الْأَمْوَالِ، فَلَمْ  
أَلْ فِيهَا عَنِ الْخَيْرِ، وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ. فَقَالَ عَلِيٌّ لِأَبِي بَكْرٍ  
مَوْعِدُكَ الْعَشِيَّةَ لِلْبَيْعَةِ. فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ رَقِيَ عَلَى  
الْمِنْبَرِ، فَتَشَهَّدَ وَذَكَرَ شَأْنَ عَلِيٍّ، وَتَخَلَّفَهُ عَنِ الْبَيْعَةِ، وَعُذْرَهُ  
بِالَّذِي اعْتَذَرَ إِلَيْهِ، ثُمَّ اسْتَغْفَرَ، وَتَشَهَّدَ عَلِيٌّ فَعَظَّمَ حَقَّ أَبِي



بَكْرٍ، وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي  
بَكْرٍ، وَلَا إِنْكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ، وَلَكِنَّا نَرَى لَنَا فِي هَذَا  
الْأَمْرِ نَصِيبًا، فَاسْتَبَدَّ عَلَيْنَا، فَوَجَدْنَا فِي أَنْفُسِنَا، فَسُرَّ بِذَلِكَ  
الْمُسْلِمُونَ وَقَالُوا أَصَبْتَ. وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيبًا،  
حِينَ رَاجَعَ الْأَمْرَ الْمَعْرُوفَ.

Sahih al-Bukhari—Book of Military Expeditions led by the Prophet ﷺ  
(Al-Maghaazi)

Chapter: Ghazwa of Khaibar

Reference: Sahih al-Bukhari 4240, 4241

In-book reference: Book 64, Hadith 278

USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 546

#### 140 The best rulers are those who hate the responsibility of ruling.

Narrated Abu Huraira ؓ:

The Prophet ﷺ said, “The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields. And **you will find that the best people are those who hate responsibility of ruling most of all till they are chosen to be the rulers.** And the people are of different natures: The best in the pre-Islamic period are the best in Islam. A time will come when any of you will love to see me rather than to have his family and property doubled.”

باب عِلَامَاتِ النَّبُوَّةِ فِي الْإِسْلَامِ

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ  
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . عَنْ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَالَ ” لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَاهُمْ  
الشَّعْرُ، وَحَتَّى تُقَاتِلُوا الشُّرَكَ، صِغَارَ الْأَعْيُنِ، حُمْرَ الْوُجُوهِ، ذُلْفَ  
الْأُنُوفِ كَأَنَّ وُجُوهُهُمْ الْمَجَانُّ الْمَطْرُقَةُ “.

«وَتَجِدُونَ مِنْ خَيْرِ النَّاسِ أَشَدَّهُمْ كَرَاهِيَةً لِهَذَا الْأَمْرِ، حَتَّى  
يَقَعَ فِيهِ، وَالنَّاسُ مَعَادِنُ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي  
الْإِسْلَامِ“.

”وَلَيَأْتِيَنَّ عَلَى أَحَدِكُمْ زَمَانٌ لَأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَنْ  
يَكُونَ لَهُ مِثْلُ أَهْلِهِ وَمَالِهِ“.

Sahih al-Bukhari—Book of Virtues and Merits of the Prophet ﷺ and  
his Companions

Chapter: The signs of Prophethood in Islam

Reference: Sahih al-Bukhari 3587, 3588, 3589

In-book reference: Book 61, Hadith 96

USC-MSA web (English) reference: Vol. 4, Book 56, Hadith 787

Narrated Abu Huraira ؓ:

The Prophet ﷺ said, “**You people will be keen to have  
the authority of ruling which will be a thing of regret  
for you on the Day of Resurrection.** What an excellent  
wet nurse it is, yet what a bad weaning one it is!”

كتاب الأحكام

باب مَا يُكْرَهُ مِنَ الْحِرْصِ عَلَى الْإِمَارَةِ  
 حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، عَنْ سَعِيدِ  
 الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
 ”إِنَّكُمْ سَتَحْرِصُونَ عَلَى الْإِمَارَةِ، وَسَتَكُونُ نَدَامَةً يَوْمَ  
 الْقِيَامَةِ، فَنِعَمَ الْمُرْضِعَةُ وَبُئْسَتِ الْفَاطِمَةُ“.  
 وَقَالَ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمَرَانَ، حَدَّثَنَا عَبْدُ  
 الْحَمِيدِ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ أَبِي  
 هُرَيْرَةَ، قَوْلُهُ.

Sahih al-Bukhari—Book of Judgments (Ahkaam)

Chapter: What is disliked regarding the authority of ruling

Reference: Sahih al-Bukhari 7148

In-book reference: Book 93, Hadith 12

USC-MSA web (English) reference : Vol. 9, Book 89, Hadith 262

Narrated ‘Abdur-Rahman bin Samura ؓ:

Allah’s Messenger ﷺ said, “(O ‘Abdur-Rahman!) **Do not seek to be a ruler, for, if you are given the authority of ruling without your asking for it, then Allah will help you; but if you are given it by your asking, then you will be held responsible for it (i.e. Allah will not help you).** And if you take an oath to do something and later on find another thing, better than that, then do what is better and make expiation for (the dissolution of) your oath.”

كتاب كفارات الأيمان

### باب الْكَفَّارَةِ قَبْلَ الْحِنْثِ وَبَعْدَهُ

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عُثْمَانُ بْنُ عُمرَ بْنِ قَارِسٍ، أَخْبَرَنَا ابْنُ عَوْنٍ، عَنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِّلْتَ إِلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَأَتِ الَّذِي هُوَ خَيْرٌ، وَكَفِّرْ عَنْ يَمِينِكَ “. تَابَعَهُ أَشْهَلُ عَنِ ابْنِ عَوْنٍ. وَتَابَعَهُ يُونُسُ وَسِمَاكُ بْنُ عَطِيَّةَ وَسِمَاكُ بْنُ حَرْبٍ وَحُمَيْدٌ وَقَتَادَةُ وَمَنْصُورٌ وَهَشَامٌ وَالرَّبِيعُ.

Sahih al-Bukhari—Book of Expiation for Unfulfilled Oaths

Chapter: To make expiation for one's oath

Reference: Sahih al-Bukhari 6723

In-book reference: Book 84, Hadith 15

USC-MSA web (English) reference: Vol. 8, Book 79, Hadith 715

## 141 The Kaliphate—Shariah'.

In points (142) to (146) we have copied all that is stated in *Reliance of the Traveller* (Shariah' book) regarding the Kaliphate including:

- Obligatory nature of the Kaliphate
- Qualifications of the Kaliph
- Manner in which the Kaliph is invested into office
- Obligation of obedience to the Kaliph

- Invalidity of having more than one Kaliph
- Delegation of authority by the Kaliph

We have chosen to use the statements on Reliance of the Traveller, as it has several commentaries by scholars other than Sheikh Al Mawardi who is the author of the most comprehensive book on the Khalifa, government, and rulership in Islam—*al-Ahkam al-sultaniyya wa al-wilayat al-diniyya*.

#### O25.0

(n: This section has been added here by the translator because the caliphate is both obligatory in itself and the necessary precondition for hundreds of rulings (book k through o) established by Allah Most High to govern and guide Islamic community life. What follows has been edited from *al-Ahkam al-sultaniyya wa al-wilayat al-diniyya* by Imam Abul Hasan Mawardi, together with three principal commentaries on Imam Nawawi's *Minhaj al Talibin*, extracts from which are indicated by parentheses and the initial of the commentator, Ibn Hajr Haytami (H:), Muhammad Shirbini Khatib (K:), or 'Abd al Hamid Sharwani (S:).)

*Reliance of the Traveller* ('*Umdat al Salik wa 'Uddat al Nasik*), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

### 142 The Obligatory Character of the Caliphate

O25.1 (Mawardi:) The reason the office of the supreme leadership has been established in Sacred Law is to fulfill the

caliphal successorship to prophethood in preserving the religion and managing this-worldly affairs. The investiture of someone from the Islamic Community (Umma) able to fulfill the duties of the caliphate is obligatory by scholarly consensus (def: b7), though scholars differ as to whether it is obligatory through reason or through Revealed Law. Some say that it is obligatory by human reason, because of the agreement of rational individuals to have a leader to prevent them from wronging one another and to come between them when conflict and arguments arise. Without authorities, there would be a chaos of neglected people and disorderly mob. Others hold that it is obligatory not through reason, but rather through Sacred Law, for the caliph performs functions that human reason might not otherwise deem ethically imperative, and which are not entailed by reason alone, for reason merely requires that rational beings refrain from reciprocal oppression and strife, such that each individual conforms with the demands of fairness in behaving towards others with justice and social cohesion, each evaluating their course with their own mind, not anyone else's, whereas Sacred Law stipulates that human concerns be consigned to the person religiously responsible for them. Allah Mighty and Majestic says.

“You who believe, obey Allah and obey the Prophet and those of authority among you” (Koran 4:59),

thereby obliging us to obey those in command, namely the leader with authority over us. Abu Hurayra relates that the Prophet (Allah bless him and give him peace) said,

“Leader shall rule you after me, the godfearing of them ruling you with godfearing ness and the profligate ruling you with wickedness. So listen to them and obey them in everything that is right; for if they do well, it will count for you and for them, and if they do badly, it will count for you and against them”.

(*al-Abkam al-sultaniyya wa al-wilayat al-diniyya* (y87), 5-6)

o25.2 (H: The caliphate is a communal obligation (def: c3.2) just as the judgeship is (S: because the Islamic community needs a ruler to uphold the religion, defend the sunna, succor the oppressed from oppression, fulfill rights, and restore them to whom they belong).)

*Reliance of the Traveller* (*‘Umdat al Salik wa ‘Uddat al Nasik*), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

## 143 The Qualifications of a Caliph

*Reliance of the Traveller* (*‘Umdat al Salik wa ‘Uddat al Nasik*), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

o25.3 (Nawawi:) Among the qualifications of the caliph are that he be:

- a) Muslim (H: so that he may see to the best interests of Islam and the Muslims (K: it being invalid to appoint a non-Muslim (kafir) to a authority, even to rule non-

Muslims.) (S: Qadi 'Iyad states that there is scholarly consensus (def: b7) that it is not legally valid to invest a non-Muslim as a caliph, and that if a caliph becomes non-Muslim (dis: o8.7) he is no longer a caliph, as also when he does not maintain the prescribed prayers (A: meaning to both perform them himself and order Muslim to) and summon the people to them, and likewise (according to the majority of scholars) if he makes reprehensible innovations (bid'a, def: w29.3) (A: by imposing an innovation on people that is offensive or unlawful). If the caliph becomes a non-Muslim, alters the Sacred Law—(N: such alterations being of two types, one of which consists of his changing the Law by legislating something which contravenes it while believing in the validity of the provisions of the Sacred Law, this being an *injustice* that does not permit rebellion against him, while the other consists of imposing rules that contravene the provisions of the religion while believing in the validity of the rules he has imposed, this being unbelief (kufr) (A: it is questionable whether anyone would impose such rules without believing in their validity))—or imposes reprehensible innovations while in office, then he loses his authority and need no longer be obeyed, and it is obligatory for Muslims to rise against him if possible, remove him from office, and install an upright leader in his place. If only some are able, they are obliged to rise up and remove the unbeliever (A: whether they believe



they will succeed or fail), though it is not obligatory to try to remove a leader who imposes reprehensible innovations unless they believe it is possible. If they are certain that they are unable to (A: remove an innovator), they are not obliged to rise against him. Rather, a Muslim in such a case should emigrate from this country (N: if he can find a better one), fleeing with his religion (A: which is obligatory if he is prevented in his home country from openly performing acts of worship));

- b) Possessed of legal responsibility (def: c8.1) (K: so as to command the people, if being invalid for a child or insane person to lead);
- c) Free (K: so that others may consider him competent and worthy of respect);
- d) Male (K: to be able to devote himself full-time to the task, and to mix with me, the leadership of a woman being invalid because of the rigorously authenticated (sahih) hadith,

“A people that leaves its leadership to a woman will never succeed”);

- a) of the **Quraysh** tribe (K: because of the (H: well-authenticated (hasan)) hadith related by Nasa’i,

“The Imams are of the Quraysh,”

a hadith adhered to by the Companions of the Prophet (Allah bless him and give him peace) and

those after them, this qualification being obligatory when there is a member of the Quraysh available who meets the other conditions) (H: though when there is not, then the next most eligible is a qualified member of the Kinana tribe, then of the Arabs, then of the non-Arabs);

- b) capable of expert legal reasoning (ijtihad) (H: as a judge must be (def: o22.1 (d)) and with even greater need (K: so as to know the rulings of Sacred Law, teach people and not need to seek the legal opinion of others concerning unprecedented events), scholarly consensus (def: b7) having been related concerning this condition, which is not contradicted by the statement of the Qadi (A: 'Iyad) that "an ignorant upright person is fitter than a knowledgeable corrupt one", since the former would be able to refer matters requiring expert legal reasoning to qualified scholars, and moreover the remark applies to when the available leaders are not capable of legal reasoning (S: while possessing the other qualifications for leadership));
- c) courageous (K: meaning undaunted by danger, that he may stand alone, direct troops, and vanquish foes);
- d) possessed of discernment (H: in order to lead followers and see to their best interests, religious or this-worldly, discernment meaning at minimum to know the various capacities of people), sound hearing and eyesight, and the faculty of speech (K: so as to

decisively arbitrate matters);

- e) (H: and be upright (def: o24.4) as a judge must be, and with even greater need. But it is valid, if forced to, to resort to the leadership of a corrupt person, which is why Ibn ‘Abd al-Salam says, “If there are not upright leaders or rulers available, then the least corrupt is given precedence”).

#### 144 Investment into Office Through Usurpation of Power.

In point (145) and (146) below we see a difference in the set of parameters regarding how the Khalifa can be invested into power—as stated in the Shafi’ book of Fiqh, *Reliance of the Traveller* (*Umdat al Salik wa ‘Uddat al Nasik*), compared to what Sheikh Al Mawardi has stated in his book *The Laws of Islamic Governance* (*Al Ahkam Al Sultaniyyah*).

We have summarized the statements of the manual of fiqh *‘Umdat al-Salik* (*Reliance of the Traveler*) in regards to the permissibility of usurpation as one of the means a caliph can be invested with office.

Although not too clear as stated in the book, we have summarized it in this manner:

- 1) The seizure of the caliphate by an individual can occur when the person taking over the caliphate possesses the qualifications of a caliph, or even if he does not possess all of the qualifications he has some, and even if he possesses none of them except that he is a Muslim, he can seize the caliphate by force when:

- A non-Muslim seizes the caliphate; or
- The caliph has died; or
- The current caliph makes reprehensible innovations; or
- The caliph being deposed is alive but has himself obtained office through seizure of power, and at the same time the current caliph lacks some of the necessary qualifications for the post of caliph, such as lacking moral rectitude, or knowledge of Sacred Law, although not at the same time, but where one or more of the qualifications exists in the caliph to be deposed.

In this case the caliphate of someone who seizes power is considered valid because:

- The interests of the whole community is realized through such a takeover by preserving authority.
- Even though the act of usurpation is disobedience, in view of the danger from anarchy and strife that would otherwise ensue, the caliphate of the deposer is considered valid.

2) A caliph cannot be deposed if:

- He is alive and has not usurped the post of caliph himself; or
- Became caliph through an oath of fealty; or
- Was appointed by the previous caliph; or

The statements in the manual of fiqh *‘Umdat al-Salik (Reliance*

*of the Traveler*) are contradictory in respect as to who can usurpate the caliphate based on the usurper's qualifications as well as the qualifications of the caliph being removed. It permits the usurping person to have deficient qualifications, while at the same time allowing the removal of a caliph with deficient qualifications. This opens up for a situation of ongoing chaos and conflict.

We argue in this book that in the Shariah', the usurpation of the caliph post—hereafter called '*auto-delegation*'—is only permissible on a temporary basis, and until a proper electoral process can be executed.

The act of usurpation is disobedience, but in view of the danger from anarchy and strife that would otherwise ensue, the *temporary* caliphate of the deposer is considered valid.

Usurpation of the caliph post is only permissible under the following circumstances:

- The current caliph has died and there is a condition of emergency where the interests of the whole community is realized through such a takeover by preserving authority; or
- The caliph becomes a non-Muslim and must be removed;
- A non-Muslim seizes the caliphate, and needs to be removed; or
- The current caliph makes reprehensible innovations

and must be removed.

- A person has usurped the position of caliph without undergoing the proper electoral process and must be removed to allow for a proper electoral process. In the meantime an acting Khalifa takes up authority.

#### 145 **The Two (2) Ways a Caliph May Be Invested with Office— Sheikh Al Mawardi.**

*Al Ahkam Al Sultaniyyah (The Laws of Islamic Governance)*, Abu'l-Hasan al-Mawardi, translated by Dr. Asadullah Yate, PhD, Ta-Ha Publishing Ltd., 2005.

Sheikh Al Mawardi states in his book *Al Ahkam Al Sultaniyyah* that there are two ways in which the Imamate (Khalifa) comes into power:

1. By election
2. By delegation of the previous Khalifa.

“Imamate comes into being in two ways: the first of these is by election of those of power and influence, and the second is by the delegation of the previous Imam.”

We argue in this book that a Khalifa may come into power by delegation of the previous Khalifa only when the Shurah delegates the current Khalifa the selection of his successor. Kingship and monarchy, as well as cronyism are not permissible.

### 146 The Three (3) Ways a Caliph May Be Invested with Office —Reliance of the Traveler.

*Reliance of the Traveller* ('*Umdat al Salik wa 'Uddat al Nasik*), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

o25.4 The caliphate may legally be effected (K: through three means, the first of which is):

- 1) *by an oath of fealty* (H: like the one sworn by the prophetic Companions to Abu Bakr (Allah be well pleased with them)) which, according to the soundest position, is (H: legally binding if it is) the oath of *those with discretionary power to enact or dissolve a pact* (ahl al-hall wa al-'aqd) of the scholars, leaders, and notables able to attend (K: since the matter is accomplished through them, and all the people follow them. It is not a condition that all those of discretionary power to enact or dissolve a pact be present from every remote region, or that there be a particular number present, as the author's words seem to imply, but rather, if discretionary power to enact or dissolve a pact exists in a single individual who is obeyed, his oath of fealty is sufficient). (H: As for an oath of fealty from common people without discretionary power to enact or dissolve a pact, it is of no consequence) and they (H: those pledging fealty) must possess the qualifications necessary to be a witness (K: such as uprightness and so forth (def: o24.2)) (Mughni al-muhtaj ila ma'rifa ma'ani alfaz al-Minhaj (y73),

4.129-31, and Hawashi al-Shaykh ‘Abd al-Hamid al-Sharwani wa al-Shaykh Ahmad ibn Qasim al-‘Abbadī’ala Tuhfa al-muhtaj bi sharh al-Minhaj (y2), 9.74-76).

(Mawardi :) When *those with power to enact or dissolve a pact* meet to elect the caliph, they examine the state of the available qualified candidates, giving precedence to the best of them and most fully qualified, whose leadership the public will readily accept and whose investiture people will not hesitate to recognize. When there is only one person whom the examiner’s reasoning leads them to select, they offer him the position. If he accepts, they swear an oath of fealty to him and the supreme leadership is thereby invested in him, the entire Islamic Community (Umma) being compelled to acknowledge fealty upon him and submit in obedience to him. But if he refuses the caliphal office, not responding to their offer, he is not forced to comply—as investiture comes of acceptance and free choice, not compulsion and constraint—and they turn to another qualified candidate (*al Ahkam al-sultaniyya wa al-wilayat al-diniyya* (y87), 7-8);

- 2) (Nawawi:) and (H: the second means (K: through which it may be effected is)) by *the caliph appointing a successor* (H: meaning someone after him, even if it be his descendant or ancestor, for Abu Bakr appointed ‘Umar (Allah be well pleased with them) as his successor, and scholarly consensus (def: b7) was effected in recognizing its legal validity. This type of investiture consists of the caliph appointing a



successor while still alive, to succeed him after death. Though actually his successor during his life, the successor's disposal of affairs is suspended until the caliph dies).

If the caliph appoints a group to select the successor from among themselves, it is as if he had appointed a successor (K: through the successor is not yet identified) (H: resembling an appointment in it being legally binding and obligatory to accept the outcome of their choice) and the choose one in number (K: after the caliph's death, investing the person they select with the caliphate) (H: because 'Umar appointed a committee of six to choose his successor from among themselves: 'Ali, 'Uthman, Zubayr, 'Abd al-Rahman ibn 'Awf, Sa'd bin Abi Waqqas, and Talha, and after his death they agreed upon 'Uthman, (Allah be pleased with them));

- 3) And (H: the third means is) through *seizure of power* by an individual possessing the qualifications of a caliph (H: meaning by force, since the interests of the whole might be realized through such a takeover, this being if the caliph has died, or has himself obtained office through seizure of power, *i.e.* when he lacks some of the necessary qualifications.) (S: As for when the office is wrested from a living caliph, then if he himself became caliph through seizure of power, the caliphate of his deposer is legally valid. But if he became caliph through an oath of fealty (def: o25.4(1)) or having been appointed as the previous caliph's successor (def: o25.4(2)), then the deposer's caliphate is not

legally valid). A takeover is also legally valid, according to the soundest position, by someone lacking moral rectitude (dis: o25.3(i)) or knowledge of Sacred Law (o25.3(f)) (K: meaning the caliphate of a person lacking either condition is legally valid when the other condition exists) (H: as is the takeover of someone lacking other qualifications, even if he does not possess any of them (S: besides Islam, for a non-Muslim seizes the caliphate, it is not legally binding, and so too, according to most scholars, with someone who makes reprehensible innovations, as previously mentioned (dis:o25.3(a))). The caliphate of someone who seizes power is considered valid, even though his act of usurpation is disobedience, in view of the danger from anarchy and strife that would otherwise ensue).

#### 147 The Obligatory Character of Obedience to the Caliph

*Reliance of the Traveller* ('*Umdat al Salik wa 'Uddat al Nasik*), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

O25.5 (K: It is obligatory to obey the commands and interdictions of the caliph (N: or his representative (def: o25.7-10)) in everything that is lawful (A: meaning it is obligatory to obey him in everything that is not unlawful, offensive, or merely in his own personal interests), even if he is unjust, because of the hadith,

“Hear and obey, even if the ruler placed over you is an

Ethiopian slave with amputated extremities,”

and because the purpose of his authority is Islamic unity, which could not be realized if obeying him were not obligatory. It is also obligatory for him to give sincere counsel to those under him to the extent that is possible.

#### 148 The Invalidity of a Plurality of Caliphs

O25.6 (K: It is not permissible for two or more individuals to be invested with the caliphate (H: at one time), even when the are in different regions, or remote from one another, because of the disunity of purpose and political dissolution it entails. If two are simultaneously invested as a caliph, neither's caliphate is valid. If invested serially, the caliphate of the first of them is legally valid and the second is disciplined (def: o17) for committing an unlawful act, together with those who swear fealty to him, if they are aware of the first's investiture as a caliph) (Mughni al-muhtaj ila ma'rifa ma'ani alfaz al-Minhaj (y73), 4.132, and Hawashi al-Shaykh 'Abd al-Hamid al-Sharwani wa al-Shaykh Ahmad ibn Qasim al-'Abbadi 'ala Tuhfa al-muhtaj bi sharh al-Minhaj (y2), 9.77-78).

*Reliance of the Traveller* ('Umdat al Salik wa 'Uddat al Nasik), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

#### 149 Delegating Authority to those Under the Caliph

*Reliance of the Traveller* ('Umdat al Salik wa 'Uddat al Nasik), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al

Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

o25.7 (Mawardi:) The authority delegated to a minister of state may be of two kinds, full or liminary.

- (1) *Full* ministerial authority is when the caliph appoints as minister an individual who is entrusted with independently managing matters through his own judgment and implementing them according to his own personal reasoning (ijtihad).

Appointing such an individual is not legally invalid, for Allah Most High says, quoting His prophet Moses (Allah bless him and give him peace),

“And appoint for me a minister from my family, Aaron my brother; fortify me through him and have him share my task” (Koran 20:29-32),

and if valid respecting the task of prophethood, it is valid *a fortiori* regarding the function of the caliphate. Another reason is that the direction of the Islamic Community (Umma), which is the caliph’s duty, cannot be fully conducted alone without delegating responsibility; for him to appoint a minister to participate therein is sounder than attempting to manage everything himself, a minister to help keep him from following mere personal caprice, that he may thus be further from error and safer from mistakes.

The conditions necessary for such minister are the same as those for a caliph, excepting lineage alone (dis: o25.3(e)), for the

minister must implement his views and execute his judgements, and must accordingly be capable of expert legal reasoning (ijtihād). He must also possess an additional qualification to those required for the caliphate, namely, by being specially qualified to perform the function he is appointed to.

- (2) *Limitary* ministerial authority is a lesser responsibility and has fewer conditions, since the role of personal judgement therein is confined to the views of the caliph, his subjects, and their appointed rulers; delivering orders, performing directives, implementing judgements, informing of official appointments, mustering armies, and informing the caliph in turn of important events, that the minister may deal with them as the caliph orders. He is an assistant in carrying out matters and is not appointed to command them or have authority over them. Such ministry does not require an appointment but only the caliph's permission.

o25.8 When the caliph appoints a ruler over a region or city, the ruler's authority may be of two kinds, general or specific. The general may in turn be of two types, authority in view of merit, which is invested voluntarily; and authority in view of seizure of power, invested out of necessity.

o25.9 Authority in view of merit is that which is freely invested by the caliph through his own choice, and entails delegating a given limitary function and the use of judgement within a range of familiar alternatives. This investiture consists of the caliph appointing an individual to independently govern a city or region with authority over all its inhabitants and discretion in

familiar affairs for all matters of government, including seven functions:

- (1) raising and deploying armies on the frontiers and fixing their salaries, if the caliph has not already done so;
- (2) reviewing laws and appointing judges and magistrates;
- (3) collecting the annual rate (khiraj) from those allowed to remain on land taken by Islamic conquests, gathering zakat from those obliged to pay, appointing workers to handle it, and distributing it to eligible recipients;
- (4) protecting the religion and the sacrosanct, preserving the religion from alteration and substitution;
- (5) enforcing the prescribed legal measures connected with the rights of Allah and men;
- (6) leading Muslims at group and Friday prayers, whether personally or by representative;
- (7) facilitating travel to the hajj for both pilgrims from the region itself and those passing through from elsewhere, that they may proceed to the pilgrimage with all necessary help;
- (8) and if the area has a border adjacent to enemy lands, and eighth duty arises, namely to undertake jihad against enemies, dividing the spoils of battle among combatants, and setting aside a fifth (def: o10.3) for deserving recipients.

o25.10 *Authority in view of seizure of power*, invested out of

necessity, is when a leader forcibly takes power in a an area over which the caliph subsequently confirms his authority and invests him with its management and rule. Such a leader attains political authority and management by takeover, while the caliph, by giving him authorization, is enabled to enforce the rules of the religion so that the matter may be brought from invalidity to validity and from unlawfulness to legitimacy. And of this process is beyond what is normally recognized as true investiture of authority with its conditions and rules, it yet preserves the ordinances of the Sacred Law and rules of the religion that may not be left vitiated and compromised (*al-Ahkam al-sultaniyya wa al-wilayat al-diniyya* (y87), 25-39).

#### 150 Usurpation—Shariah’.

The reader should note that usurpation is classified as an ‘enormity’ under Allah’s laws—the Shariah’.

In this section it is described what Allah ﷻ states in regards to usurpation of a Muslims’ wealth and rights. Oppression being considered a form of usurpation of rights.

We argue in this book that of all rights of a Muslim, the right to be ruled by a Khalifa is amongst those of the highest caliber. So, usurpation of power—of the post of Khalifa—is prohibited.

The exception is when the post is open due to the sudden death of the Khalifa, and where there is urgency to have the post filled, lest harm come to the Ummah. Upon the circumstances returning to normality, the normal process of election of the Khalifa should be followed. That is, the person who took over

the post must step down and allow for a proper election procedure.

p19.0 Misappropriating Spoils of War, Muslim Funds, or Zakat

p19.1 Allah Most High says:

“No prophet has been given to misappropriate wealth. Whoever does so shall bring what they have taken on the Day of Judgement” (Koran 3:161)

p19.2 The Prophet ﷺ said:

“... By Allah, none of you shall wrongfully take something save that he will meet Allah carrying it on Judgement Day, and I swear I will not recognize any of you who is carrying a grunting camel, lowing cow, or bleating sheep when you meet Allah”. The he lifted his hands and said, “O Allah, have I told them?”

p20.0 Taking People’s Property Through Falsehood

p20.1 Allah Most High says,

“Consume not one another’s property through falsehood, nor proffer it to those who judge [between you]...” (Koran 2:188).

p20.2 The category of taking other’s property through falsehood includes such people as those who impose non-Islamic taxes (def: p32), the highwayman who blocks the road, the thief, the idler, the betrayer of a trust, the cheater or adulterator of trade goods, **the borrower who denies having borrowed something**, the person who stints when weighing or



measuring out goods, the person who picks up lost and found property and does not give notice of having found it, the person who sells merchandise with a hidden defect, the gambler, and the merchant who tells the buyer that the merchandise cost is more than it did.

p20.3 The Prophet ﷺ said:

- (1) “Whoever appropriates a handsbreadth of land through falsehood shall be made to carry it, thick as seven earths, around his neck on Judgement Day.”
- (2) “For someone to put off repayment of a debt when able to pay is an injustice.”
- (3) A man said, “O Messenger of Allah, will my mistakes be forgiven me if I am killed, in steadfastness and anticipating Allah’s reward, advancing and not retreating?” He replied, “Yes, except for debts.”
- (4) “Flesh nurtured on ill-gotten wealth will not enter paradise. The hellfire has a better right to it.”
- (5) **“There is a record that Allah will not ignore the slightest bit of. It is the oppression of Allah’s servants.”**

p20.4 **Oppression** is of three types. The first is consuming property through falsehood; the second; **oppressing Allah’s servants by killing, hitting, breaking bones or causing wounds**; and the third, oppressing them through spoken abuse, cursing, reviling, or accusing them of adultery or sodomy without proof. The Prophet ﷺ said in an address to the people

of Mina,

“Verily, your blood, property, and reputation are as inviolable to one another as the inviolability of this day, this month, and this city of yours.”

#### p21.0 Theft

##### p21.1 Allah Most High says:

“Thieves, male or female—cut off their hands in retribution for what they have earned, as an exemplary punishment from Allah. Allah is Almighty and Wise” (Koran 5:38).

##### p21.2 The Prophet (Allah bless him and give him peace) said:

- (1) “Allah curse the thief whose hand is cut for stealing a rope.”
- (2) “If Muhammad’s daughter Fatima stole, I would cut off her hand.”

p21.3 A thief’s repentance is of no benefit to him until he returns whatever he stole (dis: p77.3). If moneyless, he must have the victim absolve him of financial responsibility.

*Reliance of the Traveller* (*Umdat al Salik wa ‘Uddat al Nasik*), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

### 151 The Holy Quran explains everything!

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ  
 أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا  
 عَلَيْكَ الْكِتَابَ تَبَيَّنَّا لِكُلِّ شَيْءٍ وَهُدًى  
 وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

...We have revealed the **Book** to you **explaining clearly everything**, and a guidance and...

Surat An-Nahl [16:89]

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَفَئِدَ الْبَحْرُ  
 قَبْلَ أَنْ نَفْذَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

Say, "If the sea were ink for [writing] the words [explanations] of my Lord, the sea would be exhausted before the words [explanations] of my Lord were exhausted, even if We brought the like of it [another sea] as a supplement."

Surat Al-Kahf (The Cave) [18:109]

### 152 Sheikh Imran Hosein. You Tube online lectures.

### 153 Sheikh Nuh Keller. Lecture.

## 154 Women are not authorized to rule—Hadith

It was narrated that Abu Bakrah رضي الله عنه said:

“Allah protected me with something that I heard from the Messenger of Allah ﷺ. When Chosroes died, he said: ‘Whom have they appointed as his successor?’ They said: ‘His daughter.’ He said: **‘No people will ever prosper who entrust their leadership to a woman.’**“

كتاب آداب القضاة

باب النَّهْيِ عَنِ اسْتِعْمَالِ النِّسَاءِ، فِي الْحُكْمِ  
أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، قَالَ  
حَدَّثَنَا حُمَيْدٌ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ عَصَمَنِي اللَّهُ  
بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا هَلَكَ  
كَسْرَى قَالَ ” مَنِ اسْتَخْلَفُوا “. قَالُوا بِنْتُهُ. قَالَ ” لَنْ يُفْلِحَ  
قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ “.

Sunan an-Nasa'i—The Book of the Etiquette of Judges  
Chapter: Prohibition of Appointing Women for Judgment  
Grade: Sahih (Darussalam)

Reference: Sunan an-Nasa'i 5388

In-book reference: Book 49, Hadith 10

English translation: Vol. 6, Book 49, Hadith 5390

Narrated Abu Bakra رضي الله عنه:

During the days (of the battle) of Al-Jamal, Allah benefited me with a word I had heard from Allah's Apostle after I had been about to join the Companions of Al-Jamal (*i.e.*

the camel) and fight along with them. When Allah's Messenger ﷺ was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said, **"Such people as ruled by a lady will never be successful."**

### كتاب المغازی

باب كِتَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى كِسْرَى وَقَيْصَرَ  
 حَدَّثَنَا عُثْمَانُ بْنُ أَهْتَمٍ، حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، عَنْ أَبِي  
 بَكْرَةَ، قَالَ لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ، رَسُولِ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّامَ الْجَمَلِ، بَعْدَ مَا كِدْتُ أَنْ أَلْحَقَ  
 بِأَصْحَابِ الْجَمَلِ فَأُقَاتِلَ مَعَهُمْ قَالَ لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَهْلَ فَارِسَ قَدْ مَلَكَوا عَلَيْهِمْ بِنْتُ كِسْرَى  
 قَالَ "لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ".

Sahih al-Bukhari—Book of Military Expeditions led by the Prophet ﷺ  
 (Al-Maghaazi)

Chapter: The letter of the Prophet (saws) to Kisra (Khosrau) and  
 Qaiser (Caesar)

Reference: Sahih al-Bukhari 4425

In-book reference: Book 64, Hadith 447

USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 709

## 155 Women are not authorized to rule—Shariah’.

*Reliance of the Traveller* (‘Umdat al Salik wa ‘Uddat al Nasik), A  
 Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al  
 Misri, translated by Sheikh Nuh Ha Mim Keller, Amana  
 Publications, 2011.

f12.27 It is not permissible (O: or valid) to follow an imam who is non-Muslim, insane, in a state of ritual impurity (def: e7, e10), or who has filth (najasa) on his clothing or person, or is a woman leading men.

o25.3 .... (d) male (K: to be able to devote himself fulltime to the task, and to mix with men, the leadership of a woman being invalid because of the rigorously authenticated (sahih hadith, "A people that leaves its leadership to a woman will never succeed")

p28.0 MASCULINE WOMEN AND EFFEMINATE MEN

p28.1 The Prophet (Allah bless him and give him peace) said,

(1) "Men are already destroyed when they obey women."

## 156 **Bakr As-Siddeeq was Delegated by the Muslims to Elect his Successor.**




*Abu Bakr As-Siddeeq* ﷺ, *His Life and Times*, by Dr. Ali M. Sallabi, International Islamic Publishing House (IIPH), Riyad, Arabia. Page 528.

In this section the author, Dr. Sallabi, describes how Amir Al Mu'minin Abu Bakr As-Siddeeq was delegated by the Muslims to elect his successor. Abu Bakr ﷺ then elected Umar ﷺ after consultation with the Companions ﷺ.

**IMPORTANT:** Arabia is the name given by our beloved Prophet Muhammad ﷺ to the Arabian Peninsula. This is the correct name, and it belongs to all Muslims, not the 'Sauds'.

## 157 Imam Ali and the Conflict of the Election of Abu Bakr . Also Principles of Election of the Khalifa—Lessons from the Hadith.

In this collection of Hadith we learn the following:

- i. A single member of the Shurah can propose a candidate, but the Shurah has to agree on the candidate on its majority.
- ii. The remainder of the Shurah members can automatically agree without proposing any other candidates—that is there is general consensus.
- iii. The consensus does not have to include 100% of the participants of the Shurah. The Shurah can decide on a candidate even if some of its prominent members are not present. In this case Imam Ali  and Zubair were not at the meeting. The rest of the prominent members of the community were present.
- iv. The right of the people of Quraysh to the Khalifa post is confirmed and acknowledged.
- v. Abu Bakr  and Umar  both confirm that the Khalifa cannot be elected without consultation of the Muslims. In particular the Shurah members. This in turn prohibits the appointing of the Khalifa's successor by the existing Khalifa himself when done in a unilateral manner such as in the case of monarchy.

The only exception is when the Shurah delegates to the Khalifa the task of selecting a successor. In this case the

current Khalifa will decide who will be his successor. This is what happened when Abu Bakr ؓ elected Umar ؓ as his successor. (156) ()

- vi. Imam Ali ؓ did not immediately pay baya' to Abu Bakr ؓ due to Abu Bakr ؓ having not consulted the family of the Prophet ﷺ on the matter, and in addition to the fact that the Mother of the Believers Fatima ؓ had died and Imam Ali ؓ was undergoing severe family stresses. The baya' was given a few months later.
- vii. The reason for the delay in the baya' was not disagreement in the right of Abu Bakr ؓ to the Khalifa post, but rather an issue of consultation, which Imam Ali ؓ believed he and the rest of the family of the Prophet ﷺ was entitled to participate in.
- viii. Abu Bakr ؓ did not deny the right of Imam Ali ؓ to be consulted, but the circumstances under which Abu Bakr ؓ was elected were beyond his control, hence the eventual reconciliation.
- ix. There was no conflict in between Abu Bakr ؓ on one side and Imam Ali ؓ and Fatima ؓ on the other in regards to the inheritance claim made by Fatima ؓ and Imam Ali ؓ. After having being explained that Prophets ﷺ do not leave inheritance—something both Fatima ؓ and Imam Ali ؓ did not seem to be aware of—the issue was settled. No further claims were made by either after this. (156)



- x. We are clearly informed that all the Khulifa Al Rashidun disliked being the leaders of the Ummah, but rather preferred to be advisors. This is a characteristic that Muslims should seek in their leaders. (107)
- xi. At no time any of the members of the Shura who are present, advocate their own selves as candidates for the post of Khalifa. (107)

Narrated Ibn 'Abbas ؓ:

I used to teach (the Qur'an to) some people of the Muhajirin (emigrants), among whom there was 'Abdur Rahman bin 'Auf ؓ. While I was in his house at Mina, and he was with 'Umar bin Al-Khattab during 'Umar's last Hajj, 'Abdur-Rahman came to me and said, "Would that you had seen the man who came today to the Chief of the Believers ('Umar), saying, 'O Chief of the Believers! What do you think about so-and-so who says, 'If 'Umar should die, I will give the pledge of allegiance to such-and such person, as by Allah, the pledge of allegiance to Abu Bakr was nothing but a prompt sudden action which got established afterwards.' 'Umar became angry and then said, 'Allah willing, I will stand before the people tonight and warn them against those people who want to deprive the others of their rights (the question of rulership). 'Abdur-Rahman said, "I said, 'O Chief of the believers! Do not do that, for the season of Hajj gathers the riff-raff and the rubble, and it will be they who will gather around you when you stand to address the people. And I am afraid that

you will get up and say something, and some people will spread your statement and may not say what you have actually said and may not understand its meaning, and may interpret it incorrectly, so you should wait till you reach Medina, as it is the place of emigration and the place of Prophet's Traditions, and there you can come in touch with the learned and noble people, and tell them your ideas with confidence; and the learned people will understand your statement and put it in its proper place.' On that, 'Umar said, 'By Allah! Allah willing, I will do this in the first speech I will deliver before the people in Medina." Ibn 'Abbas added: We reached Medina by the end of the month of Dhul-Hijja, and when it was Friday, we went quickly (to the mosque) as soon as the sun had declined, and I saw Sa'id bin Zaid bin 'Amr bin Nufail sitting at the corner of the pulpit, and I too sat close to him so that my knee was touching his knee, and after a short while 'Umar bin Al-Khattab came out, and when I saw him coming towards us, I said to Sa'id bin Zaid bin 'Amr bin Nufail "Today 'Umar will say such a thing as he has never said since he was chosen as Caliph." Sa'id denied my statement with astonishment and said, "What thing do you expect 'Umar to say the like of which he has never said before?" In the meantime, 'Umar sat on the pulpit and when the call makers for the prayer had finished their call, 'Umar stood up, and having glorified and praised Allah as He deserved, he said, "Now then, I am going to tell you something which (Allah) has written for me to say. I do not know;

perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is unlawful for him to tell lies about me. Allah sent Muhammad with the Truth and revealed the Holy Book to him, and among what Allah revealed, was the Verse of the Rajam (the stoning of married person (male and female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allah's Messenger ﷺ did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, 'By Allah, we do not find the Verse of the Rajam in Allah's Book,' and thus they will go astray by leaving an obligation which Allah has revealed. And the punishment of the Rajam is to be inflicted to any married person (male and female), who commits illegal sexual intercourse, if the required evidence is available or there is conception or confession. And then we used to recite among the Verses in Allah's Book: 'O people! Do not claim to be the offspring of other than your fathers, as it is disbelief (unthankfulness) on your part that you claim to be the offspring of other than your real father.' Then Allah's Messenger ﷺ said, 'Do not praise me excessively as Jesus, son of Marry was praised, but call me Allah's Slave and His Apostles.' (O people!) I have been informed that a speaker amongst you says, 'By Allah, if 'Umar should die, I will give the pledge of allegiance to such-and-such person.' **One**

should not deceive oneself by saying that the pledge of allegiance given to Abu Bakr ﷺ was given suddenly and it was successful. No doubt, it was like that, but Allah saved (the people) from its evil, and there is none among you who has the qualities of Abu Bakr ﷺ. Remember that whoever gives the pledge of allegiance to anybody among you without consulting the other Muslims, neither that person, nor the person to whom the pledge of allegiance was given, are to be supported, lest they both should be killed. And no doubt after the death of the Prophet ﷺ we were informed that the Ansar disagreed with us and gathered in the shed of Bani Sa'da. **'Ali and Zubair and whoever was with them, opposed us, while the emigrants gathered with Abu Bakr.** I said to Abu Bakr, 'Let's go to these Ansari brothers of ours.' So we set out seeking them, and when we approached them, two pious men of theirs met us and informed us of the final decision of the Ansar, and said, 'O group of Muhajirin (emigrants)! Where are you going?' We replied, 'We are going to these Ansari brothers of ours.' They said to us, 'You shouldn't go near them. Carry out whatever we have already decided.' I said, 'By Allah, we will go to them.' And so we proceeded until we reached them at the shed of Bani Sa'da. Behold! There was a man sitting amongst them and wrapped in something. I asked, 'Who is that man?' They said, 'He is Sa'd bin 'Ubada.' I asked, 'What is wrong with him?' They said, 'He is sick.' After we sat for a while, the Ansar's speaker said, 'None has the right to be

worshipped but Allah,' and praising Allah as He deserved, he added, 'To proceed, we are Allah's Ansar (helpers) and the majority of the Muslim army, while you, the emigrants, are a small group and some people among you came with the intention of preventing us from practicing this matter (of caliphate) and depriving us of it.' When the speaker had finished, I intended to speak as I had prepared a speech which I liked and which I wanted to deliver in the presence of Abu Bakr, and I used to avoid provoking him. So, when I wanted to speak, Abu Bakr said, 'Wait a while.' I disliked to make him angry. So Abu Bakr himself gave a speech, and he was wiser and more patient than I. By Allah, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it spontaneously. After a pause he said, **'O Ansar! You deserve all (the qualities that you have attributed to yourselves, but this question (of Caliphate) is only for the Quraysh as they are the best of the Arabs as regards descent and home, and I am pleased to suggest that you choose either of these two men, so take the oath of allegiance to either of them as you wish. And then Abu Bakr held my hand and Abu Ubaida bin al-Jarrah's hand who was sitting amongst us.** I hated nothing of what he had said except that proposal, for by Allah, I would rather have my neck chopped off as expiator for a sin than become the ruler of a nation, one of whose members is Abu Bakr, unless at the time of my death my own-self suggests something I don't feel at present.'

then one of the Ansar said, 'I am the pillar on which the camel with a skin disease (eczema) rubs itself to satisfy the itching (*i.e.*, I am a noble), and I am as a high class palm tree! O Quraysh. There should be one ruler from us and one from you.' Then there was a hue and cry among the gathering and their voices rose so that I was afraid there might be great disagreement, so I said, **'O Abu Bakr! Hold your hand out.'** He held his hand out and I **pledged allegiance to him, and then all the emigrants gave the Pledge of allegiance and so did the Ansar afterwards.** And so we became victorious over Sa'd bin Ubada (whom Al-Ansar wanted to make a ruler). One of the Ansar said, 'You have killed Sa'd bin Ubada.' I replied, 'Allah has killed Sa'd bin Ubada.' Umar added, "By Allah, apart from the great tragedy that had happened to us (*i.e.* the death of the Prophet), there was no greater problem than the allegiance pledged to Abu Bakr because we were afraid that if we left the people, they might give the Pledge of allegiance after us to one of their men, in which case we would have given them our consent for something against our real wish, or would have opposed them and caused great trouble. So **if any person gives the pledge of allegiance to somebody (to become a Caliph) without consulting the other Muslims, then the one he has selected should not be granted allegiance, lest both of them should be killed.**"

باب رَجْمِ الْخُبَلَى مِنَ الزَّنا إِذَا أَحْصَنْتَ

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ كُنْتُ أُفَرِّقُ رِجَالاً مِنَ الْمُهَاجِرِينَ مِنْهُمْ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَبَيْنَمَا أَنَا فِي مَنْزِلِهِ بِمِثْنَى، وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ فِي آخِرِ حَجَّةٍ حَجَّهَا، إِذْ رَجَعَ إِلَى عَبْدِ الرَّحْمَنِ فَقَالَ لَوْ رَأَيْتَ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ الْيَوْمَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ لَكَ فِي فُلَانٍ يَقُولُ لَوْ قَدْ مَاتَ عُمَرُ لَقَدْ بَايَعْتُ فُلَانًا، فَوَاللَّهِ مَا كَانَتْ بَيْعُهُ أَبِي بَكْرٍ إِلَّا فُلْتَةً، فَتَمَّتْ. فَغَضِبَ عُمَرُ ثُمَّ قَالَ إِنِّي إِنْ شَاءَ اللَّهُ لَقَائِمُ الْعِشْيَةِ فِي النَّاسِ، فَمَحَذُّهُمْ هَؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ يَغْصِبُوهُمْ أُمُورَهُمْ. قَالَ عَبْدُ الرَّحْمَنِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ لَا تَفْعَلْ فَإِنَّ الْمَوْسِمَ يَجْمَعُ رِعَاعَ النَّاسِ وَغَوَاعَاءَهُمْ، فَإِنَّهُمْ هُمُ الَّذِينَ يَغْلِبُونَ عَلَى قُرْبِكَ حِينَ تَقُومُ فِي النَّاسِ، وَأَنَا أَخْشَى أَنْ تَقُومَ فَتَقُولَ مَقَالَةً يُطَيِّرُهَا عَنْكَ كُلُّ مُطَيِّرٍ، وَأَنْ لَا يَعُوهَا، وَأَنْ لَا يَضَعُوهَا عَلَى مَوَاضِعِهَا، فَأَمْهَلْ حَتَّى تَقْدَمَ الْمَدِينَةَ فَإِنَّهَا دَارُ الْهَجْرَةِ وَالسُّنَّةِ، فَتَخْلُصَ بِأَهْلِ الْفَقْهِ وَأَشْرَافِ النَّاسِ، فَتَقُولَ مَا قُلْتَ مُتَمَكِّنًا، فَيُعَيِّ أَهْلُ الْعِلْمِ مَقَالَتَكَ،

وَيَضَعُونَهَا عَلَى مَوَاضِعِهَا. فَقَالَ عُمَرُ أَمَا وَاللَّهِ إِنْ شَاءَ اللَّهُ  
لَأَقُومَنَّ بِذَلِكَ أَوَّلَ مَقَامٍ أَقُومُهُ بِالْمَدِينَةِ. قَالَ ابْنُ عَبَّاسٍ  
فَقَدِمْنَا الْمَدِينَةَ فِي عَقَبِ ذِي الْحِجَّةِ، فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ  
عَجَّلْنَا الرِّوَا حِينَ زَاغَتِ الشَّمْسُ، حَتَّى أَجَدَ سَعِيدُ بْنُ زَيْدٍ  
بَنَ عَمْرٍو بْنَ ثُقَيْلٍ جَالِسًا إِلَى رُكْنِ الْمِنْبَرِ، فَجَلَسْتُ حَوْلَهُ  
تَمَسُّ رُكْبَتِي رُكْبَتَهُ، فَلَمْ أَنْشَبْ أَنْ خَرَجَ عُمَرُ بْنُ الْخَطَّابِ،  
فَلَمَّا رَأَيْتُهُ مُقْبِلًا قُلْتُ لِسَعِيدِ بْنِ زَيْدٍ بَنِ عَمْرٍو بْنِ ثُقَيْلٍ،  
لَيَقُولَنَّ الْعَشِيَّةَ مَقَالََةً لَمْ يَقُلْهَا مُنْذُ اسْتُخْلِفَ، فَأَنْكَرَ عَلَيَّ  
وَقَالَ مَا عَسَيْتَ أَنْ يَقُولَ مَا لَمْ يَقُلْ. قَبْلَهُ فَجَلَسَ عُمَرُ عَلَى  
الْمِنْبَرِ، فَلَمَّا سَكَتَ الْمُؤَذِّنُونَ قَامَ فَأَتَنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ  
قَالَ أَمَا بَعْدُ فَإِنِّي قَائِلٌ لَكُمْ مَقَالََةً قَدْ قُدِّرَ لِي أَنْ أَقُولَهَا، لَا  
أَدْرِي لَعَلَّهَا بَيْنَ يَدَيَّ أَجَلِي، فَمَنْ عَقَلَهَا وَوَعَاَهَا فَلْيُحَدِّثْ  
بِهَا حَيْثُ انْتَهَتْ بِهِ رَاحِلَتُهُ، وَمَنْ خَشِيَ أَنْ لَا يَعْقِلَهَا فَلَا  
أُحِلُّ لِأَحَدٍ أَنْ يَكْذِبَ عَلَيَّ، إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ مِمَّا أَنْزَلَ اللَّهُ آيَةً  
الرَّحْمِ، فَقَرَأْنَاهَا وَعَقَلْنَاهَا وَوَعَيْنَاهَا، رَحِمَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَمْنَا بَعْدَهُ، فَأَخْشَى إِنْ طَالَ بِالنَّاسِ زَمَانٌ  
أَنْ يَقُولَ قَائِلٌ وَاللَّهِ مَا بَجُدَّ آيَةُ الرَّحْمِ فِي كِتَابِ اللَّهِ، فَيَضِلُّوا



بِرَّكَ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ، وَالرَّجْمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ رَزَى إِذَا أُحْصِنَ مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيِّنَةُ أَوْ كَانَ الْحَبْلُ أَوْ الْإِعْتِرَافُ، ثُمَّ إِنَّا كُنَّا نَقْرَأُ فِيمَا نَقْرَأُ مِنْ كِتَابِ اللَّهِ أَنْ لَا تَرْغَبُوا عَنْ آبَائِكُمْ، فَإِنَّهُ كُفِّرَ بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ، أَوْ إِنَّ كُفِّرَ بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ، أَلَا ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” لَا تُطْرُونِي كَمَا أَطْرَى عِيسَى ابْنُ مَرْيَمَ وَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ “. ثُمَّ إِنَّهُ بَلَغَنِي أَنَّ قَائِلًا مِنْكُمْ يَقُولُ وَاللَّهِ لَوْ مَاتَ عُمَرُ بَايَعْتُ فُلَانًا. فَلَا يَعْتَرَنَ امْرُؤٌ أَنْ يَقُولَ إِنَّمَا كَانَتْ بَيْعُهُ أَبِي بَكْرٍ فَلْتَهُ وَتَمَّتْ أَلَا وَإِنَّهَا قَدْ كَانَتْ كَذَلِكَ وَلَكِنَّ اللَّهَ وَقَى شَرَّهَا، وَلَيْسَ مِنْكُمْ مَنْ تُقَطِّعُ الْأَعْنَاقُ إِلَيْهِ مِثْلُ أَبِي بَكْرٍ، مَنْ بَايَعَ رَجُلًا عَنْ غَيْرِ مَشُورَةٍ مِنَ الْمُسْلِمِينَ فَلَا يُبَايِعُ هُوَ وَلَا الَّذِي بَايَعَهُ تَغَرَّةً أَنْ يُقْتَلَ، وَإِنَّهُ قَدْ كَانَ مِنْ خَبَرْنَا حِينَ تَوَقَّى اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا أَنَّ الْأَنْصَارَ خَالَفُونَا وَاجْتَمَعُوا بِأَسْرِهِمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، وَخَالَفَ عَنَّا عَلِيٌّ وَالزُّبَيْرُ وَمَنْ مَعَهُمَا، وَاجْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرٍ فَقُلْتُ لِأَبِي بَكْرٍ يَا أَبَا بَكْرٍ انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ. فَاَنْطَلَقْنَا نُرِيدُهُمْ فَلَمَّا دَنَوْنَا مِنْهُمْ لَقِينَا مِنْهُمْ رَجُلَانِ صَالِحَانِ، فَذَكَرَا مَا تَمَّالَى

عَلَيْهِ الْقَوْمُ فَقَالَا أَيْنَ تُرِيدُونَ يَا مَعْشَرَ الْمُهَاجِرِينَ فَقُلْنَا نُرِيدُ  
إِخْوَانَنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ. فَقَالَا لَا عَلَيْكُمْ أَنْ لَا تَقْرُبُوهُمْ  
ااقْصُوا أَمْرَكُمْ. فَقُلْتُ وَاللَّهِ لَنَأْتِيَنَّهُمْ. فَاظْلَمْنَا حَتَّى أَتَيْنَاهُمْ فِي  
سَقِيفَةِ بَنِي سَاعِدَةَ، فَإِذَا رَجُلٌ مُرْمَلٌ بَيْنَ ظَهْرَانِيهِمْ فَقُلْتُ مَنْ  
هَذَا فَقَالُوا هَذَا سَعْدُ بْنُ عُبَادَةَ. فَقُلْتُ مَا لَهُ قَالُوا يُوعَكُ.  
فَلَمَّا جَلَسْنَا قَلِيلًا تَشَهَّدَ خَطِيبُهُمْ، فَأَتَنِي عَلَى اللَّهِ بِمَا هُوَ  
أَهْلُهُ ثُمَّ قَالَ أَمَّا بَعْدُ فَنَحْنُ أَنْصَارُ اللَّهِ وَكُتَيْبَةُ الْإِسْلَامِ، وَأَنْتُمْ  
مَعْشَرَ الْمُهَاجِرِينَ رَهْطٌ، وَقَدْ دَفَّتْ دَافَّةٌ مِنْ قَوْمِكُمْ، فَإِذَا هُمْ  
يُرِيدُونَ أَنْ يَخْتَزِلُونَا مِنْ أَصْلَانَا وَأَنْ يَخْضُنُونَا مِنَ الْأَمْرِ. فَلَمَّا  
سَكَتَ أَرَدْتُ أَنْ أَتَكَلَّمَ وَكُنْتُ زَوْرْتُ مَقَالَةً أَعْجَبَتْنِي أُرِيدُ أَنْ  
أُقَدِّمَهَا بَيْنَ يَدَيَّ أَبِي بَكْرٍ، وَكُنْتُ أَدَارِي مِنْهُ بَعْضَ الْحَدِّ،  
فَلَمَّا أَرَدْتُ أَنْ أَتَكَلَّمَ قَالَ أَبُو بَكْرٍ عَلَى رِسْلِكَ. فَكَرِهْتُ أَنْ  
أُغْضِبَهُ، فَتَكَلَّمْتُ أَبُو بَكْرٍ فَكَانَ هُوَ أَحْلَمَ مِنِّي وَأَوْفَرَ، وَاللَّهِ مَا  
تَرَكَ مِنْ كَلِمَةٍ أَعْجَبَتْنِي فِي تَزْوِيرِي إِلَّا قَالَ فِي بَدِيهِتِهِ مِثْلَهَا  
أَوْ أَفْضَلَ مِنْهَا حَتَّى سَكَتَ فَقَالَ مَا دَكَّرْتُمْ فِيكُمْ مِنْ خَيْرٍ  
فَأَنْتُمْ لَهُ أَهْلٌ، وَلَنْ يُعْرِفَ هَذَا الْأَمْرُ إِلَّا لِهَذَا الْحَيِّ مِنْ قُرَيْشٍ،  
هُمْ أَوْسَطُ الْعَرَبِ نَسَبًا وَدَارًا، وَقَدْ رَضِيتُ لَكُمْ أَحَدَ هَذَيْنِ  
الرَّجُلَيْنِ، فَبَايَعُوا أَيْهُمَا شِئْتُمْ. فَأَخَذَ بِيَدِي وَبِيدَ أَبِي عُبَيْدَةَ بْنِ

الْجَرَّاحَ وَهُوَ جَالِسٌ بَيْنَنَا، فَلَمْ أَكْرَهُ مِمَّا قَالَ غَيْرَهَا، كَانَ وَاللَّهِ  
 أَنْ أَقْدَمَ فَتُضْرِبَ عُنُقِي لَا يُقَرِّبُنِي ذَلِكَ مِنْ إِيْمٍ، أَحَبُّ إِلَيَّ مِنْ  
 أَنْ أَتَأَمَّرَ عَلَى قَوْمٍ فِيهِمْ أَبُو بَكْرٍ، اللَّهُمَّ إِلَّا أَنْ تُسَوَّلَ إِلَيَّ  
 نَفْسِي عِنْدَ الْمَوْتِ شَيْئًا لَا أَجِدُهُ الْآنَ. فَقَالَ قَائِلٌ مِنْ  
 الْأَنْصَارِ أَنَا جُذَيْلُهَا الْمُحَكَّكُ، وَعُذَيْقُهَا الْمُرَجَّبُ، مِنَّا أَمِيرٌ،  
 وَمِنْكُمْ أَمِيرٌ، يَا مَعْشَرَ قُرَيْشٍ. فَكَثَرَ اللَّعْطُ، وَارْتَفَعَتِ  
 الْأَصْوَاتُ حَتَّى فُرِقَتْ مِنَ الْإِخْتِلَافِ. فَقُلْتُ ابْسُطْ يَدَكَ يَا  
 أَبَا بَكْرٍ. فَبَسَطَ يَدَهُ فَبَايَعْتُهُ، وَبَايَعَهُ الْمُهَاجِرُونَ، ثُمَّ بَايَعْتُهُ  
 الْأَنْصَارُ، وَنَزَوْنَا عَلَى سَعْدِ بْنِ عُبَادَةَ فَقَالَ قَائِلٌ مِنْهُمْ قَتَلْتُمْ  
 سَعْدَ بْنَ عُبَادَةَ. فَقُلْتُ قَتَلَ اللَّهُ سَعْدَ بْنَ عُبَادَةَ. قَالَ عُمَرُ  
 وَإِنَّا وَاللَّهِ مَا وَجَدْنَا فِيْمَا حَضَرْنَا مِنْ أَمْرِ أَقْوَى مِنْ مُبَايَعَةِ أَبِي  
 بَكْرٍ خَشِينَا إِنْ فَارَقْنَا الْقَوْمَ وَلَمْ تَكُنْ بَيْعَةً أَنْ يُبَايَعُوا رَجُلًا  
 مِنْهُمْ بَعْدَنَا، فِيمَا بَايَعْنَاهُمْ عَلَى مَا لَا نَرْضَى، وَإِنَّمَا نُخَالِفُهُمْ  
 فَيَكُونُ فَسَادًا، فَمَنْ بَايَعَ رَجُلًا عَلَى غَيْرِ مَشُورَةٍ مِنَ الْمُسْلِمِينَ  
 فَلَا يَتَابَعُ هُوَ وَلَا الَّذِي بَايَعَهُ تَعَرَّةً أَنْ يُقْتَلَ.

Sahih al-Bukhari—Book of Limits and Punishments set by Allah  
 (Hudud)

Chapter: The Rajm of a married lady pregnant through illegal sexual  
 intercourse

Reference: Sahih al-Bukhari 6830

In-book reference: Book 86, Hadith 57

USC-MSA web (English) reference: Vol. 8, Book 82, Hadith 817

It is narrated on the authority of Urwa b. Zubair ؓ:

Narrated from A'isha that she informed him that Fatima, daughter of the Messenger of Allah ﷺ, sent someone to Abu Bakr to demand from him her share of the legacy left by the Messenger of Allah ﷺ from what Allah had bestowed upon him at Medina and Fadak and what was left from one-fifth of the income (annually received) from Khaibar. Abu Bakr said:

The Messenger of Allah ﷺ said:” We (prophets) do not have any heirs; what we leave behind is (to be given in) charity.” The household of the Messenger of Allah ﷺ will live on the income from these properties, but, by Allah, I will not change the charity of the Messenger of Allah ﷺ from the condition in which it was in his own time. I will do the same with it as the Messenger of Allah ﷺ himself used to do. So Abu Bakr ؓ refused to hand over anything from it to Fatima who got angry with Abu Bakr for this reason. She forsook him and did not talk to him until the end of her life. She lived for six months after the death of the Messenger of Allah ﷺ. When she died, her husband, ‘Ali b. Abu Talib, buried her at night. He did not inform Abu Bakr about her death and offered the funeral prayer over her himself. During the lifetime of Fatima, ‘Ali received (special) regard from the people. After she had died, he felt estrangement in the faces of the people towards him. **So he sought to make peace with Abu Bakr and offer his allegiance to him. He had not yet**

**owed allegiance to him as Caliph during these months.**

He sent a person to Abu Bakr requesting him to visit him unaccompanied by anyone (disapproving the presence of Umar). ‘Umar said to Abu Bakr: By Allah, you will not visit them alone. Abu Bakr said: What will they do to me? By Allah, I will visit them. And he did pay them a visit alone. ‘Ali recited Tashahud (as it is done in the beginning of a religious sermon); then said: We recognize your moral excellence and what Allah has bestowed upon you. **We do not envy the favor (*i.e.* the Kaliphate) which Allah has conferred upon you; but you have done it (assumed the position of Caliph) alone (without consulting us), and we thought we had a right (to be consulted) on account of our kinship with the Messenger of Allah ﷺ.** He continued to talk to Abu Bakr (in this vein) until the latter’s eyes welled up with tears. Then Abd Bakr spoke and said: By Allah, in Whose Hand is my life, the kinship of the Messenger of Allah ﷺ is dearer to me than the kinship of my own people. As regards the dispute that has arisen between you and me about these properties, I have not deviated from the right course and I have not given up doing about them what the Messenger of Allah ﷺ used to do. So ‘Ali said to Abu Bakr: This afternoon is (fixed) for (swearing) allegiance (to you). So when Abu Bakr had finished his Zuhr prayer, he ascended the pulpit and recited Tashahud, and described the status of ‘Ali, his delay in swearing allegiance and the excuse which he had offered to him (for this delay). (After this) he asked for God’s

forgiveness. Then 'Ali b. Abu Talib recited the Tashahud, extolled the merits of Abu Bakr and (said that) his action was not prompted by any jealousy of Abu Bakr on his part or his refusal to accept the high position which Allah had conferred upon him, (adding) but **we were of the opinion that we should have a share in the government, but the matter had been decided without taking us into confidence, and this displeased us. (Hence the delay in offering allegiance).** The Muslims were pleased with this (explanation) and they said: You have done the right thing. The Muslims were (again) favorably inclined to 'Ali since he adopted the proper course of action.

### كتاب الجهاد والسير

باب قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” لَا تُورَثُ مَا تَرَكَنَا فَهُوَ صَدَقَةٌ “

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، أَخْبَرَنَا حُجَيْنٌ، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّهَا أَخْبَرَتْهُ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكٍ وَمَا بَقِيَ مِنْ خُمْسِ خَيْبَرَ فَقَالَ أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” لَا تُورَثُ مَا تَرَكَنَا صَدَقَةٌ إِنَّمَا يَأْكُلُ آلُ

مُحَمَّدٍ - صلى الله عليه وسلم - فِي هَذَا الْمَالِ “ . وَإِنِّي  
وَاللَّهِ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَلَأَعْمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَلَيْهِ وَسَلَّمَ فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ شَيْئًا فَوَجَدَتْ  
فَاطِمَةُ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ - قَالَ - فَهَجَرْتُهُ فَلَمْ تُكَلِّمْهُ  
حَتَّى تُؤْفَيْتَ وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
سِتَّةَ أَشْهُرٍ فَلَمَّا تُؤْفِيَتْ دَفَنَهَا زَوْجُهَا عَلِيٌّ بْنُ أَبِي طَالِبٍ لَيْلًا  
وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ وَصَلَّى عَلَيْهَا عَلِيٌّ وَكَانَ لِعَلِيِّ مِنَ النَّاسِ  
وَجْهَةٌ حَيَاةَ فَاطِمَةَ فَلَمَّا تُؤْفِيَتْ اسْتَنْكَرَ عَلِيٌّ وَجُوهَ النَّاسِ  
فَالْتَمَسَ مُصَاحَّةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ وَلَمْ يَكُنْ بَايَعَ تِلْكَ الْأَشْهُرَ  
فَأَرْسَلَ إِلَى أَبِي بَكْرٍ أَنْ ائْتِنَا وَلَا يَأْتِنَا مَعَكَ أَحَدٌ - كَرَاهِيَةً  
مُحْضَرِ عُمَرَ بْنِ الْخَطَّابِ - فَقَالَ عُمَرُ لِأَبِي بَكْرٍ وَاللَّهِ لَا  
تَدْخُلْ عَلَيْهِمْ وَحْدَكَ . فَقَالَ أَبُو بَكْرٍ وَمَا عَسَاهُمْ أَنْ يَفْعَلُوا  
بِي إِنِّي وَاللَّهِ لَا يَتَيْنَّهُمْ . فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ . فَتَشَهَّدَ عَلِيٌّ  
بْنُ أَبِي طَالِبٍ ثُمَّ قَالَ إِنَّا قَدْ عَرَفْنَا يَا أَبَا بَكْرٍ فَضِيلَتَكَ وَمَا  
أَعْطَاكَ اللَّهُ وَلَمْ نَنْفَسْ عَلَيْكَ خَيْرًا سَافَهُ اللَّهُ إِلَيْكَ وَلَكِنَّكَ  
اسْتَبَدَدْتَ عَلَيْنَا بِالْأَمْرِ وَكُنَّا نَحْنُ نَرَى لَنَا حَقًّا لِقَرَابَتِنَا مِنْ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَلَمْ يَزَلْ يُكَلِّمُ أَبَا بَكْرٍ حَتَّى فَاضَتْ عَيْنَا أَبِي بَكْرٍ فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَقَرَابَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الْأَمْوَالِ فَإِنِّي لَمْ أَلْ فِيهِ عَنِ الْحَقِّ وَمَ أَتْرُكُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ . فَقَالَ عَلِيٌّ لِأَبِي بَكْرٍ مَوْعِدُكَ الْعَشِيَّةَ لِلْبَيْعَةِ . فَلَمَّا صَلَّى أَبُو بَكْرٍ صَلَاةَ الظُّهْرِ رَفِيَ عَلَى الْمِنْبَرِ فَتَشَهَّدَ وَذَكَرَ شَأْنَ عَلِيٍّ وَتَخَلَّفَهُ عَنِ الْبَيْعَةِ وَعُذْرَهُ بِالَّذِي اعْتَدَرَ إِلَيْهِ ثُمَّ اسْتَغْفَرَ وَتَشَهَّدَ عَلِيٌّ بْنُ أَبِي طَالِبٍ فَعَظَّمَ حَقَّ أَبِي بَكْرٍ وَأَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ وَلَا إِنكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ وَلَكِنَّا كُنَّا نَرَى لَنَا فِي الْأَمْرِ نَصِيبًا فَاسْتَبَدَّ عَلَيْنَا بِهِ فَوَجَدْنَا فِي أَنْفُسِنَا فَسْرَ بِذَلِكَ الْمُسْلِمُونَ وَقَالُوا أَصَبْتَ . فَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيبًا حِينَ رَاجَعَ الْأَمْرَ الْمَعْرُوفَ .

Sahih Muslim—The Book of Jihad and Expeditions

Chapter: The words of the Prophet ﷺ: “We (Prophets) have no heirs and whatever we leave behind is charity.”

Reference: Sahih Muslim 1759 a

In-book reference: Book 32, Hadith 61

USC-MSA web (English) reference: Book 19, Hadith 4352

Narrated ‘Aisha رضي الله عنها:



Fatima the daughter of the Prophet ﷺ sent someone to Abu Bakr (when he was a caliph), asking for her inheritance of what Allah's Messenger ﷺ had left of the property bestowed on him by Allah from the Fai (*i.e.* booty gained without fighting) in Medina, and Fadak, and what remained of the Khumus of the Khaibar booty. On that, Abu Bakr said, "Allah's Messenger ﷺ said, "Our property is not inherited. Whatever we leave, is Sadaqa, but the family of (the Prophet) Muhammad can eat of this property.' By Allah, I will not make any change in the state of the Sadaqa of Allah's Messenger ﷺ and will leave it as it was during the lifetime of Allah's Messenger ﷺ, and will dispose of it as Allah's Messenger ﷺ used to do." So Abu Bakr refused to give anything of that to Fatima. So she became angry with Abu Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet. When she died, her husband 'Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself. When Fatima was alive, the people used to respect 'Ali much, but after her death, 'Ali noticed a change in the people's attitude towards him. So 'Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. 'Ali had not given the oath of allegiance during those months (*i.e.* the period between the Prophet's death and Fatima's death). 'Ali sent someone to Abu Bakr saying, "Come to us, but let nobody come with you," as he disliked that 'Umar should come, 'Umar said (to Abu Bakr), "No, by Allah, you shall not enter upon

them alone “ Abu Bakr said, “What do you think they will do to me? By Allah, I will go to them’ So Abu Bakr entered upon them, and then ‘Ali uttered Tashahud and said (to Abu Bakr), “We know well your superiority and what Allah has given you, and we are not jealous of the good what Allah has bestowed upon you, but **you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to Allah’s Messenger ﷺ**.” Thereupon Abu Bakr’s eyes flowed with tears. And when Abu Bakr spoke, he said, “By Him in Whose Hand my soul is to keep good relations with the relatives of Allah’s Messenger ﷺ is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allah’s Messenger ﷺ following, in disposing of it, but I will follow.” On that ‘Ali said to Abu Bakr, “I promise to give you the oath of allegiance in this after noon.” So when Abu Bakr had offered the Zuhr prayer, he ascended the pulpit and uttered the Tashahud and then mentioned the story of ‘Ali and his failure to give the oath of allegiance, and excused him, accepting what excuses he had offered; **Then ‘Ali (got up) and praying (to Allah) for forgiveness, he uttered Tashahud, praised Abu Bakr’s right, and said, that he had not done what he had done because of jealousy of Abu Bakr or as a protest of that Allah had favored him with. ‘Ali added, “But we used to consider**

that we too had some right in this affair (of rulership) and that he (*i.e.* Abu Bakr) did not consult us in this matter, and therefore caused us to feel sorry.” On that all the Muslims became happy and said, “You have done the right thing.” The Muslims then became friendly with ‘Ali as he returned to what the people had done (*i.e.* giving the oath of allegiance to Abu Bakr).

### كتاب المغازی

#### باب غَزْوُهُ خَيْبَرَ

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ غَزْوَةِ، عَنْ عَائِشَةَ، أَنَّ فَاطِمَةَ . عَلَيْهَا السَّلَامُ . بِنْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرْسِلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَقَدْكَ، وَمَا بَقِيَ مِنْ خُمْسِ خَيْبَرَ، فَقَالَ أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْمَالِ “. وَإِنِّي وَاللَّهِ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ حَالِهَا الَّتِي كَانَ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا أَعْمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ مِنْهَا

شَيْئًا فَوَجَدَتْ فَاطِمَةُ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ فَهَجَرَتْهُ، فَلَمْ  
 تُكَلِّمُهُ حَتَّى تُؤَفِّيَتْ، وَعَاشَتْ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 سِتَّةَ أَشْهُرٍ، فَلَمَّا تُؤَفِّيَتْ، دَفَنَهَا زَوْجُهَا عَلِيٌّ لَيْلًا، وَلَمْ يُؤْذَنْ  
 بِهَا أَبَا بَكْرٍ وَصَلَّى عَلَيْهَا، وَكَانَ لِعَلِيِّ مِنَ النَّاسِ وَجْهٌ حَيَاةَ  
 فَاطِمَةَ، فَلَمَّا تُؤَفِّيَتْ اسْتَنْكَرَ عَلِيٌّ وَجْهَ النَّاسِ، فَالْتَمَسَ  
 مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ، وَلَمْ يَكُنْ يُبَايِعُ تِلْكَ الْأَشْهُرَ،  
 فَأَرْسَلَ إِلَى أَبِي بَكْرٍ أَنْ ائْتِنَا، وَلَا يَأْتِنَا أَحَدٌ مَعَكَ، كَرَاهِيَةً  
 لِمَحْضَرِ عُمَرَ. فَقَالَ عُمَرُ لَا وَاللَّهِ لَا تَدْخُلُ عَلَيْهِمْ وَحْدَكَ.  
 فَقَالَ أَبُو بَكْرٍ وَمَا عَسَيْتُهُمْ أَنْ يَفْعَلُوا بِي، وَاللَّهِ لَا تَبْنَهُمْ.  
 فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ، فَتَشَهَّدَ عَلِيٌّ فَقَالَ إِنَّا قَدْ عَرَفْنَا  
 فَضْلَكَ، وَمَا أَعْطَاكَ، اللَّهُ وَلَمْ نَنْفُسْ عَلَيْكَ خَيْرًا سَاقَهُ اللَّهُ  
 إِلَيْكَ، وَلَكِنَّكَ اسْتَبَدَدْتَ عَلَيْنَا بِالْأَمْرِ، وَكُنَّا نَرَى لِقَرَابَتِنَا مِنْ  
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصِيًّا. حَتَّى فَاضَتْ عَيْنَا أَبِي  
 بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لِقَرَابَتِهِ  
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ  
 قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الْأَمْوَالِ، فَلَمْ  
 أَلْ فِيهَا عَنِ الْخَيْرِ، وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ. فَقَالَ عَلِيٌّ لِأَبِي بَكْرٍ

مَوْعِدُكَ الْعَشِيَّةَ لِلْبَيْعَةِ. فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ رَفِيَ عَلَى الْمَنْبَرِ، فَتَشَهَّدَ وَذَكَرَ شَأْنَ عَلِيٍّ، وَتَخَلَّفَهُ عَنِ الْبَيْعَةِ، وَعُذِرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ، ثُمَّ اسْتَغْفَرَ، وَتَشَهَّدَ عَلِيٌّ فَعَظَّمَ حَقَّ أَبِي بَكْرٍ، وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ، وَلَا إِنْكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ، وَلَكِنَّا نَرَى لَنَا فِي هَذَا الْأَمْرِ نَصِيًّا، فَاسْتَبَدَّ عَلَيْنَا، فَوَجَدْنَا فِي أَنْفُسِنَا، فَسَّرَ بِذَلِكَ الْمُسْلِمُونَ وَقَالُوا أَصَبْتَ. وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيبًا، حِينَ رَاجَعَ الْأَمْرَ الْمَعْرُوفَ.

Sahih al-Bukhari—Book of Military Expeditions led by the Prophet ﷺ (Al-Maghaazi)

Chapter: Ghazwa of Khaibar

Reference: Sahih al-Bukhari 4240, 4241

In-book reference: Book 64, Hadith 278

USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 546

## 158 An elected Khalifa must refuse to give up the post.

It was narrated that ‘Aishah ؓ said:

The Messenger of Allah ﷺ said: “O ‘Uthman ؓ, if Allah places you in authority over this matter (as the caliph) someday and the hypocrites want to rid you of the garment with which Allah has clothed you (*i.e.*, the position of caliph), **do not take it off.**” He said that three times. (One of the narrators) Nu‘man said: “I said to ‘Aishah ؓ: ‘What kept you from telling the people that?’ She said: ‘I was made to forget it.’”

## كتاب المقدمة

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْفَرَجُ بْنُ  
 فَضَالَةَ، عَنْ رِبِيعَةَ بْنِ يَزِيدَ الدَّمَشَقِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ،  
 عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -  
 ” يَا عُمَانُ إِنَّ وَلَاكَ اللَّهُ هَذَا الْأَمْرُ يَوْمًا فَأَرَادَكَ الْمُنَافِقُونَ  
 أَنْ تَخْلَعَ فَمِصَصَكَ الَّذِي فَمَصَكَ اللَّهُ فَلَا تَخْلَعُهُ “ . يَقُولُ  
 ذَلِكَ ثَلَاثَ مَرَّاتٍ . قَالَ النُّعْمَانُ فَقُلْتُ لِعَائِشَةَ مَا مَنَعَكَ أَنْ  
 تُعَلِّمِي النَّاسَ بِهَذَا قَالَتْ أَنْسِيَتْهُ وَاللَّهِ .

Sunan Ibn Majah—The Book of the Sunnah

Grade: Sahih (Darussalam)

English reference: Vol. 1, Book 1, Hadith 112

Arabic reference: Book 1, Hadith 117

## 159 The obligation of advising in a sincere manner.

### And Type of advisers appointed by Allah ﷻ to a Khalifa

Abu Hurayrah ؓ reports:

“Once Rasulullah ﷺ came out of his house at such a time that it was not his noble habit to do so at that time. Nor did anyone come to meet him at that time. At that moment Abu Bakr ؓ came to Rasulullah ﷺ. He asked: ‘What brought you here, O Abu Bakr?’ Abu Bakr ؓ replied: ‘I came out to meet the Rasul of Allah, and look at his noble face.

[This was due to the complete relationship of Abu Bakr Siddiq

ﷺ, that when Rasulullah ﷺ unexpectedly came out of his house, it had an effect on Abu Bakr ؓ. According to this humble servant, this is the best explanation, and this complete relationship is the reason for the continuity of the Khilafa of Abu Bakr ؓ with the Nawawi period after the death of Rasulullah ﷺ. If someone else had been elected as a Khalifa, then due to the incomplete relationship, there would have been some changes in the laws of the time. It would have been an additional sorrow after the demise of Rasulullah ﷺ for the Sahabah, and would have been unacceptable to them, whereas, Abu Bakr ؓ had such a close and deep relationship with Rasulullah ﷺ that on many aspects Abu Bakr Siddiq ؓ had the same thoughts as that of Rasulullah ﷺ. The incident of Hdaybiyah is a testimony to this, which has already been mentioned in the book: 'Stories of the Sahabah'. The Muslims felt so much humiliation in accepting the harsh conditions of the non-believers that many among the Sahabah could not bear it. 'Umar ؓ anxiously came to Rasulullah ﷺ and said: 'O Messenger of Allah, are you not the truthful Nabi of Allah?' Rasulullah ﷺ replied: 'Indeed, I am'. 'Umar ؓ said: 'Are we not on The Haq (True Path) and the enemy on falsehood?' Rasulullah ﷺ replied: 'Truly indeed'. 'Umar ؓ said: 'Why are we being degraded in this manner in our deen?' Rasulullah ﷺ replied: "I am the Messenger of Allah, and I cannot disobey Him. Verily He is my protector'. 'Umar ؓ said: 'Did you not say to us that we are going to Makkah, and are going to perform the tawaf?' Rasulullah ﷺ said: 'Verily it is true, but did I say that we will go this year to Makkah?' 'Umar ؓ replied: 'No, you

did not say this'. Rasulullah ﷺ then said: 'We will surely go to Makkah and perform tawaf'. After this 'Umar ؓ with the same zeal went to Abu Bakr ؓ and said: 'O Abu Bakr, is this not the truthful Nabi of Allah?' Abu Bakr ؓ replied: 'Verily, yes'. 'Umar ؓ asked: 'Are we not on the truth and the non-believers on falsehood?' Abu Bakr ؓ replied: 'Verily, true'. 'Umar ؓ then said: 'Why are we being disgraced in this manner for our deen?' Abu Bakr ؓ replied: 'O man, without doubt, he is the truthful Nabi, and he does not disobey Allah in the least, and only Allah is his protector. Hold fast unto his reigns'. 'Umar ؓ replied: 'Did he not say to us that we will be going to Makkah, and will be performing the tawaf?' Abu Bakr ؓ replied: 'Did he promise you this that we will go this year?' 'Umar ؓ replied: 'No, he did not say this to us'. Abu Bakr ؓ said. 'You will go to Makkah and will also perform tawaf'. This incident has been mentioned in detail in the Bukhari.' There are many other similar amazing incidents. Even when Rasulullah ﷺ committed an ijtihaadi slip up, Abu Bakr ؓ would also in that instance have the same opinion, as was the case with the prisoners of the Battle of Badr, the incident of which is mentioned at the end of Surah Anfāl.

In this case Abu Bakr ؓ presenting himself at an unusual moment is the case of the soul of Rasulullah ﷺ having an influence on the heart of Abu Bakr ؓ, as if he was also feeling hungry.

I remember everything of the sorrow of separation O (beloved) Zaalim, but I forget everything after seeing your countenance. Some of the 'ulama state the coming of Abu Bakr ؓ was due to



hunger, but after seeing Rasulullah ﷺ this feeling of hunger vanished. Therefore on the inquiry of Rasulullah ﷺ, he did not mention this.

Some of the ‘ulama have written that Abu Bakr ؓ came due to the hunger he experienced, but he did not mention this, because it may become difficult for Rasulullah ﷺ, for the difficulties of a friend supersedes the difficulties of one’s self].

A little while passed, when ‘Umar ؓ presented himself. Rasulullah ﷺ asked him the reason of presenting himself at such an odd time. He replied: ‘Because of hunger, O Messenger of Allah’. Rasulullah ﷺ said: ‘I am also experiencing a bit of that’. All then went to the house of Abul Haytham Ansari ؓ. He was the owner of many date palms, trees and sheep, and he did not have any servants. [For this reason he did all the work himself]. They did not find him there. They asked his wife, ‘Where is your companion?’ She replied: ‘He has gone to bring sweet water for us’. A little while had not passed, when Abul Haytham ؓ experiencing difficulty arrived carrying the water bag. He put it down. He then came and honored Rasulullah ﷺ, his noble guest, and was pleased by the honor of meeting Rasulullah ﷺ, [and proud of his good fortune, reciting and embracing him].

O companion when my benevolent moments will come. Without invitation you will come away to my home, and began to sacrifice on Rasulullah ﷺ his father and mother. [*i.e.* He was saying, may my father and mother be sacrificed on you]. After that he requested them to come to his palm grove. He spread out for them a mat, then went to a palm and brought a, whole

bunch [which had ripe, half ripe *etc.* kinds of dates on it], and put it before them. Rasulullah ﷺ said: 'Why did you not only pick the ripe ones' [rather than bringing the whole bunch]. He (the host) said. 'Eat what pleases you from it'. They ate from it, and drank water. Rasulullah ﷺ said thereafter, [of which every moment of his life was a means of education for the Ummah], I swear an oath by the Being in whose hands lies my life, this is also included among those blessings of which one will be asked on the day of Qiyamah, [which Allah Ta'ala has mentioned at the end of Surah Takathur. It will be asked regarding gratitude. He then counted the blessings of that moment], the cool shadow, good fresh dates, and cold water. Thereafter the host started going to prepare meals, whereupon Rasulullah ﷺ said to him, in happiness do not just slaughter any animal, but slaughter an animal that does not give milk. The host slaughtered for them a female or male young goat. (He quickly prepared the food), and presented it before them. They partook of it' [Rasulullah ﷺ noticed that he was doing all the work by himself, and at the beginning he had brought the sweet water himself too]. Rasulullah ﷺ inquired: 'Have you not any servants?' He replied: 'No' Whereupon Rasulullah ﷺ said: 'When slaves shall arrive, remind us. Incidentally only two slaves were brought to Rasulullah ﷺ. Abul Haytham ؓ came to remind Rasulullah ﷺ of his promise. Rasulullah ﷺ said: 'Choose any one of them'. [Where will such a Sahaba who has sacrificed himself for Rasulullah ﷺ put forward his own desire in the presence of Rasulullah ﷺ.] He said: 'O Nabi of Allah, you choose one for me'. [Besides piety, there could have been no

other reason for liking and choosing a slave] Rasulullah ﷺ said: **‘An adviser is trustworthy** [and by me being the trustworthy person] I choose this slave for you, as I had seen him perform his salah. Remember my one advice, and that is to treat him well’. [First Rasulullah ﷺ mentioned the rule an adviser must adopt. Then reminded that my choice will be a responsible and trustworthy one. He then chose one and gave his reason for it, that the slave is one that upkeeps the salah, therefore this slave was given preference. In our times, for an employee to be punctual with the salah is a fault,’ as it hinders the work of the employer]. Abul Haytham ؓ went [happily home, that he had someone to help him in his chores] to his wife, and told her what Rasulullah ﷺ had said. His wife said: “You will not be able to fulfil exactly that which Rasulullah ﷺ had commanded. It is difficult for us to truly carry out that noble advice, therefore free him, for by this it will be possible to fulfil the commands of Rasulullah ﷺ”. The husband then said: ‘He is free’. [He did not care the least for his troubles and difficulties. When Rasulullah ﷺ came to know about this honorable sacrifice] **Rasulullah ﷺ said: ‘For every Nabi and his successors Allah Ta’ala creates two concealed advisers. One of which induces to do good and saves from committing evil. The other advises not to care the least in ruining and destroying a person. The one that is saved from this person’s wickedness, is being saved from all ruin and destruction’.**

باب ماجاء في عيش رسول الله صلى الله عليه وسلم  
 حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ،

قَالَ: حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي سَاعَةٍ لَا يَخْرُجُ فِيهَا، وَلَا يَلْقَاهُ فِيهَا أَحَدٌ، فَأَتَاهُ أَبُو بَكْرٍ، فَقَالَ: مَا جَاءَ بِكَ يَا أَبَا بَكْرٍ؟ قَالَ: خَرَجْتُ أَلْقَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْظُرُ فِي وَجْهِهِ، وَالتَّسْلِيمَ عَلَيْهِ، فَلَمْ يَلْبَثْ أَنْ جَاءَ عُمَرُ، فَقَالَ: مَا جَاءَ بِكَ يَا عُمَرُ؟ قَالَ: الْجُوعُ يَا رَسُولَ اللَّهِ، قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَأَنَا قَدْ وَجَدْتُ بَعْضَ ذَلِكَ، فَانْطَلِقُوا إِلَى مَنْزِلِ أَبِي الْهَيْثَمِ بْنِ التَّيْهَانِ الْأَنْصَارِيِّ، وَكَانَ رَجُلًا كَثِيرَ النَّخْلِ وَالشَّاءِ، وَلَمْ يَكُنْ لَهُ خَدَمٌ، فَلَمْ يَجِدُوهُ، فَقَالُوا لَامْرَأَتِهِ: أَيْنَ صَاحِبُكَ؟ فَقَالَتْ: انْطَلَقَ يَسْتَعْذِبُ لَنَا الْمَاءَ، فَلَمْ يَلْبَثُوا أَنْ جَاءَ أَبُو الْهَيْثَمِ بِقِرْبَةٍ يَزْعُبُهَا، فَوَضَعَهَا ثُمَّ جَاءَ يَلْتَزِمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُقَدِّيه بِأَيْدِيهِ وَأُمِّهِ، ثُمَّ انْطَلَقَ بِهِمْ إِلَى حَدِيقَتِهِ فَبَسَطَ لَهُمْ بَسَاطًا، ثُمَّ انْطَلَقَ إِلَى خَلَّةٍ فَجَاءَ بِقِنَوٍ فَوَضَعَهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفَلَا تَنْفَيْتَ لَنَا مِنْ رُطْبِهِ؟ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَرَدْتُ أَنْ تَخْتَارُوا، أَوْ تَخَيِّرُوا مِنْ رُطْبِهِ وَبُسْرِهِ، فَأَكَلُوا وَشَرِبُوا مِنْ ذَلِكَ الْمَاءِ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَذَا وَالَّذِي نَفْسِي بِيَدِهِ مِنْ

النَّعِيمِ الَّذِي تُسْأَلُونَ عَنْهُ يَوْمَ الْقِيَامَةِ ظِلٌّ بَارِدٌ، وَرُطْبٌ طَيِّبٌ، وَمَاءٌ بَارِدٌ فَاَنْطَلَقَ أَبُو الْهَيْثَمِ لِيَصْنَعَ لَهُمْ طَعَامًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَذْبَحَنَّ ذَاتَ دَرٍّ، فَذَبَحَ لَهُمْ عَنَّاكَ أَوْ جَدِيًّا، فَأَتَاهُمْ بِهَا فَأَكَلُوا، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَلْ لَكَ خَادِمٌ؟ قَالَ: لَا، قَالَ: فَإِذَا أَتَانَا، سَبِّحِي، فَأَتَانَا فَاتَّبَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَأْسَيْنِ لَيْسَ مَعَهُمَا ثَالِثٌ، فَأَتَاهُ أَبُو الْهَيْثَمِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اخْتَرِ مِنْهُمَا فَقَالَ: يَا رَسُولَ اللَّهِ، اخْتَرِ لِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْمُسْتَشَارَ مُؤْتَمَنٌ، خُذْ هَذَا، فَإِنِّي رَأَيْتُهُ يُصَلِّي، وَاسْتَوْصِ بِهِ مَعْرُوفًا فَاَنْطَلَقَ أَبُو الْهَيْثَمِ إِلَى امْرَأَتِهِ، فَأَخْبَرَهَا بِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ امْرَأَتُهُ: مَا أَنْتِ بِبَالِغِ حَقِّ مَا، قَالَ فِيهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا بِأَنْ تَعْتَقَهُ، قَالَ: فَهُوَ عَتِيقٌ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا وَلَا خَلِيفَةً إِلَّا وَلَهُ بِطَانَتَانِ: بَطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ، وَبَطَانَةٌ لَا تَأْلُوهُ خَبَالًا، وَمَنْ يُوقَ بِطَانَةَ الشُّوءِ فَقَدْ وُقِيَ.

Shama'il Muhammadiyah—The Living of Rasoolullah

English reference: Book 50, Hadith 354

Arabic reference: Book 52, Hadith 372

‘Aishah ﷺ reported:

Messenger of Allah ﷺ said, “**When Allah desires good for a ruler, He appoints for him a sincere adviser** who will remind him if he forgets and helps him if he remembers. **When Allah wishes for him the contrary, He appoints for him a bad adviser** who will not remind him if he forgets, nor will he help him if he remembers.”

كتاب المقدمات

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: ”إذا أراد الله بالأمير خيراً، جعل له وزير صدق، إن نسي ذكره، وإن ذكر أعانه، وإذا أراد به غير ذلك جعل له وزير سوء، إن نسي لم يذكره، وإذا ذكر لم يعنه“ ((رواه أبو داود بإسناد جيد على شرط مسلم)).

Riyad as-Salihin—The Book of Miscellany  
Arabic/English book reference: Book 1, Hadith 679

Narrated Abu Sa’id Al-Khudri ﷺ:

That the Prophet ﷺ said, “**No Caliph is appointed but has two groups of advisors: One group advises him to do good** and urges him to adopt it, and the **other group advises him to do bad** and urges him to adopt it; and the protected is the one whom Allah protects.”

كتاب القدر

باب الْمَعْصُومُ مَنْ عَصَمَ اللَّهُ

عَاصِمٌ مَّانِعٌ، قَالَ مُجَاهِدٌ سُدًّا عَنِ الْحَقِّ.  
 {يَتَرَدَّدُونَ} فِي الضَّلَالَةِ {دَسَاهَا} أَغْوَاهَا.  
 حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ،  
 قَالَ حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” مَا اسْتَخْلَفَ خَلِيفَةً إِلَّا لَهُ  
 بَطَانَتَانِ بَطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحْضُهُ عَلَيْهِ، وَبَطَانَةٌ تَأْمُرُهُ بِالشَّرِّ  
 وَتَحْضُهُ عَلَيْهِ، وَالْمَعْصُومُ مَنْ عَصَمَ اللَّهُ “.

Sahih al-Bukhari—Book of Divine Will (Al-Qadar)

Chapter: Al-Ma'sum is the one whom Allah protects

Reference: Sahih al-Bukhari 6611

In-book reference: Book 82, Hadith 17

USC-MSA web (English) reference: Vol. 8, Book 77, Hadith 608

## 160 The Mother of the Believers Aisha ؓ did not advocate her father—Abu Bakr Siddiq ؓ—leading the Muslims.

**IMPORTANT:** Although most of these Hadith refer to the appointing of Abu Bakr Siddiq ؓ by our beloved Prophet Muhammad ﷺ to lead the prayer when he ﷺ was ill, it has been understood by many scholars that Prophet Muhammad ﷺ hinted at the Muslims that Abu Bakr was the right person to succeed the Prophet ﷺ in leading the Ummah. In any case it these Hadith dispel any suspicions that some of the Muslims have in regards to Aisha ؓ and her father coveting power and usurping it from Imam Ali ؓ. And Allah certainly knows best of their purity and

sincerity for Allah ﷻ and the Ummah!

My father said, “When Allah’s Messenger ﷺ became seriously ill, he was told about the prayer. He said, ‘Tell Abu Bakr ؓ to lead the people in the prayer.’ **Aisha ؓ said, ‘Abu Bakr is a softhearted man and he would be overpowered by his weeping if he recited the Qur’an.’** He said to them, ‘Tell him (Abu Bakr) to lead the prayer. The same reply was given to him. He said again, ‘Tell him to lead the prayer. You (women) are the companions of Joseph.”

### كتاب الأذان

#### باب أَهْلِ الْعِلْمِ وَالْفَضْلِ أَحَقُّ بِالْإِمَامَةِ

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْرَةَ بْنِ عَبْدِ اللَّهِ، أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ، قَالَ لَمَّا اشْتَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ قِيلَ لَهُ فِي الصَّلَاةِ فَقَالَ ” مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ “. قَالَتْ عَائِشَةُ إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ، إِذَا قَرَأَ غَلَبَهُ الْبُكَاءُ. قَالَ ” مُرُوهُ فَيُصَلِّي “ فَعَاوَدَتْهُ. قَالَ ” مُرُوهُ فَيُصَلِّي، إِنَّكَ نَصَاحِبُ يُونُسَ “. تَابَعَهُ الزُّبَيْدِيُّ وَابْنُ أَحْيَى الزُّهْرِيُّ وَإِسْحَاقُ بْنُ يَحْيَى الْكَلْبِيُّ عَنِ الزُّهْرِيِّ. وَقَالَ عُقَيْلٌ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ حَمْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.



Sahih al-Bukhari—Book of Call to Prayers (Adhan)

Chapter: The religious learned men are entitled to precedence in leading the Salat (prayer)

Reference: Sahih al-Bukhari 682

In-book reference: Book 10, Hadith 76

USC-MSA web (English) reference: Vol. 1, Book 11, Hadith 650

Yahya related to me from Malik from Hisham ibn Urwa from his father from A'isha, the wife of the Prophet, may Allah bless her and grant her peace, that the Messenger of Allah, may Allah bless him and grant him peace, said, "Tell Abu Bakr to lead the people in prayer." **A'isha said, "Messenger of Allah, when Abu Bakr stands in your place his voice does not reach the ears of the people because of his weeping, so tell Umar to lead the people in prayer."** He said, "Tell Abu Bakr to lead the people in prayer." A'isha continued, "I told Hafsa to tell him that when Abu Bakr stood in his place his voice did not reach the ears of the people because of his weeping, and that he should tell Umar to lead the people in prayer. Hafsa did so, and the Messenger of Allah, may Allah bless him and grant him peace, said, 'You are the companions of Yusuf! (Referring to the women who cut their hands when they saw the beauty of Yusuf). Tell Abu Bakr to lead the people in prayer!'" "

A'isha added that Hafsa said to her, "I have never had anything good from you!"

كتاب قصر الصلاة في السفر

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ”مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ“. فَقَالَتْ عَائِشَةُ إِنَّ أَبَا بَكْرٍ يَا رَسُولَ اللَّهِ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ. قَالَ ”مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ“. قَالَتْ عَائِشَةُ فَقُلْتُ حِفْصَةَ قُولِي لَهُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ فَفَعَلْتُ حِفْصَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ”إِنَّكَ لَأَنْتِ صَوَاحِبُ يُوسُفَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ“. فَقَالَتْ حِفْصَةُ لِعَائِشَةَ مَا كُنْتُ لِأُصِيبَ مِنْكَ خَيْرًا.

Muwatta Malik—Shortening the Prayer

USC-MSA web (English) reference: Book 9, Hadith 86

Arabic reference: Book 9, Hadith 417

‘A’isha ؓ, the wife of the Messenger of Allah ﷺ, said:

**I tried to dissuade the Messenger of Allah ﷺ from it (i.e. from appointing Abu Bakr as the Imam.) and my insistence upon it was not due to the fact that I entertained any apprehension in my mind that the people would not love the man who would occupy his (Prophet’s) place (i.e. who would be appointed as his caliph) and I feared that the people would be superstitious about one who would**

occupy his [the Prophet's ﷺ] place. I, therefore, desired that the Messenger of Allah ﷺ should leave Abu Bakr ﷺ aside in this matter.

### كتاب الصلاة

باب استخلاف الإمام إذا عَرَضَ لَهُ عُذْرٌ مِنْ مَرَضٍ وَسَفَرٍ وَغَيْرِهِمَا مَنْ يُصَلِّي بِالنَّاسِ وَأَنْ مَنْ صَلَّى خَلْفَ إِمَامٍ جَالِسٍ لِعَجْزِهِ عَنِ الْقِيَامِ لَزِمَهُ الْقِيَامُ إِذَا قَدَرَ عَلَيْهِ وَنَسَخَ الْقُعُودُ خَلْفَ الْقَاعِدِ فِي حَقِّ مَنْ قَدَرَ عَلَى الْقِيَامِ

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ قَالَ ابْنُ شَهَابٍ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ لَقَدْ رَاجَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ وَمَا حَمَلَنِي عَلَى كَثْرَةِ مُرَاجَعَتِهِ إِلَّا أَنَّهُ لَمْ يَقَعْ فِي قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلًا قَامَ مَقَامَهُ أَبَدًا وَإِلَّا أَنِّي كُنْتُ أَرَى أَنَّهُ لَنْ يُقَوْمَ مَقَامَهُ أَحَدٌ إِلَّا تَشَاءَمَ النَّاسُ بِهِ فَأَرَدْتُ أَنْ يَعْدَلَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَبِي بَكْرٍ .

Sahih Muslim—The Book of Prayers

Chapter: If The Imam Experiences An Excuse, From Illness, Or Travelling, *Etc.* He May Appoint Someone Else To Lead The People In Prayer; The One Who Offers Prayer Behind The Imam Sitting

Because He Is Unable To Stand Must Stand If He Is Able To Do So;  
And The Abrogation Of Sitting Behind A Sitting Imam For Those  
Who Are Able To Stand

Reference: Sahih Muslim 418 d

In-book reference: Book 4, Hadith 101

USC-MSA web (English) reference: Book 4, Hadith 835

Narrated Hamza bin ‘Abdullah ؓ:

‘A’isha ؓ reported: When the Messenger of Allah ﷺ came to my house, he said: Ask Abu Bakr to lead people in prayer. ‘A’isha ؓ narrated: **I said, Messenger of Allah, Abu Bakr is a man of tenderly feelings; as he recites the Qur’an, he cannot help shedding tears: so better command anyone else to lead the prayer.** By Allah, there is nothing disturbing in it for me but the idea that the people may not take an evil omen with regard to one who is the first to occupy the place of the Messenger of Allah ﷺ. I tried to dissuade him (the Holy Prophet) twice or thrice (from appointing my father as an Imam in prayer), but he ordered Abu Bakr to lead the people in prayer and said: You women are like those (who had) surrounded Yusuf.

كتاب الصلاة

باب استخلاف الإمام إذا عرض له عذر من مريض وسفر  
وغيرهما من يصلي بالناس وأن من صلى خلف إمام جالس  
لعجزه عن القيام لزمه القيام إذا قدر عليه ونسخ القعود  
خلف القاعد في حق من قدر على القيام

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لِابْنِ رَافِعٍ -  
 - قَالَ عَبْدُ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، -  
 أَخْبَرَنَا مَعْمَرٌ، قَالَ الزُّهْرِيُّ وَأَخْبَرَنِي حَمَزَةُ بْنُ عَبْدِ اللَّهِ بْنِ  
 عُمَرَ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ بَيْتِي قَالَ ” مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ “ . قَالَتْ  
 فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ إِذَا قَرَأَ الْقُرْآنَ لَا  
 يَمْلِكُ دَمْعُهُ فَلَوْ أَمَرْتَ غَيْرَ أَبِي بَكْرٍ . قَالَتْ وَاللَّهِ مَا بِي إِلَّا  
 كَرَاهِيَةٌ أَنْ يَتَشَاءَ النَّاسُ بِأَوَّلِ مَنْ يَقُومُ فِي مَقَامِ رَسُولِ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ فَرَاغَعْتُهُ مَرَّتَيْنِ أَوْ ثَلَاثًا فَقَالَ  
 ” لِيُصَلِّ بِالنَّاسِ أَبُو بَكْرٍ فَإِنَّكَ صَوَاحِبُ يُوسُفَ “ .

Sahih Muslim—The Book of Prayers

Chapter: If The Imam Experiences An Excuse, From Illness, Or Travelling, *Etc.* He May Appoint Someone Else To Lead The People In Prayer; The One Who Offers Prayer Behind The Imam Sitting Because He Is Unable To Stand Must Stand If He Is Able To Do So; And The Abrogation Of Sitting Behind A Sitting Imam For Those Who Are Able To Stand

Reference: Sahih Muslim 418 e

In-book reference: Book 4, Hadith 102

USC-MSA web (English) reference: Book 4, Hadith 836

## 161 The best and the worst of leaders.

‘Umar bin Al-Khattab ؓ narrated that the Prophet ﷺ said:

“Shall I not inform you of the best of your leaders and the worst of them: **The best of them are those whom you**

love and they love you, you supplicate for them, and they supplicate for you. And the evilest of your leaders are those who hate you, and you hate them, and they curse you and you curse them.”

كتاب الفتن عن رسول الله صلى الله عليه وسلم  
 حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنَا  
 مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ  
 الْخَطَّابِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” أَلَا أُخْبِرُكُمْ  
 بِخَيْرِ أُمَرَائِكُمْ وَشَرَّارِهِمْ خَيْرُهُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ  
 وَتَدْعُونَ لَهُمْ وَيَدْعُونَ لَكُمْ وَشَرُّ أُمَرَائِكُمُ الَّذِينَ تُبْغِضُونَهُمْ  
 وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ “ . قَالَ أَبُو عِيسَى هَذَا  
 حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ .  
 وَمُحَمَّدٌ يُضَعَّفُ مِنْ قَبْلِ حِفْظِهِ .

Jami' at-Tirmidhi

Chapters on Al-Fitan

Chapter: Regarding the Best of Leaders and Their Worst

Grade: Sahih (Darussalam)

Reference: Jami' at-Tirmidhi 2264

In-book reference: Book 33, Hadith 107

English translation: Vol. 4, Book 7, Hadith 2264

Abu Hurairah narrated that the Messenger of Allah ﷺ said:

“When your leaders are the best of you, the richest are the most generous among you, and your affairs are consulted among you, then the surface of the earth is

better for you than its belly. And **when your leaders are the worst of you, the richest are the stingiest among you, and your affairs are referred to your women**, then the belly of the earth is better for you than its surface.”

كتاب الفتن عن رسول الله صلى الله عليه وسلم

باب

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْأَشْفَرُ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، وَهَاشِمُ بْنُ الْقَاسِمِ، قَالَ حَدَّثَنَا صَالِحُ الْمُرِّي، عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” إِذَا كَانَ أُمَرَاؤُكُمْ خِيَارَكُمْ وَأَغْنِيَاؤُكُمْ سُمَحَاءَكُمْ وَأُمُورُكُمْ شُورَى بَيْنَكُمْ فَظَهَرُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا وَإِذَا كَانَ أُمَرَاؤُكُمْ شِرَارَكُمْ وَأَغْنِيَاؤُكُمْ بُخَلَاءَكُمْ وَأُمُورُكُمْ إِلَى نِسَائِكُمْ فَبَطْنُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا “ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ صَالِحِ الْمُرِّي . وَصَالِحُ الْمُرِّي فِي حَدِيثِهِ غَرَائِبُ يَنْفَرِدُ بِهَا لَا يُتَابَعُ عَلَيْهَا وَهُوَ رَجُلٌ صَالِحٌ .

Jami' at-Tirmidhi—Chapters on Al-Fitan

Chapter: When the Surface of the Earth Is Better Than Its Belly, And When It Is Worse

Grade: Da'if (Darussalam)

Reference: Jami' at-Tirmidhi 2266

In-book reference: Book 33, Hadith 109

English translation: Vol. 4, Book 7, Hadith 2266

## 162 Corrupt religious leaders.

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

“In the end of time there shall come men who will swindle the world with religion, deceiving the people in soft skins of sheep, their tongues are sweeter than sugar and their hearts are the hearts of wolves. Allah ﷻ says: ‘Is it me you try to delude or is it against me whom you conspire? By Me, I swear to send upon these people, among them, a Fitnah that leaves them utterly devoid of reason.”

كتاب الزهد عن رسول الله صلى الله عليه وسلم

باب

حَدَّثَنَا سُؤَيْدٌ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ أَبِي يَقُولُ، سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ”يَخْرُجُ فِي آخِرِ الزَّمَانِ رِجَالٌ يَخْتَلُونَ الدُّنْيَا بِالْدِّينِ يَلْبَسُونَ لِلنَّاسِ جُلُودَ الضَّأْنِ مِنَ اللَّيْنِ أَلَسْنَتُهُمْ أَخْلَى مِنَ الشَّكْرِ وَقُلُوبُهُمْ قُلُوبُ الذُّثَابِ يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَبِي يَعْتَرُونَ أَمْ عَلَى يَجْتَرُونَ فِي حَلَفْتِ لَأُبْعَثَنَّ عَلَى أُولَئِكَ مِنْهُمْ فِتْنَةً تَدْعُ الْحَلِيمَ مِنْهُمْ حَيْرَانًا“. وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ .

Jami' at-Tirmidhi—Chapters on Zuhd

Chapter: Those Who Try To Swindle the World by Using the



Religion, And Their Punishment.

Grade: Da'if (Darussalam)

Reference: Jami' at-Tirmidhi 2404

In-book reference: Book 36, Hadith 102

English translation: Vol. 4, Book 10, Hadith 2404

Harmalah bin Yahyā bin Abd Allah bin Harmalah bin Imrān at-Tujībī narrated to me, he said Ibn Wahb narrated to us, he said Abū Shurayh narrated to me that he heard Sharāhīl bin Yazīd saying 'Muslim bin Yasār informed me that he heard Abā Hurayrah saying, the Messenger of Allah ﷺ said:

'There will be **in the end of time charlatan liars coming to you with narrations that you nor your fathers heard,** so beware of them lest they misguide you and cause you tribulations'.'

المقدمة

باب النَّهْيِ عَنِ الرَّوَايَةِ، عَنِ الضُّعَفَاءِ، وَالْإِحْتِيَاظِ، فِي تَحْمُلِهَا  
وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ حَزْمَةَ بْنِ عِمْرَانَ  
التُّجَيْبِيُّ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي أَبُو شُرَيْحٍ، أَنَّهُ  
سَمِعَ شَرَّاحِيلَ بْنَ يَزِيدَ، يَقُولُ أَخْبَرَنِي مُسْلِمُ بْنُ يَسَارٍ، أَنَّهُ سَمِعَ  
أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
” يَكُونُ فِي آخِرِ الزَّمَانِ دَجَالُونَ كَذَّابُونَ يَأْتُونَكُمْ مِنَ  
الْأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ فَيَأْتَاكُمْ وَإِيَّاهُمْ لَا  
يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ “ .

Sahih Muslim—Book of Introduction

Chapter: The Weak Narrators, Liars, and Those Whose Hadith are Avoided

Reference: Sahih Muslim 7

In-book reference: Introduction, Narration 15

## 163 How to deal with corrupt leaders.

Abu Dharr رضي الله عنه reported the Messenger of Allah ﷺ as saying:

**How will you deal with the rulers (imams) who appropriate to themselves this booty?** I said : I swear by him who sent you with the truth that at that time I shall put my sword on my shoulder and smite with it till I meet you, or I join you. He said: shall I not guide you to something better than that? **You must show endurance till you meet me.**

كتاب السنة

باب فِي قَتْلِ الْخَوَارِجِ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مُطَرِّفُ بْنُ طَرِيفٍ، عَنْ أَبِي الْجَهْمِ، عَنْ خَالِدِ بْنِ وَهْبَانَ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ” كَيْفَ أَنْتُمْ وَأَئِمَّةٌ مِنْ بَعْدِي يَسْتَأْثِرُونَ بِهَذَا الْفَنَاءِ “ . قُلْتُ : إِذَا وَالَّذِي بَعَثَكَ بِالْحَقِّ أَضَعُ سَيْفِي عَلَى عَاتِقِي، ثُمَّ أَضْرِبُ بِهِ حَتَّى أَلْقَاكَ أَوْ أَلْحَقَكَ . قَالَ : ” أَوَّلًا أَذْلُكَ عَلَى خَيْرٍ مِنْ ذَلِكَ تَصْبِرُ حَتَّى تَلْقَانِي “ .

حكم: (الألباني) ضعيف

Sunan Abi Dawud—Book of Model Behavior of the Prophet (Kitab Al-Sunnah)

Model Behavior of the Prophet (Kitab Al-Sunnah)

Chapter: On the Killing of the Khawarij

Grade: Da'if (Al-Albani)

Reference: Sunan Abi Dawud 4759

In-book reference: Book 42, Hadith 164

English translation: Book 41, Hadith 4741

It has been narrated on the authority of Alqama b. Wai'l al-Hadrami who learnt the tradition from his father. The latter said:

Salama b. Yazid al-Ju'afi asked the Messenger of Allah ﷺ: **Prophet of Allah, what do you think if we have rulers who rule over us and demand that we discharge our obligations towards them, but they (themselves) do not discharge their own responsibilities towards us? What do you order us to do?** The Messenger of Allah ﷺ avoided giving any answer. Salama asked him again. He (again) avoided giving any answer. Then he asked again-it was the second time or the third time-when Ash'ath b. Qais (finding that the Prophet was unnecessarily being pressed for answer) pulled him aside and said: **Listen to them and obey them, for on them shall be their burden and on you shall be your burden.**

كتاب الإمارة

باب فِي طَاعَةِ الْأَمْرَاءِ وَإِنْ مَنَعُوا الْحُقُوقَ

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَحُمَّدُ بْنُ بَشَّارٍ، قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ، قَالَ سَأَلَ سَلَمَةُ بْنُ يَزِيدَ الْجُعْفِيُّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا نَبِيَّ اللَّهِ أَرَأَيْتَ إِنْ قَامَتِ عَلَيْنَا أُمَرَاءُ يَسْأَلُونَا حَقَّهُمْ وَيَمْنَعُونَا حَقَّنَا فَمَا تَأْمُرُنَا فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فِي الثَّانِيَةِ أَوْ فِي الثَّلَاثَةِ فَجَذَبَهُ الْأَشْعَثُ بْنُ قَيْسٍ وَقَالَ ” اِسْمَعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ “ .

Sahih Muslim—The Book on Government

Chapter: Obeying Rulers even if they withhold the people's rights

Reference: Sahih Muslim 1846 a

In-book reference: Book 33, Hadith 79

USC-MSA web (English) reference: Book 20, Hadith 4551

It has been narrated on the authority of Ibn 'Umar ؓ that the Prophet ﷺ said:

It is obligatory upon a Muslim that he should listen (to the ruler appointed over him) and obey him whether he likes it or not, except that he is ordered to do a sinful thing. **If he is ordered to do a sinful act, a Muslim should neither listen to him nor should he obey his orders.**

كتاب الإمارة

باب وُجُوبِ طَاعَةِ الْأُمَرَاءِ فِي غَيْرِ مَعْصِيَةٍ وَتَحْرِيمِهَا فِي الْمَعْصِيَةِ

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عَبْدِ اللَّهِ، عَنْ  
 نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ  
 ” عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ إِلَّا أَنْ  
 يُؤْمَرَ بِمَعْصِيَةٍ فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ “ .

Sahih Muslim—The Book on Government

Chapter: The obligation of obeying leaders in matters that do not  
 involve sin, but it is forbidden to obey them in sinful matters

Reference: Sahih Muslim 1839 a

In-book reference: Book 33, Hadith 61

USC-MSA web (English) reference: Book 20, Hadith 4533

Imam ‘Ali ؑ said:

“The Messenger of Allah ﷺ sent an army and appointed a  
 man as a commander for them and he commanded them to  
 listen to him and obey. He kindled fire and ordered them  
 to jump into it. A group refused to enter into it and said  
 “We escaped from the fire; a group intended to enter into  
 it. When the Prophet ﷺ was informed about it, he said  
 “Had they entered into it, they would have remained into  
 it. **There is no obedience in matters involving  
 disobedience to Allah. Obedience is in matters which  
 are good and universally recognized.**

كتاب الجهاد

باب فِي الطَّاعَةِ

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ زَيْدٍ، عَنْ سَعْدِ

بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ، - رَضِيَ  
 اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ جَيْشًا  
 وَأَمَرَ عَلَيْهِمْ رَجُلًا وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيُطِيعُوا فَأَجَبَ نَارًا  
 وَأَمَرَهُمْ أَنْ يَفْتَحُوا فِيهَا فَأَبَى قَوْمٌ أَنْ يَدْخُلُوهَا وَقَالُوا إِنَّمَا  
 فَرَرْنَا مِنَ النَّارِ وَأَرَادَ قَوْمٌ أَنْ يَدْخُلُوهَا فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ” لَوْ دَخَلُوهَا - أَوْ دَخَلُوا فِيهَا - لَمْ  
 يَزَالُوا فِيهَا “ . وَقَالَ ” لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ إِنَّمَا الطَّاعَةُ  
 فِي الْمَعْرُوفِ “ .

حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of Jihad (Kitab Al-Jihad)

Chapter: Regarding Obedience

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 2625

In-book reference: Book 15, Hadith 149

English translation: Book 14, Hadith 2619

It has been narrated on the authority of Ibn ‘Umar ؓ that the Prophet ﷺ said:

**It is obligatory upon a Muslim that he should listen (to the ruler appointed over him) and obey him whether he likes it or not, except that he is ordered to do a sinful thing. If he is ordered to do a sinful act, a Muslim should neither listen to him nor should he obey his orders.**

كتاب الإمارة

بابُ وُجُوبِ طَاعَةِ الْأُمَرَاءِ فِي غَيْرِ مَعْصِيَةٍ وَتَحْرِيمِهَا فِي الْمَعْصِيَةِ  
 حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عَبْدِ اللَّهِ، عَنْ  
 نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ  
 ” عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ إِلَّا أَنْ  
 يُؤْمَرَ بِمَعْصِيَةٍ فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ “ .

Sahih Muslim—The Book on Government

Chapter: The obligation of obeying leaders in matters that do not involve sin, but it is forbidden to obey them in sinful matters

Reference: Sahih Muslim 1839 a

In-book reference: Book 33, Hadith 61

USC-MSA web (English) reference: Book 20, Hadith 4533

## 164 Fighting for the sake of ruling/power.

Narrated Sa'id bin Jubair رضي الله عنه:

Ibn 'Umar رضي الله عنه came to us and a man said (to him), “What do you think about ‘Qitalal-Fitnah’ (fighting caused by afflictions).” Ibn 'Umar said (to him), “And do you understand what an affliction is? **Muhammad used to fight against the pagans**, and his fighting with them was an affliction, (and his fighting was) not like **your fighting which is carried on for the sake of ruling.**”

كتاب التفسير

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا بَيَّانٌ، أَنَّ وَبَرَةَ،  
 حَدَّثَهُ قَالَ حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ خَرَجَ عَلَيْنَا أَوْ إِلَيْنَا

ابْنُ عُمَرَ، فَقَالَ رَجُلٌ كَيْفَ تَرَى فِي قِتَالِ الْفِتْنَةِ. فَقَالَ وَهَلْ تَدْرِي مَا الْفِتْنَةُ كَانَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَاتِلُ الْمُشْرِكِينَ، وَكَانَ الدُّخُولُ عَلَيْهِمْ فِتْنَةً، وَلَيْسَ كَقِتَالِكُمْ عَلَى الْمُلْكِ.

Sahih al-Bukhari—Prophetic Commentary on the Qur'an (Tafseer of the Prophet ﷺ)

USC-MSA web (English) reference: Vol. 6, Book 60, Hadith 174

Arabic reference: Book 65, Hadith 4651

## 165 Merciful rulers and harsh rulers.

‘Aishah رضي الله عنها reported:

I heard the Messenger of Allah ﷺ supplicating in my house:

“O Allah! Treat harshly those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness.”

كتاب المقدمات

وعن عائشة رضي الله عنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول في بيتي هذا: ”اللهم من ولي من أمر أمتي شيئاً فشق عليهم، فاشقق عليه ومن ولي من أمر أمتي شيئاً، فرقق بهم، فارقق به“ ((رواه مسلم)).

Riyad as-Salihin—The Book of Miscellany

The Book of Miscellany

Muslim

Arabic/English book reference: Book 1, Hadith 655



## 166 Follow the rightly-guided Khalifas.

‘Irbad bin Sariyah ؓ reported:

One day Messenger of Allah ﷺ delivered us a very eloquent Khutba on account of which eyes shed tears and hearts were full of tears. A man said: “O Prophet of Allah, this is as if it were a parting advice. So advise us”. He ﷺ said, “I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whosoever among you shall live after me, will see much discord. **So hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me.** Adhere to them and hold to it fast. Beware of new things (in Deen) because every Bid’ah is a misguidance”.

### كتاب المقدمات

الثاني: عن أبي نجیح العریاض بن ساریة رضي الله عنه قال: وعظنا رسول الله صلى الله عليه وسلم موعظة بليغة وجلت منها القلوب وذرفت منها العيون، فقلنا: يا رسول الله كأنها موعظة مودع فأوصنا. قال: ”أوصيكم بتقوى الله، والسمع والطاعة وإن تأمر عليكم عبد حبشي، وإنه من يعش منكم فسيرى اختلافاً كثيراً. فعليكم بسنتي وسنة الخلفاء الراشدين المهديين، عضوا عليها بالنواجذ، وإياكم ومحدثات الأمور فإن كل بدعة ضلالة“ ((رواه أبو داود، والترمذي وقال :

حديث حسن صحيح)).

Riyad as-Salihin—The Book of Miscellany  
Abu Dawud and At-Tirmidhi  
Arabic/English book reference: Book 1, Hadith 157

## 167 Conditions for opposing or rebelling against leaders.

‘Ubadah bin As-Samit ؓ reported:

**We swore allegiance to Messenger of Allah ﷺ to hear and obey; in time of difficulty and in prosperity, in hardship and in ease, to endure being discriminated against and not to dispute about rule with those in power, except in case of evident infidelity regarding which there is a proof from Allah. We swore allegiance to Messenger of Allah ﷺ to say what was right wherever we were, and not to fear from anyone’s reproach.**

كتاب المقدمات

الثالث: عن أبي الوليد عبادة بن الصامت رضي الله عنه قال:  
”بايعنا رسول الله صلى الله عليه وسلم على السمع والطاعة  
في العسر واليسر والمنشط والمكره، وعلى أثرة علينا، وعلى أن  
لا ننازع الأمر أهله إلا أن تروا كفراً بواحاً عندكم من الله  
تعالى فيه برهان، وعلى أن نقول بالحق أينما كنا لا نخاف في  
الله لومة لائم“ ((متفق عليه)).

Riyad as-Salihin—The Book of Miscellany  
Al-Bukhari and Muslim  
Arabic/English book reference: Book 1, Hadith 186

## 168 What is said about the Khalifa / Imam / Chief in the Hadith

**NOTE:** The reference here to ‘Imam’ is not only restricted to the prayer leader, but includes the leader of the community referred to as ‘Imam’ or ‘Khalifa’.

Narrated Anas رضي الله عنه:

Qais bin Sa’d was to the Prophet ﷺ like a **chief** police officer to an Amir (chief).

كتاب الأحكام  
باب الحاكم يحكم بالقتل على من وجب عليه ذون الإمام  
الذي فوقه  
حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الدُّهْلِيُّ، حَدَّثَنَا الْأَنْصَارِيُّ، مُحَمَّدٌ  
حَدَّثَنَا أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ، أَنَّ قَيْسَ بْنَ سَعْدٍ، كَانَ  
يَكُونُ بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْزِلَةِ صَاحِبِ  
الشُّرْطِ مِنَ الْأَمِيرِ.

Sahih al-Bukhari—Book of Judgments (Ahkaam)

Chapter: A governor can sentence to death a person without consulting the Imam

Reference: Sahih al-Bukhari 7155

In-book reference: Book 93, Hadith 19

USC-MSA web (English) reference: Vol. 9, Book 89, Hadith 269

Narrated Abu Hurayrah رضي الله عنه:

**The imam is responsible** and the mu’adhdhin is trusted,

O Allah, guide the imams and forgive the mu'adhdhins.

### كتاب الصلاة

#### باب مَا يَجِبُ عَلَى الْمُؤَدِّنِ مِنْ تَعَاهِدِ الْوَقْتِ

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا الْأَعْمَشُ، عَنْ رَجُلٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” الْإِمَامُ ضَامِنٌ وَالْمُؤَدِّنُ مُؤْتَمَنٌ اللَّهُمَّ ارْشِدِ الْأَئِمَّةَ وَاعْفِرْ لِلْمُؤَدِّنِينَ “ .

حكم : (الألباني) صحيح

Sunan Abi Dawud—Book of Prayer (Kitab Al-Salat)

Chapter: What Is Required Of the Mu'adhdhin Regarding Keeping Track of Time

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 517

In-book reference: Book 2, Hadith 127

English translation: Book 2, Hadith 517

Abu Hurairah  narrated that:

Allah's Messenger said: “**The Imam is answerable** and the Mu'adhdhin is entrusted. O Allah! Guide the Imams and pardon the Mu'adhdhins.”

### كتاب الصلاة

#### باب مَا جَاءَ أَنَّ الْإِمَامَ ضَامِنٌ وَالْمُؤَدِّنُ مُؤْتَمَنٌ

حَدَّثَنَا هَنَادٌ، حَدَّثَنَا أَبُو الْأَحْوَصِ، وَأَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ

صلى الله عليه وسلم ”الإمام ضامن والمؤذن مؤتمن اللهم  
 أرشد الأئمة وأعز للمؤذنين“ . قَالَ أَبُو عِيسَى وَفِي الْبَابِ  
 عَنْ عَائِشَةَ وَسَهْلِ بْنِ سَعْدٍ وَعُقْبَةَ بْنِ عَامِرٍ . قَالَ أَبُو عِيسَى  
 حَدِيثُ أَبِي هُرَيْرَةَ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ وَحَفْصُ بْنُ غِيَاثٍ وَغَيْرُ  
 وَاحِدٍ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ  
 صلى الله عليه وسلم . وَرَوَى أَصْبَاطُ بْنُ مُحَمَّدٍ عَنِ الْأَعْمَشِ  
 قَالَ حَدَّثْتُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله  
 عليه وسلم .

Jami' at-Tirmidhi—The Book on Salat (Prayer)

Chapter: What Has Been Related That the Imam Is Answerable and  
 the Mu'adhdhin is Entrusted

Reference: Jami' at-Tirmidhi 207

In-book reference: Book 2, Hadith 59

English translation: Vol. 1, Book 2, Hadith 207

Narrated Anas ﷺ:

The Prophet ﷺ said, “**Listen and obey (your chief)** even if  
 an Ethiopian whose head is like a raisin were made your  
 chief.”

كتاب الأذان

باب إِمَامَةِ الْعَبْدِ وَالْمَوْلَى

وَكَانَتْ عَائِشَةُ يُؤْمُهَا عَبْدُهَا ذَكْوَانُ مِنَ الْمُصْحَفِ. وَوَلَدَ  
 الْبَغِيِّ وَالْأَعْرَابِيِّ وَالْعَلَامِ الَّذِي لَمْ يَحْتَلَمْ، لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ: «يُؤْمُهُمْ أَقْرُهُمْ لِكِتَابِ اللَّهِ.»  
 حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا شُعْبَةُ، قَالَ  
 حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 قَالَ

”اسْمَعُوا وَأَطِيعُوا، وَإِنْ اسْتُعْمِلَ حَبَشِيٌّ كَانَ رَأْسُهُ زَبِيَّةً“.

Sahih al-Bukhari—Book of Call to Prayers (Adhan)

Chapter: A slave or a manumitted slave can lead the Salat (prayer)

Reference: Sahih al-Bukhari 693

In-book reference: Book 10, Hadith 88

USC-MSA web (English) reference: Vol. 1, Book 11, Hadith 662

Abu Sa'eed رضي الله عنه narrated that the Messenger of Allah ﷺ said:

“Indeed, the most beloved of people to Allah on the Day of Judgement, and the nearest to Him in the status is the just Imam [leader]. And **the most hated of people to Allah and the furthest from Him in status is the oppressive Imam [leader].**”

كتاب الأحكام عن رسول الله صلى الله عليه وسلم  
 باب مَا جَاءَ فِي الْإِمَامِ الْعَادِلِ .  
 حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ  
 فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ  
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” إِنَّ أَحَبَّ النَّاسِ إِلَى اللَّهِ يَوْمَ  
 الْقِيَامَةِ وَأَدْنَاهُمْ مِنْهُ جُلُوسًا إِمَامٌ عَادِلٌ وَأَبْعَصَ النَّاسِ إِلَى اللَّهِ

وَأَبْعَدَهُمْ مِنْهُ مَجْلِسًا إِمَامًا جَائِرٌ “ . قَالَ وَفِي الْبَابِ عَنْ عَبْدِ  
 اللَّهِ بْنِ أَبِي أَوْفَى . قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ  
 حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ .

Jami' at-Tirmidhi—The Chapters on Judgements from the Messenger  
 of Allah

Chapter: What Has Been Related About the Just Imam

Grade: Da'if (Darussalam)

Reference: Jami' at-Tirmidhi 1329

In-book reference: Book 15, Hadith 9

English translation: Vol. 3, Book 13, Hadith 1329

Narrated Anas bin Malik ؓ:

The Prophet ﷺ said to Abu-Dharr, “**Listen and obey  
 (your chief)** even if he is an Ethiopian with a head like a  
 raisin.”

كتاب الأذان

باب إِمَامَةِ الْمُفْتُونِ وَالْمُبْتَدِعِ

وَقَالَ الْحَسَنُ صَلِّ وَعَلَيْهِ بِدَعْتِهِ .

حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ، حَدَّثَنَا عُندَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي  
 التَّيَّاحِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ لِأَبِي ذَرٍّ

” اسْمَعْ وَأَطِعْ، وَلَوْ لِحَبَشِيٍّ كَأَنَّ رَأْسَهُ زَيْبَةٌ “ .

Sahih al-Bukhari—Book of Call to Prayers (Adhan)

Call to Prayers (Adhan)

Chapter: Offering prayers behind a man who is a victim of Al-Fitan

(trials and affections) or a heretic.

Reference: Sahih al-Bukhari 696

In-book reference: Book 10, Hadith 91

USC-MSA web (English) reference: Vol. 1, Book 11, Hadith 664

Narrated Abu Huraira رضي الله عنه:

That heard Allah's Messenger ﷺ saying, "We are the last but will be the foremost to enter Paradise)." The Prophet added, "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. **He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me.** The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that."

كتاب الجهاد والسير

باب يُقَاتَلُ مِنْ وَرَاءِ الْإِمَامِ وَيُتَّقَى بِهِ

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، أَنَّ الْأَعْرَجَ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " نَحْنُ الْآخِرُونَ السَّابِقُونَ " . وَهَذَا الْإِسْنَادُ " مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعِصِ الْأَمِيرَ فَقَدْ عَصَانِي، وَإِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ



وَرَأْيِهِ وَيُتَّقَى بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ، فَإِنَّ لَهُ بِذَلِكَ أَجْرًا، وَإِنْ قَالَ بَعْضُهُ، فَإِنَّ عَلَيْهِ مِنْهُ.”

Sahih al-Bukhari—Book of Fighting for the Cause of Allah (Jihad)

Chapter: The Imam should be defended

Reference: Sahih al-Bukhari 2956, 2957

In-book reference: Book 56, Hadith 168

USC-MSA web (English) reference: Vol. 4, Book 52, Hadith 204

Narrated ‘Umar bin Al-Khattab ؓ:

“**Abu Bakr ؓ is our chief**, and the best of us, and the most beloved of us to the Messenger of Allah ﷺ.”

كتاب المناقب عن رسول الله صلى الله عليه وسلم  
 حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي  
 أُوَيْسٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،  
 عَنْ عَائِشَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ أَبُو بَكْرٍ سَيِّدُنَا  
 وَخَيْرُنَا وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ أَبُو  
 عِيْسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ .

Jami’ at-Tirmidhi—Chapters on Virtues

Grade: Sahih (Darussalam)

English reference: Vol. 1, Book 46, Hadith 3656

Arabic reference: Book 49, Hadith 4017

Amr bin Al-Harith Al-Mustaliq ؓ said:

“It used to be said that **the people with the worst punishment [on the Day of Judgment] are two: A woman who disobeyed her husband, and a people’s Imam**

whom they dislike.”

## كتاب الصلاة

باب مَا جَاءَ فِيْمَنْ أَمَّ قَوْمًا وَهُمْ لَهُ كَارِهُونَ

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ  
يَسَافٍ، عَنْ زِيَادِ بْنِ أَبِي الْجَعْدِ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ  
الْمُصْطَلِقِ، قَالَ كَانَ يُقَالُ أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ  
اثنانِ امْرَأَةٌ عَصَتْ زَوْجَهَا وَإِمَامٌ قَوْمٌ وَهُمْ لَهُ كَارِهُونَ . قَالَ  
هَنَّادٌ قَالَ جَرِيرٌ قَالَ مَنْصُورٌ فَسَأَلْنَا عَنْ أَمْرِ الْإِمَامِ فَقِيلَ لَنَا  
إِنَّمَا عَنِ هَذَا أَيْمَةٌ ظَلَمَةٌ فَأَمَّا مَنْ أَقَامَ السُّنَّةَ فَإِنَّمَا الْإِثْمُ عَلَى  
مَنْ كَرِهَهُ .

Jami' at-Tirmidhi—The Book on Salat (Prayer)

Chapter: What Has Been Related [About] Whoever Leads People (In Salat) While They Dislike Him

Grade: Sahih (Darussalam)

Reference: Jami' at-Tirmidhi 359

In-book reference: Book 2, Hadith 211

English translation: Vol. 1, Book 2, Hadith 359

Tamim al-Dari ﷺ reported:

The Prophet ﷺ as saying; Religion conduct; **religion consists in sincere conduct**. The people asked; to whom **should it be directed**, Messenger of Allah? He replied: To Allah, his book, his Apostle, **the leaders (public authorities) of the believers** and all the believers, and the leaders (public authorities) of Muslim and the Muslims and

the Muslims in general.

## كتاب الأدب

### باب فِي النَّصِيحَةِ

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ تَمِيمِ الدَّارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ ” . قَالُوا لِمَنْ يَا رَسُولَ اللَّهِ قَالَ ” لِلَّهِ وَكِتَابِهِ وَرَسُولِهِ وَأَئِمَّةِ الْمُؤْمِنِينَ وَعَامَّتِهِمْ وَأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ “ .

حكم : (الألباني) صحيح

Sunan Abi Dawud—Book of General Behavior (Kitab Al-Adab)

Chapter: Regarding sincere counsel

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4944

In-book reference: Book 43, Hadith 172

English translation: Book 42, Hadith 4926

It is narrated on the authority of Tamim ad-Dari ﷺ that:

The Messenger of Allah ﷺ observed: **Al-Din is a name of sincerity** and well wishing. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and **for the leaders** and the general Muslims.

كتاب الإيمان

باب بَيَانِ أَنَّ الدِّينَ النَّصِيحَةُ  
 حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَكِّيِّ، حَدَّثَنَا سُفْيَانُ، قَالَ قُلْتُ  
 لِسُهَيْلٍ إِنَّ عَمْرًا حَدَّثَنَا عَنِ الْقَعْقَاعِ، عَنْ أَبِيكَ، قَالَ وَرَجَوْتُ  
 أَنْ يُسْقِطَ، عَنِّي رَجُلًا قَالَ فَقَالَ سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ  
 أَبِي كَانَ صَدِيقًا لَهُ بِالشَّامِ ثُمَّ حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ عَنْ  
 عَطَاءِ بْنِ يَزِيدَ عَنْ تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 قَالَ ” الدِّينُ النَّصِيحَةُ “ قُلْنَا لِمَنْ قَالَ ” لِلَّهِ وَلِكِتَابِهِ  
 وَلِرَسُولِهِ وَلَائِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ “ .

Sahih Muslim—The Book of Faith

Chapter: Clarifying that the religion is sincerity

Reference: Sahih Muslim 55 a

In-book reference: Book 1, Hadith 103

USC-MSA web (English) reference: Book 1, Hadith 98

## 169 People who create division amongst Muslims.

**IMPORTANT:** Every Muslim must know that since the time of our beloved Prophet Muhammad ﷺ, and in particular after his death, there have been many instances where the enemy of Allah ﷻ have fragmented the Muslims and divided them. Our beloved Prophet Muhammad ﷺ predicted that Muslims will end up divided into seventy three sects. (170)

A deeper study of the origins of these divisions will show that the individuals commencing the split were enemies of Islam with the sole objective of fragmenting the unity of the Muslims.

Unfortunately there is no time in this book to go into details. Nevertheless Muslims must be constantly vigilant of enemies who under the guise of Islam drive a knife in the heart of unity to weaken and conquer the Muslims.

The reader should also see point (63) where our beloved Prophet Muhammad ﷺ orders us to stay away from the various sects that have fragmented away from the true Islam.

The following is what it is said in regards to those who create division in the Ummah: It was narrated that Usama bin Sharik رضي الله عنه said:

“The Messenger of Allah ﷺ said: ‘Any man who goes out and tries to create division among my Ummah, strike his neck (kill him).’“

كتاب تحريم الدم

باب قَتْلِ مَنْ فَارَقَ الْجَمَاعَةَ وَذَكَرَ الْإِخْتِلَافَ عَلَى زِيَادِ بْنِ

عِلَاقَةَ عَنْ عَرْفَجَةَ فِيهِ

أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ زَيْدِ بْنِ عَطَاءٍ

بِْنِ السَّائِبِ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ أُسَامَةَ بْنِ شَرِيكٍ، قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” أَيُّمَا رَجُلٍ خَرَجَ يُفَرِّقُ

بَيْنَ أُمَّتِي فَاضْرِبُوا عُنُقَهُ “ .

Sunan an-Nasa'i—The Book of Fighting [The Prohibition of Bloodshed]

Chapter: Killing One Who Splits Away from the Jama'ah (Main Body of Muslims)

Grade: Hasan (Darussalam)

Reference: Sunan an-Nasa'i 4023

In-book reference: Book 37, Hadith 58

English translation: Vol. 5, Book 37, Hadith 4028

The source being:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا  
وَتَفَرِّقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ  
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا  
إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾

*And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars.*

لَا نَقُفُّ فِيهِ أَبَدًا لَّمَسْجِدُ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ  
أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ  
أَنْ يَنْظَهُرُوا لِلَّهِ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

*Do not stand [for prayer] within it—ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and*

*Allah loves those who purify themselves.*

Surat At-Tawbah (The Repentance) [9:107-108]

“...(If we come back from our travel, Allah willing.) When the Messenger of Allah came back from Tabuk and was approximately one or two days away from Al-Madinah, Jibril came down to him with the news about Masjid Ad-Dirar and the disbelief and division between the believers, who were in Masjid Quba’ (which was built on piety from the first day), that Masjid Ad-Dirar was meant to achieve. Therefore, the Messenger of Allah sent some people to Masjid Ad-Dirar to bring it down before he reached Al-Madinah. ‘Ali bin Abi Talhah reported that Ibn ‘Abbas said about this Ayah (9:107), “They are some people of the Ansar to whom Abu ‘Amir said, ‘Build a Masjid and prepare whatever you can of power and weapons, for I am headed towards Caesar, emperor of Rome, to bring Roman soldiers with whom I will expel Muhammad and his companions.’ When they built their Masjid, they went to the Prophet and said to him, “We finished building our Masjid and we would like you pray in it and invoke Allah for us for His blessings

[Tafsir ibn Kathir on 9:107]

Rahman al Mubarakpuri, Saifur. Tafsir ibn Kathir (abridged). p. 515. *See also Tafsir ibn Kathir, 9:107.*

“The Messenger of God proceeded until he halted in Dhu Awan, a town an hour’s daytime journey from Medina. The people who had built the Mosque of Dissent (masjid al-dirar)

had come to him while he was preparing for Tabuk saying, ‘O Messenger of God, we have built a mosque for the sick and needy and for rainy and cold nights, and we would like you to visit us and pray for us in it.’ [The Prophet] said that he was on the verge of traveling, and he was preoccupied, or words to that effect, and that when he returned, God willing, he would come to them and pray for them in it. When he stopped in Dhu Awan, news of the mosque came to him, and he summoned Malik b. al-Dukhshum, a brother of the Banu Salim b. ‘Awf, and Ma’n b. ‘Adi, or his brother ‘Asim b. ‘Adi, brothers of the Banu al-’Ajlan, and said, “Go to this mosque whose owners are unjust people and destroy and burn it”. They went out briskly until they came to the Banu Salim b. ‘Awf who were Malik b. al-Dukhshum’s clan. Malik said to Ma’n, “Wait for me until I bring fire from my people.” He went to his kinsfolk and took a palm branch and lighted it. Then both of them ran until they entered the mosque, its people inside, set fire to it and destroyed it and the people dispersed. Concerning this, it was revealed in the Quran...

[Tabari, Volume 9, The last Years of the Prophet, pg. 60-61]

Tabari, Al (25 Sep 1990), The Last years of the Prophet (translated by Isma’il Qurban Husayn), State University of New York Press, p. 60, ISBN 978-0887066917

“107. **As for those** among them **who have set up a mosque**—they were twelve of the hypocrites—**causing harm** to the people of the Mosque of Quba and **out of unbelief**—because they built it at the command of Abu ‘Amir ar-Rahib to be a fortress



for him where people could come and go from him. He wanted to bring the armies of the Byzantine emperor to fight the Prophet, may Allah bless him and grant him peace—to **create division between the believers**—to divide those who prayed in the Mosque of Quba by causing some of them to pray in their mosque—and **in readiness for those** (namely Abu ‘Amir) **who previously**—before it was built—**made war on Allah and His Messenger they will swear**, ‘We only desired the best by building it. We have done it out of kindness to the poor to give shelter from the rain and heat and to expand the Muslims.’ **But Allah bears witness that they are truly liars** about that. They asked the Prophet, may Allah bless him and grant him peace, to pray in it and then the following ayat was revealed:

108. **Do not ever stand** and pray **in it**. The Prophet sent a group to it and they destroyed and burned it and turned it into a rubbish heap where carrion was thrown. **A mosque founded on fear of Allah from the first day**—built when the Prophet first arrived in the Abode of Hijra: a reference to the Mosque of Quba, as is stated in al-Bukhari—**has a greater right** than this one **for you to stand** and pray **in it**. **In it there are men** (the Ansar) **who love to purify themselves. Allah loves those who purify themselves**. This means He will reward them. Ibn Khuzayma related a hadith in his Sahih form ‘Uwaymir ibn Sa’ida says that the Prophet, may Allah bless him and grant him peace, came to the people of the mosque of Quba and said, “Allah Almighty has praised you well for purity in His reference to your mosque. What is this purification which you practice?” They said, “By Allah, Messenger of Allah, we do not know of

anything but that we have Jewish neighbors who used to wash their anuses after defecating, and so we wash as they wash.” In a hadith which al-Bazzar related: “They said, ‘We follow stones with water’. The Prophet, peace be upon him, said, ‘That is it. You must do it too.’”

*Tafsir Al Jalalayn*, by Jalalu'd-din Al-Mahalli and Jalalu'd-Din As-Suyuti, Translated by Sheikha Aisha Bewley. Dar Al Taqwa Ltd., 2007.

## 170 The division of the Muslims into seventy three (73) sects.

Narrated Abu Hurairah رضي الله عنه:

The Messenger of Allah ﷺ said: “The Jews split into seventy-one sects, or seventy-two sects, and the Christians similarly, and my Ummah will split into seventy-three sects.”

كتاب الإيمان عن رسول الله صلى الله عليه وسلم  
باب مَا جَاءَ فِي افْتِرَاقِ هَذِهِ الْأُمَّةِ  
حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ أَبُو عَمَّارٍ، حَدَّثَنَا الْفَضْلُ بْنُ  
مُوسَى، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ،  
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” تَفَرَّقَتِ الْيَهُودُ  
عَلَى إِحْدَى وَسَبْعِينَ أَوْ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً وَالنَّصَارَى مِثْلَ  
ذَلِكَ وَتَفَرَّقَتْ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً “ . وَفِي الْبَابِ  
عَنْ سَعْدِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَوْفِ بْنِ مَالِكٍ . قَالَ أَبُو

## عَيْسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ .

Jami' at-Tirmidhi—The Book on Faith

Chapter: What Has Been Related About the Splitting That Will Occur In This Ummah

Grade: Hasan (Darussalam)

Reference: Jami' at-Tirmidhi 2640

In-book reference: Book 40, Hadith 35

English translation: Vol. 5, Book 38, Hadith 2640

It was narrated from 'Awf bin Malik ؓ that the Messenger of Allah ﷺ said:

“The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. **I swear by the One Whose Hand is the soul of Muhammad**, my nation will split into seventy-three sects, **one of which will be in Paradise and seventy-two in Hell.**” It was said: “O Messenger of Allah, **who are they?**” He said: “**The main body.**”

كتاب الفتن

باب افتراق الأمم

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ بْنِ دِينَارٍ  
الْحِمَصِيُّ، حَدَّثَنَا عَبَّادُ بْنُ يُوسُفَ، حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو،  
عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ عَوْفِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ  
صلى الله عليه وسلم. ”افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ  
فِرْقَةً فَوَاحِدَةٌ فِي الْجَنَّةِ وَسَبْعُونَ فِي النَّارِ وَافْتَرَقَتِ النَّصَارَى

عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً فَأِخْدَى وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةً فِي  
الْجَنَّةِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَفْتَرِقَنَّ أُمَّتِي عَلَى ثَلَاثٍ  
وَسَبْعِينَ فِرْقَةً فَوَاحِدَةً فِي الْجَنَّةِ وَثِنْتَانِ وَسَبْعُونَ فِي النَّارِ .  
قِيلَ يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ ” الْجُمَاعَةُ “ .

Sunan Ibn Majah—Book of Tribulations

Chapter: The division of nations

Grade: Hasan (Darussalam)

Reference: Sunan Ibn Majah 3992

In-book reference: Book 36, Hadith 67

English translation: Vol. 5, Book 36, Hadith 3992

It was narrated from Anas bin Malik ؓ that the Messenger of Allah ﷺ said:

‘The Children of Israel split into seventy-one sects, and my  
nation will split into seventy-two, all of which will be  
in Hell apart from one, which is the main body.’

كتاب الفتن

باب افتراق الأمم

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا أَبُو  
عَمْرٍو، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ  
. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ” إِنَّ بَنِي إِسْرَائِيلَ افْتَرَقَتْ عَلَى  
إِخْدَى وَسَبْعِينَ فِرْقَةً وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثِنْتَيْنِ وَسَبْعِينَ  
فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً وَهِيَ الْجُمَاعَةُ “ .

Sunan Ibn Majah—Book of Tribulations

Chapter: The division of nations

Grade: Sahih (Darussalam)

Reference: Sunan Ibn Majah 3993

In-book reference: Book 36, Hadith 68

English translation: Vol. 5, Book 36, Hadith 3993

- 171 The taking away of knowledge by Allah ﷻ leaves ignorant leaders that mislead their subjects.**

**And The promise of Allah ﷻ that a portion of the Ummah will always be in the straight path—regardless of whether they have or not any support.**

Thawban narrated that the Messenger of Allah ﷺ said:

“I only fear for my Ummah from the misguiding A’immah.” He said that the Messenger of Allah ﷺ said:

**“There will never cease to be a group from my Ummah manifest upon the truth, they will not be harmed by those who forsake them until Allah’s Decree comes.”**

كتاب الفتن عن رسول الله صلى الله عليه وسلم

باب مَا جَاءَ فِي الْأَئِمَّةِ الْمُضِلِّينَ

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ

أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” إِنَّمَا أَخَافُ عَلَى أُمَّتِي الْأَئِمَّةَ

الْمُضِلِّينَ “. قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

” لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا يَضُرُّهُمْ مَنْ

يَحْذُهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ . قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ  
 حَسَنٌ صَحِيحٌ . قَالَ سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ سَمِعْتُ  
 عَلِيَّ بْنَ الْمَدِينِيِّ يَقُولُ وَذَكَرَ هَذَا الْحَدِيثَ عَنِ النَّبِيِّ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ ” لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ “ .  
 فَقَالَ عَلِيُّ هُمْ أَهْلُ الْحَدِيثِ .

Jami' at-Tirmidhi—Chapters on Al-Fitan

Chapter: What Has Been Related About the Misguiding A'immaḥ

Grade: Sahih (Darussalam)

Reference: Jami' at-Tirmidhi 2229

In-book reference: Book 33, Hadith 72

English translation: Vol. 4, Book 7, Hadith 2229

‘Urwa b. Zubair ﷺ reported that ‘A’isha ﷺ said to him:

This news has reached me that ‘Abdullah b. ‘Amr al-‘As ﷺ would pass by us during the Hajj season, so you meet him and ask him (about religious matters) as he has acquired great knowledge from Allah’s Messenger ﷺ. I thus met him and asked him about things which he narrated from Allah’s Messenger ﷺ. And amongst these the one he mentioned was that Allah’s Apostle ﷺ said: Verily, **Allah does not take away knowledge from people directly but he takes away the scholars and consequently takes away (knowledge) along with them and leaves amongst persons the ignorant as their leaders who deliver religious verdicts without (adequate) knowledge and themselves go astray and lead others astray.** ‘Urwa said: When I narrated this to ‘A’isha, she deemed it too much

(to believe) and thus showed reluctance to accept that (as perfectly true) and said to, 'Urwa: Did he ('Abdullah b. 'Amr) say to you that he had heard Allah's Apostle ﷺ as saying: ('Urwa had forgotten to ask this from 'Abdullah b. 'Amr). So when it was the next year, she ('A'isha) said to him ('Urwa): Ibn Amr has come (for Hajj), so meet him, talk to him and ask him about this hadith that he narrated to you (last year on the occasion of the Hajj) pertaining to knowledge. He ('Urwa), said: So I met him, and asked about it and he narrated to me exactly like one that he had narrated (to me) for the first time. So when I informed her ('A'isha) about that, she said: I do not think but that he has certainly told the truth and I find that he has neither made any addition to it, nor missed anything from it.

### كتاب العلم

باب رَفْعِ الْعِلْمِ وَقَبْضِهِ وَظُهُورِ الْجَهْلِ وَالْفِتَنِ فِي آخِرِ الزَّمَانِ  
 حَدَّثَنَا حَزْمَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ،  
 حَدَّثَنِي أَبُو شَرِيحٍ، أَنَّ أَبَا الْأَسْوَدِ، حَدَّثَهُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ،  
 قَالَ قَالَتْ لِي عَائِشَةُ يَا ابْنَ أُخْتِي بَلَّغْنِي أَوَّلَ مَا نَبِيٌّ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ عِلْمًا كَثِيرًا - قَالَ - فَلَقِيتُهُ فَسَأَلْتُهُ عَنْ  
 أَشْيَاءَ يَذْكُرُهَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ  
 عُرْوَةُ فَكَانَ فِيمَا ذَكَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ”  
 إِنَّ اللَّهَ لَا يَنْتَزِعُ الْعِلْمَ مِنَ النَّاسِ انْتِزَاعًا وَلَكِنْ يَقْضِي الْعُلَمَاءُ

فَيَرْفَعُ الْعِلْمَ مَعَهُمْ وَيَبْقَى فِي النَّاسِ رُءُوسًا جُهَالًا يُفْتَوْنَهُمْ  
بِغَيْرِ عِلْمٍ فَيَضِلُّونَ وَيُضِلُّونَ “ . قَالَ عُرْوَةُ فَلَمَّا حَدَّثْتُ عَائِشَةَ  
بِذَلِكَ أَغْظَمْتُ ذَلِكَ وَأَنْكَرْتُهُ قَالَتْ أَحَدَّثَكَ أَنَّكَ سَمِعَ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ هَذَا قَالَ عُرْوَةُ حَتَّى إِذَا كَانَ قَابِلُ  
قَالَتْ لَهُ إِنَّ ابْنَ عَمْرٍو قَدْ قَدِمَ فَالْقَهْ ثُمَّ فَاتِحَهُ حَتَّى تَسْأَلَهُ عَنِ  
الْحَدِيثِ الَّذِي ذَكَرَهُ لَكَ فِي الْعِلْمِ - قَالَ - فَلَقِيْتُهُ فَسَأَلْتُهُ  
فَذَكَرَهُ لِي نَحْوَ مَا حَدَّثَنِي بِهِ فِي مَرَّتِهِ الْأُولَى . قَالَ عُرْوَةُ فَلَمَّا  
أَخْبَرْتُهَا بِذَلِكَ قَالَتْ مَا أَحْسِبُهُ إِلَّا قَدْ صَدَقَ أَرَاهُ لَمْ يَزِدْ فِيهِ  
شَيْئًا وَلَمْ يَنْقُصْ .

Sahih Muslim—The Book of Knowledge

Chapter: The Taking Away of Knowledge and the Spread of

Ignorance at the End of Time

Reference: Sahih Muslim 2673 d

In-book reference: Book 47, Hadith 25

USC-MSA web (English) reference: Book 34, Hadith 6465

## 172 Mu'awiyah.

The collection of Hadith below depict the degree of respect that our Prophet Muhammad ﷺ and the Companions رضي الله عنهم had for Mu'awiyah رضي الله عنه.

Despite Mu'awiyah being the one who commenced kinship in Islam and other issues arised through him—and most Muslims agree that this is contrary to Allah's Shariah—we must keep the utmost respect for all the Companions رضي الله عنهم, including



Mu'awiyah.

We should in fact pray for them and their forgiveness as today we have Islam because of their incomparable efforts. Today there are no men and women that match them.

May Allah ﷻ forgive Mu'awiyah ﷺ, his family, and all the companions of our special Prophet ﷺ, and may He ﷻ forgive us! *Amen!*

Narrated Abu Idris Al-Khawlani ﷺ:

“When ‘Umar bin Al-Khattab ﷺ removed ‘Umar bin Sa’d ﷺ as governor of Hims, he appointed Mu’awiyah ﷺ. The people said: ‘He has removed ‘Umar and appointed Mu’awiyah ﷺ.’ So ‘Umar said: **‘Do not mention Mu’awiyah except with good, for indeed, I heard the Messenger of Allah ﷺ saying: “O Allah guide (others) by him.”**”

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ،  
حَدَّثَنَا عَمْرُو بْنُ وَاقِدٍ، عَنْ يُونُسَ بْنِ حَلْبَسٍ، عَنْ أَبِي إِدْرِيسَ  
الْخَوْلَانِيِّ، قَالَ لَمَّا عَزَلَ عُمَرُ بْنُ الْخَطَّابِ عُمَيْرَ بْنَ سَعِيدٍ عَنْ  
حِمَصَ، وَلَّى مُعَاوِيَةَ فَقَالَ النَّاسُ عَزَلَ عُمَيْرًا وَوَلَّى مُعَاوِيَةَ .  
فَقَالَ عُمَيْرٌ لَا تَذْكُرُوا مُعَاوِيَةَ إِلَّا بِخَيْرٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ  
صلى الله عليه وسلم يَقُولُ ” اللَّهُمَّ اهْدِ بِهِ “ . قَالَ أَبُو  
عِيسَى هَذَا حَدِيثٌ غَرِيبٌ . قَالَ وَعَمْرُو بْنُ وَاقِدٍ يُضَعَّفُ .

Jami' at-Tirmidhi—Chapters on Virtues

Grade: Hasan (Darussalam)

English reference: Vol. 1, Book 46, Hadith 3843

Arabic reference: Book 49, Hadith 4214

Abul-Hasan narrated that 'Amr bin Murrah ؓ said to Mu'awiyah ؓ:

“I heard the Messenger of Allah ﷺ saying: ‘No Imam closes his door on one in need, dire straits and poverty, except that Allah closes the gates of the Heavens from his dire straits, his needs, and his poverty.’ So **Mu'awiyah appointed a man to look after the needs of the people.**”

باب مَا جَاءَ فِي إِمَامِ الرَّعِيَّةِ .

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي عَلِيُّ بْنُ الْحَكَمِ، حَدَّثَنِي أَبُو الْحَسَنِ، قَالَ قَالَ عَمْرُو بْنُ مُرَّةَ لِمُعَاوِيَةَ ابْنِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ  
 ” مَا مِنْ إِمَامٍ يُغْلِقُ بَابَهُ دُونَ ذَوِي الْحَاجَةِ وَالْخَلَّةِ وَالْمَسْكِنَةِ إِلَّا أَعْلَقَ اللَّهُ أَبْوَابَ السَّمَاءِ دُونَ خَلَّتِهِ وَحَاجَتِهِ وَمَسْكِنَتِهِ “ .  
 فَجَعَلَ مُعَاوِيَةُ رَجُلًا عَلَى حَوَائِجِ النَّاسِ . قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ . قَالَ أَبُو عِيسَى حَدِيثُ عَمْرُو بْنِ مُرَّةَ حَدِيثٌ غَرِيبٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ . وَعَمْرُو بْنُ مُرَّةَ الْجُهَنِيُّ يُكْنَى أَبَا مَرْثَمٍ .

Jami' at-Tirmidhi—The Chapters on Judgements from the Messenger of Allah

The Chapters on Judgements from the Messenger of Allah  
Chapter: What Has Been Related About the Imam Who Looks After  
People

Grade: Hasan (Darussalam)

Reference: Jami' at-Tirmidhi 1332

In-book reference: Book 15, Hadith 12

English translation: Vol. 3, Book 13, Hadith 1332

Narrated Ibn Abi Mulaika:

Somebody said to Ibn 'Abbas, "Can you speak to the chief  
of the believers **Mu'awiyah**, as he does not pray except one  
rak'ah as witr?" Ibn 'Abbas replied, "**He is a faqih (i.e. a  
learned man who can give religious verdicts)**".

كتاب فضائل أصحاب النبي صلى الله عليه وسلم

باب ذِكْرِ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، حَدَّثَنَا ابْنُ أَبِي  
مُليْكَهَ، قِيلَ لِابْنِ عَبَّاسٍ هَلْ لَكَ فِي أَمِيرِ الْمُؤْمِنِينَ مُعَاوِيَةَ،  
فَإِنَّهُ مَا أُوتِرَ إِلَّا بِوَاحِدَةٍ. قَالَ إِنَّهُ فَقيهُ.

Sahih al-Bukhari—Book of Companions of the Prophet

Chapter: Narration about Mu'awiyah

Reference: Sahih al-Bukhari 3765

In-book reference: Book 62, Hadith 112

USC-MSA web (English) reference: Vol. 5, Book 57, Hadith 109

Abi Qilabah رضي الله عنه reported:

I was in Syria (having) a circle (of friends) in which was  
Muslim b. Yasir رضي الله عنه. There came Abu'l-Ash'ath رضي الله عنه. He (the  
narrator) said that they (the friends) called him: Abu'l-  
Ash'ath, Abu'l-Ash'ath, and he sat down. I said to him:

Narrate to our brother the hadith of Ubada b. Samit. He said: Yes. We went out on an expedition, **Mu'awiyah being the leader of the people**, and we gained a lot of spoils of war. And there was one silver utensil in what we took as spoils. Mu'awiyah ordered a person to sell it for payment to the people (soldiers). The people made haste in getting that. The news of (this state of affairs) reached 'Ubada b. Samit, and he stood up and said: I heard Allah's Messenger ﷺ forbidding the sale of gold by gold, and silver by silver, and wheat by wheat, and barley by barley, and dates by dates, and salt by salt, except like for like and equal for equal. So he who made an addition or who accepted an addition (committed the sin of taking) interest. So the people returned what they had got. This reached Mu'awiyah and he stood up to deliver an address. He said: What is the matter with people that they narrate from the Messenger ﷺ such tradition which we did not hear though we saw him (the Holy Prophet) and lived in his company? Thereupon, Ubida b. Samit stood up and repeated that narration, and then said: We will definitely narrate what we heard from Allah's Messenger ﷺ though it may be unpleasant to Mu'awiyah (or he said: Even if it is against his will). I do not mind if I do not remain in his troop in the dark night. Hammad said this or something like this.

كتاب المساقاة

باب الصَّرْفِ وَبَيْعِ الذَّهَبِ بِالْوَرَقِ نَقْدًا

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ  
 أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ كُنْتُ بِالشَّامِ فِي حَلْقَةٍ فِيهَا مُسْلِمٌ  
 بْنُ يَسَارٍ فَجَاءَ أَبُو الْأَشْعَثِ قَالَ قَالُوا أَبُو الْأَشْعَثِ أَبُو  
 الْأَشْعَثِ . فَجَلَسَ فَقُلْتُ لَهُ حَدِّثْ أَخَانَا حَدِيثَ عُبَادَةَ بْنِ  
 الصَّامِتِ . قَالَ نَعَمْ غَزَوْنَا غَزَاهُ وَعَلَى النَّاسِ مُعَاوِيَةُ فَعِنَمْنَا  
 غَنَائِمَ كَثِيرَةً فَكَانَ فِيمَا عِنَمْنَا آيَةٌ مِنْ فَضَّةٍ فَأَمَرَ مُعَاوِيَةُ  
 رَجُلًا أَنْ يَبِيعَهَا فِي أَعْطِيَاتِ النَّاسِ فَتَسَارَعَ النَّاسُ فِي ذَلِكَ  
 فَبَلَغَ عُبَادَةَ بْنُ الصَّامِتِ فَقَامَ فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ وَالْفِضَّةِ  
 بِالْفِضَّةِ وَالْبُرِّ بِالْبُرِّ وَالشَّعِيرِ بِالشَّعِيرِ وَالتَّمْرِ بِالتَّمْرِ وَالْمِلْحِ  
 بِالْمِلْحِ إِلَّا سَوَاءً بِسَوَاءٍ عَيْنًا بَعَيْنٍ فَمَنْ زَادَ أَوْ ازْدَادَ فَقَدْ أَزَى  
 . فَرَدَّ النَّاسُ مَا أَخَذُوا فَبَلَغَ ذَلِكَ مُعَاوِيَةَ فَقَامَ خَطِيبًا فَقَالَ  
 أَلَا مَا بَالُ رِجَالٍ يَتَحَدَّثُونَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ أَحَادِيثَ قَدْ كُنَّا نَشْهَدُهُ وَنَصَحْبُهُ فَلَمْ نَسْمَعْهَا مِنْهُ .  
 فَقَامَ عُبَادَةُ بْنُ الصَّامِتِ فَأَعَادَ الْقِصَّةَ ثُمَّ قَالَ لَنُحَدِّثَنَّ بِمَا  
 سَمِعْنَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنْ كَرِهَ مُعَاوِيَةُ -  
 أَوْ قَالَ وَإِنْ رَغِمَ - مَا أَبَالِي أَنْ لَا أَصْحَبَهُ فِي جُنْدِهِ لَيْلَةً  
 سَوْدَاءَ . قَالَ حَمَّادُ هَذَا أَوْ نَحْوُهُ .

Sahih Muslim—The Book of Musaqah

Chapter: Exchange and Selling Gold for Silver on the spot

Reference: Sahih Muslim 1587 a

In-book reference: Book 22, Hadith 100

USC-MSA web (English) reference: Book 10, Hadith 3852

### 173 The oppression of rulers.

Narrated Ibn ‘Abbas ؓ:

The Prophet ﷺ sent Mu’adh ؓ to Yemen [as a governor] and said, **“Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allah.”**

كتاب المظالم

باب الإِتِّقَاءِ وَالْحَذَرِ مِنْ دَعْوَةِ الْمَظْلُومِ

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا زَكَرِيَاءُ بْنُ إِسْحَاقَ الْمَكِّيُّ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ . رَضِيَ اللَّهُ عَنْهُمَا . أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ، فَقَالَ **“اتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ”** .

Sahih al-Bukhari—Book of Oppressions

Chapter: The curse of the oppressed

Reference: Sahih al-Bukhari 2448

In-book reference: Book 46, Hadith 9

USC-MSA web (English) reference: Vol. 3, Book 43, Hadith 628

### 174 Origin of the name “Amir al Mu’minin”.

‘Umar ibn ‘Abdu’l-‘Aziz asked Abu Bakr ibn Abi Hathama, “Why did Abu Bakr write, ‘From Abu Bakr, the Khalifa

(Successor) of the Messenger of Allah' and then 'Umar wrote after him, 'From 'Umar ibn al-Khattab, the Khalifa (successor) of Abu Bakr'? Who was the first to write 'the Amir al-Mu'minin'?' He replied, "My grandmother, ash-Shifa', related to me, and she was one of the first to write 'the Amir al-Mu'minin'?" He said, "My grandfather, ash-Shifa' related to me, (and she was one of the first Muhajirun and when 'Umar ibn al-Khattab entered the market, he visited her), saying, "Umar ibn al-Khattab wrote to the governor of Iraq requesting him to send him two trustworthy noble men so that he could question them about Iraq and its people. He sent him a master of Iraq, Labid ibn Rabi'a and also 'Adi ibn Hatim, and they came to Madina. They made their camels kneel in the courtyard of the mosque, entered it and found 'Amr ibn al-'As. They said to him, "Amr, ask permission for us to visit the Amir al-Mu'minin, 'Umar.' 'Amr got up and went to 'Umar. He said, 'Peace be upon you, Amir al-Mu'minin.' 'Umar said to him, 'Ibn al-'As, what made you use this name? You have deviated from what you normally say.' He said, 'Yes, Labid ibn Rabi'a and 'Adi ibn Hatim came and said to me, "Ask permission for us to visit the Amir al-Mu'minin." I said, "You two, by Allah, have hit upon the correct name. He is the amir and we are the believers." The title originated on that day."

كتاب السلام

بَابُ التَّسْلِيمِ عَلَى الْأَمِيرِ

حَدَّثَنَا عَبْدُ الْعَقَّارِ بْنُ دَاوُدَ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ

الرَّحْمَنِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنِ ابْنِ شَهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ سَأَلَ أَبَا بَكْرٍ بْنَ سُلَيْمَانَ بْنَ أَبِي حَثْمَةَ: لِمَ كَانَ أَبُو بَكْرٍ يَكْتُبُ: مِنْ أَبِي بَكْرٍ خَلِيفَةَ رَسُولِ اللَّهِ، ثُمَّ كَانَ عُمَرُ يَكْتُبُ بَعْدَهُ: مِنْ عُمَرَ بْنِ الْخَطَّابِ خَلِيفَةَ أَبِي بَكْرٍ، مَنْ أَوَّلُ مَنْ كَتَبَ: أَمِيرَ الْمُؤْمِنِينَ؟ فَقَالَ: حَدَّثَنِي جَدِّي الشَّفَاءُ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأَوَّلِ، وَكَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ إِذَا هُوَ دَخَلَ السُّوقَ دَخَلَ عَلَيْهَا، قَالَتْ: كَتَبَ عُمَرُ بْنُ الْخَطَّابِ إِلَى عَامِلِ الْعِرَاقَيْنِ: أَنْ ابْعَثْ إِلَيَّ بِرَجُلَيْنِ جَلْدَيْنِ نَبِيلَيْنِ، أَسْأَلُهُمَا عَنِ الْعِرَاقِ وَأَهْلِهِ، فَبَعَثَ إِلَيْهِ صَاحِبُ الْعِرَاقَيْنِ بِلَيْدِ بْنِ رَبِيعَةَ، وَعَدِيَّ بْنَ حَاتِمٍ، فَقَدِمَا الْمَدِينَةَ فَأَتَاخَا رَاحِلَتَيْهِمَا بِغَنَاءِ الْمَسْجِدِ، ثُمَّ دَخَلَا الْمَسْجِدَ فَوَجَدَا عَمْرَو بْنَ الْعَاصِ، فَقَالَا لَهُ: يَا عَمْرُو، اسْتَأْذِنْ لَنَا عَلَى أَمِيرِ الْمُؤْمِنِينَ عُمَرَ، فَوُتِبَ عَمْرُو فَدَخَلَ عَلَى عُمَرَ فَقَالَ: السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ، فَقَالَ لَهُ عُمَرُ: مَا بَدَا لَكَ فِي هَذَا الْإِسْمِ يَا ابْنَ الْعَاصِ؟ لَتَخْرُجَنَّ مِمَّا قُلْتَ، قَالَ: نَعَمْ، قَدِمَ لَيْدُ بْنُ رَبِيعَةَ، وَعَدِيٌّ بْنُ حَاتِمٍ، فَقَالَا لِي: اسْتَأْذِنْ لَنَا عَلَى أَمِيرِ الْمُؤْمِنِينَ، فَقُلْتُ: أَنْتُمَا وَاللَّهِ أَصَبْتُمَا اسْمَهُ، وَإِنَّهُ الْأَمِيرُ، وَنَحْنُ الْمُؤْمِنُونَ. فَجَرَى الْكِتَابُ مِنْ ذَلِكَ الْيَوْمِ.



## حكم: (الألباني) صحيح

Al-Adab Al-Mufrad—Book of Greetings

Chapter: Greeting the Amir

Grade: Sahih (Al-Albani)

Reference: Al-Adab Al-Mufrad 1023

In-book reference: Book 42, Hadith 60

English translation: Book 42, Hadith 1023

### 175 Leader explaining his course of action.

In cases where there is no risk to the community in doing so, a leader must try his best to explain the course of action he is taking to the community and keep them informed. This openness engenders trust and goodwill.

Narrated ‘Abdullah bin ‘Abbas ؓ:

From As-Sa’b bin Jath-thama Al-Laithi ؓ that the latter presented an onager to Allah’s Messenger ﷺ while he was at Al-Abwa’ or at Waddan, and he refused it. **On noticing the signs of some unpleasant feeling of disappointment on his (As-Sab’s) face, the Prophet ﷺ said to him, “I have only returned it because I am Muhrim.”**

كتاب جزاء الصيد

باب إِذَا أَهْدَى لِلْمُحْرِمِ حِمَارًا وَخَشِيًّا حَيًّا لَمْ يَقْبَلْ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَامَةَ اللَّيْثِيِّ، أَنَّهُ أَهْدَى لِرَسُولِ

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِمَارًا وَحَشِييًّا، وَهُوَ بِالْأَبْوَاءِ أَوْ  
 بَوْدَانَ فَرَدَّهُ عَلَيْهِ، فَلَمَّا رَأَى مَا فِي وَجْهِهِ قَالَ ” إِنَّا لَمْ نَرُدَّهُ  
 عَلَيْكَ إِلَّا أَنَّا حُرِّمٌ “.

Sahih al-Bukhari—Book of Penalty of Hunting while on Pilgrimage

Penalty of Hunting while on Pilgrimage

Chapter: If a person gave onager to a Muhrim then he should not accept it

Reference: Sahih al-Bukhari 1825

In-book reference: Book 28, Hadith 5

USC-MSA web (English) reference: Vol. 3, Book 29, Hadith 51

## 176 The responsibility of the leaders.

Narrated Ibn ‘Umar ؓ:

I heard Allah’s Messenger ﷺ saying, “All of you are Guardians.” Yunis said: Ruzaiq bin Hukaim wrote to Ibn Shihab while I was with him at Wadi-al-Qura saying, “Shall I lead the Jumuah prayer?” Ruzaiq was working on the land (*i.e.* farming) and there was a group of Sudanese people and some others with him; Ruzaiq was then the Governor of Aila. Ibn Shihab wrote (to Ruzaiq) ordering him to lead the Jumuah prayer and telling him that Salim told him that ‘Abdullah bin ‘Umar had said, “I heard Allah’s Apostle saying, ‘All of you are guardians and responsible for your wards and the things under your care. The Imam (*i.e.* ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband’s house and is

responsible for it. A servant is the guardian of his master's belongings and is responsible for them.' I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. **All of you are guardians and responsible for your wards and the things under your care.**'

كتاب الجمعة

باب الْجُمُعَةِ فِي الْقَرْيَةِ وَالْمَدِينَةِ

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " كُلُّكُمْ رَاعٍ " . وَزَادَ اللَّيْثُ قَالَ يُونُسُ كَتَبَ زُرَيْقُ بْنُ حُكَيْمٍ إِلَى ابْنِ شِهَابٍ . وَأَنَا مَعَهُ يَوْمَئِذٍ بِوَادِي الْقَرْيَةِ . هَلْ تَرَى أَنَّ أَجْمَعَ . وَزُرَيْقُ عَامِلٌ عَلَى أَرْضٍ يَعْمَلُهَا، وَفِيهَا جَمَاعَةٌ مِنَ السُّودَانِ وَغَيْرِهِمْ، وَزُرَيْقُ يَوْمِئِذٍ عَلَى أَيْلَةٍ، فَكَتَبَ ابْنُ شِهَابٍ . وَأَنَا أَسْمَعُ . يَأْمُرُهُ أَنْ يُجْمَعَ، يُخْبِرُهُ أَنَّ سَالِمًا حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا،

وَالْحَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ . قَالَ وَحَسِبْتُ  
أَنْ قَدْ قَالَ . وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ  
وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ .“

Sahih al-Bukhari—Book of Friday Prayer

Chapter: To offer Jumu'ah prayer and Khutba in villages and towns

Reference: Sahih al-Bukhari 893

In-book reference: Book 11, Hadith 18

USC-MSA web (English) reference: Vol. 2, Book 13, Hadith 18

## 177 Stealing by those appointed to authority.

It has been reported on the authority of 'Adi b. 'Amira al-Kindi  
ﷺ who said:

I heard the Messenger of Allah ﷺ say: Whosoever from **you**  
**is appointed by us to a position of authority and he**  
**conceals from us a needle or something smaller than**  
**that, it would be misappropriation (of public funds)**  
**and will (have to) produce it on the Day of Judgment.**

The narrator says: A dark-complexioned man from the  
Ansar stood up—I can visualize him still—and said:  
Messenger of Allah, take back from me your assignment.  
He said: What has happened to you? The man said: I have  
heard you say so and so. He said: I say that (even) now:  
Whosoever from you is appointed by us to a position of  
authority, he should bring everything, big or small, and  
whatever he is given therefrom he should take, and he  
should restrain himself from taking that which is  
forbidden.

## كتاب الإمامة

### باب تحريم هدايا العمال

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي، خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَدِيِّ بْنِ عَمِيرَةَ الْكِنْدِيِّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ” مَنْ اسْتَعْمَلَنَاهُ مِنْكُمْ عَلَى عَمَلٍ فَكَتَمْنَا مَخِطًا فَمَا فَوْقَهُ كَانَ غُلُولًا يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ “. قَالَ فَقَامَ إِلَيْهِ رَجُلٌ أَسْوَدُ مِنَ الْأَنْصَارِ كَأَنِّي أَنْظُرُ إِلَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ اقْبَلْ عَنِّي عَمَلِكَ قَالَ ” وَمَا لَكَ “. قَالَ سَمِعْتُكَ تَقُولُ كَذَا وَكَذَا . قَالَ ” وَأَنَا أَقُولُهُ الْآنَ مَنْ اسْتَعْمَلَنَاهُ مِنْكُمْ عَلَى عَمَلٍ فَلْيَجِئْ بِقَلِيلِهِ وَكَثِيرِهِ فَمَا أُوتِيَ مِنْهُ أَخَذَ وَمَا نُهِيَ عَنْهُ انْتَهَى “ .

Sahih Muslim—The Book on Government

Chapter: The prohibition of giving gifts to agents

Reference: Sahih Muslim 1833 a

In-book reference: Book 33, Hadith 42

USC-MSA web (English) reference: Book 20, Hadith 4514

## 178 Supporting corrupt leaders.

It was narrated from Ka'b bin 'Ujrah ؓ who said:

“The Messenger of Allah ﷺ came out to us, we were made up of nine; five and four. The first of the numbers for the Arabs, and the latter for the non-Arabs. He said: ‘Listen, have you heard that **after me there will leaders, whoever**

enters upon them and condones to their lies, and supports them in their oppression, then he is not from me and I am not from him, and he shall not drink with me from the Hawd. And whoever does not enter upon them, nor help them in their oppression, nor condones to their lies, then he is from me, and I am from him, and he shall drink with me at the Hawd.”

كتاب الفتن عن رسول الله صلى الله عليه وسلم

باب

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ  
الْوَهَّابِ، عَنْ مِسْعَرٍ، عَنْ أَبِي حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ  
عَاصِمِ الْعَدَوِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ خَرَجَ إِلَيْنَا رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ تِسْعَةُ خَمْسَةٍ وَأَرْبَعَةٌ أَحَدُ  
الْعَدَايَيْنِ مِنَ الْعَرَبِ وَالْآخَرُ مِنَ الْعَجَمِ فَقَالَ ” اسْمَعُوا هَلْ  
سَمِعْتُمْ أَنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ فَمَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ  
بِكُذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ  
بِوَارِدٍ عَلَيَّ الْخَوْضَ وَمَنْ لَمْ يَدْخُلْ عَلَيْهِمْ وَلَمْ يُعْنِهِمْ عَلَى  
ظُلْمِهِمْ وَلَمْ يُصَدِّقْهُمْ بِكُذِبِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَهُوَ وَارِدٌ عَلَيَّ  
الْخَوْضَ “ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ لَا  
نَعْرِفُهُ مِنْ حَدِيثِ مِسْعَرٍ إِلَّا مِنْ هَذَا الْوَجْهِ .

قَالَ هَارُونُ فَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ، عَنْ سُفْيَانَ، عَنْ  
 أَبِي حَصِينٍ، عَنِ الشَّعْبِيِّ، عَنْ عَاصِمِ الْعَدَوِيِّ، عَنْ كَعْبِ بْنِ  
 عُجْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ .  
 قَالَ هَارُونُ وَحَدَّثَنِي مُحَمَّدٌ، عَنْ سُفْيَانَ، عَنْ زَيْدٍ، عَنْ  
 إِبْرَاهِيمَ، وَلَيْسَ، بِالنَّخَعِيِّ عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنِ النَّبِيِّ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ مِسْعَرٍ . قَالَ وَفِي الْبَابِ عَنْ  
 حُذَيْفَةَ .

Jami' at-Tirmidhi—Chapters on Al-Fitan

Chapter: Regarding the Danger of Agreeing With Evil Leaders

Grade: Sahih (Darussalam)

Reference: Jami' at-Tirmidhi 2259

In-book reference: Book 33, Hadith 102

English translation: Vol. 4, Book 7, Hadith 2259

## 179 The institution of the Khalifa will return at the End of Times.

It is narrated on the authority of Abu Huraira رضي الله عنه that the Messenger of Allah ﷺ observed:

What will be your state when the son of Mary [Jesus عليه السلام]  
 descends amongst you and there will be an Imam  
 [Khalifa/Imam Mahdi عليه السلام] amongst you?

كتاب الإيمان

باب نُزُولِ عِيسَى ابْنِ مَرْيَمَ حَاكِمًا بِشَرِيعَةِ نَبِيِّنَا مُحَمَّدٍ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ

حَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي نَافِعٌ، مَوْلَى أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ “ .

Sahih Muslim—The Book of Faith

Chapter: The descent of ‘Eisa bin Mariam to judge according to the Shari’ah of our Prophet Muhammad ﷺ; And how Allah has honored this Ummah; And clarifying the evidence that this religion will not be abrogated; and that a group from it will continue to adhere to the truth and prevail until the day of resurrection

Reference: Sahih Muslim 155 d

In-book reference: Book 1, Hadith 299

USC-MSA web (English) reference: Book 1, Hadith 290

Narrated Abu Huraira رضي الله عنه:

Allah’s Messenger ﷺ said “How will you be when the son of Mary (*i.e.* Jesus) descends amongst you and your Imam [Khalifa/Imam Mahdi عليه السلام] is among you.”

كتاب أحاديث الأنبياء

باب نُزُولُ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلَام

حَدَّثَنَا ابْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ نَافِعٍ، مَوْلَى أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ “ . تَابَعَهُ عُقَيْلٌ وَالْأَوْزَاعِيُّ.

Sahih al-Bukhari—Book of Prophets



Chapter: The advent (descent) of 'Isa (Jesus), son of Maryam (Mary)

الكتاب

Reference: Sahih al-Bukhari 3449

In-book reference: Book 60, Hadith 119

USC-MSA web (English) reference: Vol. 4, Book 55, Hadith 658

## 180 Those who pay allegiance to the Khalifa/Imam in exchange for worldly gain.

Abu Hurairah رضي الله عنه said:

The Messenger of Allah ﷺ said, "There are three (types of) people with whom Allah will neither speak on the Day of Resurrection nor purify them (from sins) and there will be a painful chastisement for them: A person who has spare water in a desert and he refuses to give it to the traveler; a person who sells a commodity to another person after the afternoon prayer and swears by Allah that he has bought it at such and such price, and the buyer pays him accordingly though in reality it was not true; and a person who pledges allegiance to an Imam (leader) just for some worldly benefit, and then if the Imam bestows on him (something out of that) he fulfills his allegiance, and if does not give him, he does not fulfill it."

كتاب المشورات والملح

وعنه قال: قال رسول الله صلى الله عليه وسلم ، : "ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم ولا يزكيهم ولهم عذاب أليم: رجل على فضل ماء بالفلاة يمنع من ابن السبيل، ورجل بايع رجلاً، سلعة، بعد العصر، فحلف بالله

لأخذها بكذا وكذا، فصدقه وهو على غير ذلك، ورجل بايع  
إماماً لا يبايعه إلا لدنيا، فإن أعطاه منها وفى ، وإن لم يعطه  
منها لم يف “ ((متفق عليه)).

Riyad as-Salihin—The Book of Miscellaneous Hadith of Significant  
Values

Al-Bukhari and Muslim

Sunnah.com reference: Book 19, Hadith 28

Arabic/English book reference: Book 19, Hadith 1835

### 181 **Obligation to pay bayah to Imam Mahdi ؑ.**

Our Dear Prophet Muhammad ﷺ said that:

“When you hear the news of black flags coming from the  
Khorasan, then, you must join them even if you have to  
crawl over ice (to reach them).

عن ثوبان قال قال رسول الله صلى الله عليه وآله وسلم  
“إذا رايت الرايات السود قد أقبلت من خراسان فاتوها ولو  
حبوا على الثلج فان فيها خليفة الله المهدي”  
(مسند احمد ٥:٢٧٧)

احمد نے اپنی مسند میں ثوبان سے روایت کیا ہے کہ  
پیغمبر اکرم نے فرمایا: جب دیکھو کہ سیاہ جھنڈے  
خراسان کی طرف سے آرہے ہیں تو ان کے پاس  
اوجھا ہے برف پر ہی گھسٹ کر ہی نہ آنا پڑے اس  
لئے کہ ان میں اللہ کا خلیفہ مہدی  
ہوگا (مسند احمد ٥:٢٧٧)

Masnad Ahmad 5:277

Also in Sunan Ibn Majah

## 182 Kings and kingship—Prohibition in the Shariah.

Kingship and monarchy is a system of rulership that is prohibited in Islam.

The collection of Hadith in point (103) clearly indicate that our beloved Prophet Muhammad ﷺ stated that the system of Khilafa will encompass thirty (30) years after his death, and thereafter there will be monarchy.

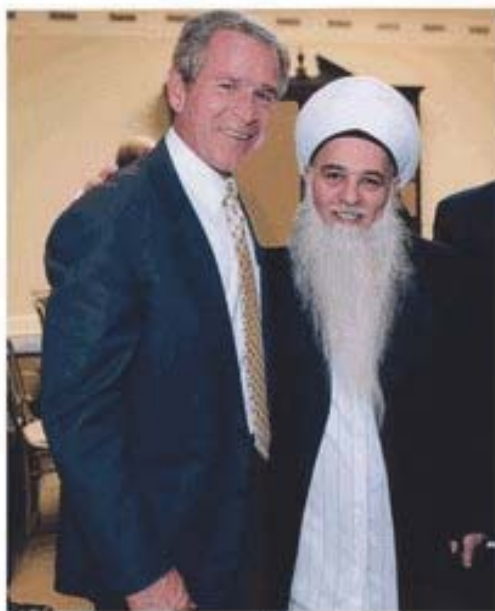
We then take the next set of Hadith collection to qualify whether monarchy/kingship is considered in the eyes of Allah ﷻ a good system or are its characteristics negative, and it opposes Allah's Laws.

From the Hadith below we can summarize that:

- i. Our beloved Prophet Muhammad ﷺ clearly stated that he was not a king.
- ii. The Khulifa Al Rashidun confirmed that the community must be consulted in the election of the leader, whereas kingship and monarchy overrun this right of the ruled people. (118) (137) (157)
- iii. Rulers who follow the monarchy system are far from the Shariah, and as more time elapses from the death of our beloved Prophet Muhammad ﷺ, the more distant they are from Islam. The end of monarchy and kingship amongst the Muslims will come when Imam Mahdi ﷺ comes to lead the Ummah—*InshaAllah* very soon. (5)

- iv. There is a correlation between kingship, immorality, and the rulership of the more vile people over the more pious. The reader needs only observe today's world to realize the truth of these Hadith.
- v. The nearer a person comes to a king, the further he or she goes away from Allah ﷻ. This is not the same when a Muslim stays close to the Khalifa, when such ruler is elected, and rules according to Allah's ﷻ laws. In fact it is obligatory to stay close to the Khalifa and the main body of the Muslims. (62)
- vi. The use of the name 'king' is something Allah ﷻ dislikes, and in particular those kings who call themselves 'king of kings'.
- vii. Kings have been characterized throughout history for taking power by force. We have proven in this book that other than in particular circumstances allowed by the Shariah, the leadership of the community can only be invested through an election process. (113)
- viii. History has shown that Kings for the most part have been oppressors. The Hadith confirms this, even in regards to non-Muslim Rum.

**IMPORTANT:** The reader should be cautious of 'scholars' who 'go to kings' and through purposely defective scholarship have made Halal what Allah ﷻ has made Haram, this constituting in itself a form of Shirk.



*To Shaykh Kabbani  
With Best Wishes,*

*George W. Bush*

One such example:

[http://eshaykh.com/halal\\_haram/kingship-in-islam/](http://eshaykh.com/halal_haram/kingship-in-islam/)

In this article Sheikh Gibril Haddad indicates that kingship is permitted in Islam as Allah ﷻ gave kingship to Prophet David عليه السلام, Prophet Solomon عليه السلام, Dhul Qarnain عليه السلام, and at the End of Times to Imam Mahdi عليه السلام.

We have classified in our book under the section of leadership the manner in which leaders attain their investitures. One is direct, and the other indirect.

The indirect system is when people elect their leaders. The

direct system of investiture occurs when Allah ﷻ invests a particular individual to lead the community of believers.

The direct system occurs only when Allah ﷻ has sent Prophets ﷺ and people of particular special rank such as Imam Mahdi ﷺ. To further clarify, when there are no prophets on earth, then the indirect system of investiture applies. The direct system of investiture does not apply to regular human beings such as the kings and queens of human history, including those who call themselves Muslim kings. In other words there is no such a thing as a 'Muslim King'.

*InshaAllah* the reader will gain some insight as to the degree of infiltration of Gog and Magog in Islam when reading the section in this book titled "*Gog and Magog, the Dajjal, and the 'one eye'*". It will make the reader realize the urgent need to learn firsthand their own religion to avoid being misled down the path of Satan —*Audzbillah*.

'Umar al-'Adawi ؓ reported:

'Utba b. Ghazwan ؓ delivered us a sermon and he praised Allah and lauded Him, then said: Now coming to the point, verily the world has been given the news of its end and that too quite early. Nothing would be left out of it but only water left in the utensil which its owner leaves, and you are going to shift to an abode which knows no end, and you should shift with the good before you, for we have been told that a stone would be thrown at one side of the Hell and it would go down even for seventy years but would not be able to reach its bottom. By Allah, it would

be fully packed. Do you find it something strange, and it has been mentioned that there yawns a distance which one would be able to cover in forty years from one end to another of Paradise, and a day would come when it would be fully packed and you must be knowing that I was the seventh amongst seven who had been with Allah's Messenger ﷺ and we had nothing to eat but the leaves of the tree until the corners of the mouth were injured. We found a sheet which we tore in two and divided between myself and Sa'd b. Malik. I made the lower garment with half of it and so did Sa'd make the lower garment with half of it and today there is none amongst us who has not become the governor of a city from amongst the cities (of the Islamic Commonwealth) and I seek refuge with Allah that I should consider myself great whereas I am insignificant in the eye of Allah. **Prophethood does not remain forever and its impact fades with the result that it changes eventually into kingship, and you would soon come to know and experience those rulers who would come after us and see (how far they are from religion).**

كتاب الزهد والرقائق

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا  
 حُمَيْدُ بْنُ هِلَالٍ، عَنْ خَالِدِ بْنِ عُمَيْرٍ الْعَدَوِيِّ، قَالَ خَطَبَنَا  
 عُثْبَةُ بْنُ غَزْوَانَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ

الدُّنْيَا قَدْ آذَنْتِ بِصُرْمٍ وَوَلَّتْ حَدَاءً وَلَمْ يَبْقَ مِنْهَا إِلَّا صُبَابَةٌ  
كَصُبَابَةِ الْإِنَاءِ يَتَصَابُهَا صَاحِبُهَا وَإِنَّكُمْ مُتَتَقِلُونَ مِنْهَا إِلَى  
دَارٍ لَا زَوَالَ لَهَا فَانْتَقِلُوا بِخَيْرٍ مَا بِحَضْرَتِكُمْ فَإِنَّهُ قَدْ ذُكِرَ لَنَا أَنَّ  
الْحَجَرَ يُلْقَى مِنْ شَفَةِ جَهَنَّمَ فَيَهْوِي فِيهَا سَبْعِينَ عَامًا لَا  
يُذْرِكُ لَهَا قَعْرًا وَوَاللَّهِ لَتُمْلَأَنَّ أَفْعَجِبْتُمْ وَلَقَدْ ذُكِرَ لَنَا أَنَّ مَا بَيْنَ  
مِصْرَاعَيْنِ مِنْ مِصَارِيعِ الْجَنَّةِ مَسِيرَةُ أَرْبَعِينَ سَنَةً وَلَيَأْتِيَنَّ عَلَيْهَا  
يَوْمٌ وَهُوَ كَظِيظٍ مِنَ الزَّحَامِ وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَنَا طَعَامٌ إِلَّا وَرَقُ الشَّجَرِ  
حَتَّى قَرَحَتْ أَشْدَاقُنَا فَالْتَقَطْتُ بُرْدَةً فَشَقَقْتُهَا بَيْنِي وَبَيْنَ سَعْدِ  
بْنِ مَالِكٍ فَاتَّزَرْتُ بِنِصْفِهَا وَاتَّزَرَ سَعْدٌ بِنِصْفِهَا فَمَا أَصْبَحَ  
الْيَوْمَ مِنَّا أَحَدٌ إِلَّا أَصْبَحَ أَمِيرًا عَلَى مِصْرٍ مِنَ الْأَمْصَارِ وَإِنِّي  
أَعُوذُ بِاللَّهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيمًا وَعِنْدَ اللَّهِ صَغِيرًا وَإِنَّهَا  
لَمْ تَكُنْ نُبُوءَةً قَطُّ إِلَّا تَنَاسَخَتْ حَتَّى يَكُونَ آخِرُ عَاقِبَتِهَا مُلْكًا  
فَسَتُخْبِرُونَ وَتُحَرِّثُونَ الْأَمْرَاءَ بَعْدَنَا .

Sahih Muslim—The Book of Zuhd and Softening of Hearts

The Book of Zuhd and Softening of Hearts

Reference: Sahih Muslim 2967 a

In-book reference: Book 55, Hadith 19

USC-MSA web (English) reference: Book 42, Hadith 7075

It was narrated that Anas bin Malik ؓ said:

“It was said: ‘O Messenger of Allah, when should we stop



enjoining what is good and forbidding what is evil?’ He said: ‘When there appears among you that which appeared among those who came before you.’ We said: ‘O Messenger of Allah, what appeared among those that came before us?’ He said: ‘**Kingship given to your youth, immorality even among the old, and knowledge among the base and vile.**’”

كتاب الفتن

باب قَوْلِهِ تَعَالَى {يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ} حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدَّمَشَقِيُّ، حَدَّثَنَا زَيْدُ بْنُ يَحْيَى بْنُ عُبَيْدٍ الْخَزَاعِيُّ، حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ، حَدَّثَنَا أَبُو مُعَيْدٍ، حَفْصُ بْنُ غِيْلَانَ الرَّعِنِيِّ عَنْ مَكْحُولٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قِيلَ يَا رَسُولَ اللَّهِ مَتَى نَتْرُكُ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ قَالَ ” إِذَا ظَهَرَ فِيكُمْ مَا ظَهَرَ فِي الْأُمَمِ قَبْلَكُمْ “ . قُلْنَا يَا رَسُولَ اللَّهِ وَمَا ظَهَرَ فِي الْأُمَمِ قَبْلَنَا قَالَ ” الْمُلْكُ فِي صِعَارِكُمْ وَالْفَاحِشَةُ فِي كِبَارِكُمْ وَالْعِلْمُ فِي رِذَالِكُمْ “ . قَالَ زَيْدٌ تَفْسِيرُ مَعْنَى قَوْلِ النَّبِيِّ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ” وَالْعِلْمُ فِي رِذَالِكُمْ “ . إِذَا كَانَ الْعِلْمُ فِي الْفُسَاقِ .

Sunan Ibn Majah—Book of Tribulations

Chapter: The words of Allah: “O you who believe! Take care of your own selves.”

Grade: Hasan (Darussalam)

Reference: Sunan Ibn Majah 4015

In-book reference: Book 36, Hadith 90

English translation: Vol. 5, Book 36, Hadith 4015

Narrated Abu Hurayrah رضي الله عنه:

The Prophet ﷺ said: He said: **He who sticks to a king is perverted. This version adds: The nearer a servant (of Allah) goes to a king, the farther he keeps away from Allah.**

كتاب الصيد

باب فِي اتِّبَاعِ الصَّيِّدِ

حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا الْحَسَنُ بْنُ الْحَكَمِ النَّخَعِيُّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ شَيْخٍ، مِنَ الْأَنْصَارِ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَعْنَى مُسَدَّدٍ قَالَ ” وَمَنْ لَزِمَ السُّلْطَانَ افْتِنَ “ . زَادَ ” وَمَا أَزَادَ عَبْدٌ مِنَ السُّلْطَانِ دُنُوًّا إِلَّا أَزَادَ مِنَ اللَّهِ بُعْدًا “ .

حكم: (الألباني) ضعيف

Sunan Abi Dawud—Book of Game (Kitab Al-Said)

Chapter: On Following the Game

Grade: Da'if (Al-Albani)

Reference: Sunan Abi Dawud 2860

In-book reference: Book 17, Hadith 17

English translation: Book 16, Hadith 2854

Abu Huraira reported Allah's Messenger ﷺ as saying:

The vilest name in Allah's sight is Malik al-Amidh (King of Kings). The narration transmitted on the authority of Shaiba (contains these words): There is no king but Allah,

the Exalted and Glorious. Sufyan said: Similarly, the word Shahinshah (is also the vilest appellation). Ahmad b. Hanbal said: I asked Abu ‘Amr about the meaning of Akhna. He said: The vilest.

### كتاب الآداب

باب تَحْرِيمِ التَّسْمِيَةِ بِمَلِكِ الْأَمْلَاكِ وَمَلِكِ الْمُلُوكِ  
 حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ، وَأَحْمَدُ بْنُ حَنْبَلٍ، وَأَبُو بَكْرِ  
 بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِأَحْمَدَ - قَالَ الْأَشْعَثِيُّ أَخْبَرَنَا وَقَالَ  
 الْآخَرَانِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنْ  
 الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
 “ إِنْ أَخْنَعَ اسْمٌ عِنْدَ اللَّهِ رَجُلًا تَسْمَى بِمَلِكِ الْأَمْلَاكِ “ .  
 زَادَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ ” لَا مَالِكَ إِلَّا اللَّهُ عَزَّ وَجَلَّ “ .  
 قَالَ الْأَشْعَثِيُّ قَالَ سُفْيَانُ مِثْلُ شَاهَانٍ شَاهٌ . وَقَالَ أَحْمَدُ بْنُ  
 حَنْبَلٍ سَأَلْتُ أَبَا عَمْرٍو عَنْ أَخْنَعَ فَقَالَ أَوْضَعَ .

Sahih Muslim—The Book of Manners and Etiquette

Chapter: The Prohibition of the Names Malik Al-Amlak or Malik Al-Muluk “King of Kings”

Reference: Sahih Muslim 2143 a

In-book reference: Book 38, Hadith 25

USC-MSA web (English) reference: Book 25, Hadith 5338

Narrated Abdullah ibn Abbas ؓ:

The Prophet ﷺ said: (the narrator Sufyan said: I do not know but that it [the tradition] has been transmitted from

the Prophet ﷺ: He who lives in the desert will become rude; he who pursues the game will be negligent, and **he who visits a king will be perverted.**

كتاب الصيد

باب فِي اتِّبَاعِ الصَّيْدِ

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي أَبُو مُوسَى، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَالَ مَرَّةً سُفْيَانُ وَلَا أَعْلَمُهُ إِلَّا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَالَ ” مَنْ سَكَنَ الْبَادِيَةَ جَفَا وَمَنْ اتَّبَعَ الصَّيْدَ غَفَلَ وَمَنْ أَتَى السُّلْطَانَ افْتُنَّ “ .

حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of Game (Kitab Al-Said)

Chapter: On Following the Game

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 2859

In-book reference: Book 17, Hadith 16

English translation: Book 16, Hadith 2853

It was narrated that Ibn Mas'ud said:

“A man came to the Prophet ﷺ, so he spoke to him, and he started to tremble with awe. He said to him: ‘Take it easy. I **am not a king**; I am just a man whose mother ate dried meat.’”

- كتاب الأطعمة

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَسَدٍ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، حَدَّثَنَا  
 إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي  
 مَسْعُودٍ، قَالَ أَتَى النَّبِيَّ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . رَجُلٌ فَكَلَّمَهُ  
 فَجَعَلَ تُرْعِدُ فَرَأَيْصُهُ فَقَالَ لَهُ ” هَوِّنْ عَلَيْكَ فَإِنِّي لَسْتُ بِمَلِكٍ  
 إِنَّمَا أَنَا ابْنُ امْرَأَةٍ تَأْكُلُ الْقَدِيدَ “ . قَالَ أَبُو عَبْدِ اللَّهِ إِسْمَاعِيلُ  
 وَخَذَهُ وَصَلَهُ .

Sunan Ibn Majah—Chapters on Food

Grade: Da'if (Darussalam)

English reference: Vol. 4, Book 29, Hadith 3312

Arabic reference: Book 29, Hadith 3437

Narrated Jarir ﷺ:

While I was at Yemen, I met two men from Yemen called Dhu Kala and Dhu 'Amr, and I started telling them about Allah's Messenger ﷺ. Dhu 'Amr said to me, "If what you are saying about your friend (*i.e.* the Prophet) is true, then he has died three days ago." Then both of them accompanied me to Medina, and when we had covered some distance on the way to Medina, we saw some riders coming from Medina. We asked them and they said, "Allah's Messenger ﷺ has died and Abu Bakr has been appointed as the Caliph and the people are in a good state." Then they said, "Tell your friend (Abu Bakr) that we have come (to visit him), and if Allah will, we will come again." So they both returned to Yemen. When I told Abu Bakr their statement, he said to me, "I wish you had brought

them (to me).” Afterwards I met Dhu ‘Amr, and he said to me, “O Jarir! You have done a favor to me and I am going to tell you something, *i.e.* you, the nation of ‘Arabs, will remain prosperous as long as you choose and appoint another chief whenever a former one is dead. **But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted.**”

### كتاب المغازی

#### باب ذهاب جرير إلى اليمن

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ الْعَبْسِيُّ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ كُنْتُ بِالْبَحْرِ فَلَقِيتُ رَجُلَيْنِ مِنْ أَهْلِ الْيَمَنِ ذَا كَلَاعٍ وَذَا عَمْرٍو، فَجَعَلْتُ أُحَدِّثُهُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ ذُو عَمْرٍو لَيْنَ كَانَ الَّذِي تَذْكُرُ مِنْ أَمْرِ صَاحِبِكَ، لَقَدْ مَرَّ عَلَى أَجَلِهِ مُنْذُ ثَلَاثٍ. وَأَقْبَلَا مَعِيَ حَتَّى إِذَا كُنَّا فِي بَعْضِ الطَّرِيقِ رَفَعَ لَنَا رُكْبٌ مِنْ قِبَلِ الْمَدِينَةِ فَسَأَلْنَاهُمْ فَقَالُوا قُضِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتُخْلِفَ أَبُو بَكْرٍ وَالنَّاسُ صَاحِبُونَ. فَقَالَا أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جِئْنَا وَلَعَلَّنَا سَعُودٌ إِنْ شَاءَ اللَّهُ، وَرَجَعَا إِلَى الْيَمَنِ فَأَخْبَرْتُ أَبَا بَكْرٍ بِحَدِيثِهِمْ قَالَ

أَفَلَا جِئْتِ بِهِمْ. فَلَمَّا كَانَ بَعْدُ قَالَ لِي ذُو عَمْرٍو يَا جَرِيرُ إِنَّ  
 بِكَ عَلَى كَرَامَةٍ، وَإِنِّي مُخْبِرُكَ خَبَرًا، إِنَّكُمْ مَعَشَرَ الْعَرَبِ لَنْ  
 تَزَالُوا بِخَيْرٍ مَا كُنْتُمْ إِذَا هَلَكَ أَمِيرٌ تَأَمَّرْتُمْ فِي آخَرٍ، فَإِذَا كَانَتْ  
 بِالسَّيْفِ كَانُوا مُلُوكًا يَغْضَبُونَ غَضَبَ الْمُلُوكِ وَيَرْضَوْنَ رِضَا  
 الْمُلُوكِ.

Sahih al-Bukhari—Book of Military Expeditions led by the Prophet ﷺ  
 (Al-Maghaazi)

Chapter: The departure of Jarir to Yemen

Reference: Sahih al-Bukhari 4359

In-book reference: Book 64, Hadith 385

USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 645

Mustaurid al-Qurashi ﷺ reported:

I heard Allah's Messenger ﷺ as saying: The Last Hour  
 would come (when) the Romans would form a majority  
 amongst people. 'Amr said to him (Mustaurid Qurashi):  
 See what you are saying? He said: I say what I heard from  
 Allah's Messenger ﷺ. Thereupon he said: If you say that, it  
 is a fact for they have four qualities. They have the patience  
 to undergo a trial and immediately restore themselves to  
 sanity after trouble and attack again after flight. They (have  
 the quality) of being good to the destitute and the orphans,  
 to the weak and, fifthly, the good quality in them is that  
**they put resistance against the oppression of kings.**

كتاب الفتن وأشراف الساعة

باب تَقْوَمُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنِي اللَّيْثُ، بْنُ سَعْدٍ حَدَّثَنِي مُوسَى بْنُ عَلِيٍّ، عَنْ أَبِيهِ، قَالَ قَالَ الْمُسْتَوْرِدُ الْقُرَشِيُّ عِنْدَ عَمْرِو بْنِ الْعَاصِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ” تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ “ . فَقَالَ لَهُ عَمْرُو أَبْصِرْ مَا تَقُولُ . قَالَ أَقُولُ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعِنَ قُلْتُ ذَلِكَ إِنَّ فِيهِمْ لِحِصَالًا أَرْبَعًا إِنَّهُمْ لَأَحْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ وَأَسْرَعُهُمْ إِفَاقَةً بَعْدَ مُصِيبَةٍ وَأَوْشَكُهُمْ كَرَّةً بَعْدَ فَرَةٍ وَخَيْرُهُمْ لِمَسْكِينٍ وَيَتِيمٍ وَضَعِيفٍ وَخَامِسَةً حَسَنَةً جَمِيلَةً وَأَمْنَعُهُمْ مِنْ ظُلْمِ الْمُلُوكِ .

Sahih Muslim—The Book of Tribulations and Portents of the Last Hour

Chapter: The Hour Will Begin When the Byzantines Are the Most Prevalent of People

Reference: Sahih Muslim 2898 a

In-book reference: Book 54, Hadith 45

USC-MSA web (English) reference: Book 41, Hadith 6925

### 183 The rulership of the worst of the Ummah.

It was narrated from ‘Abdullah bin Dinar رضي الله عنه, that Ibn ‘Umar رضي الله عنه said:

“The Messenger of Allah ﷺ said: **‘When my Ummah walks in a proud march**, and its servants are the children of kings, children of Persians and Romans, **the evilest of**



them will be set over the best of them.”

كتاب الفتن عن رسول الله صلى الله عليه وسلم

باب

حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ، حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، أَخْبَرَنِي مُوسَى بْنُ عُبَيْدَةَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 ” إِذَا مَشَتْ أُمَّتِي الْمُطَيِّبَاءُ وَخَدَمَهَا أَبْنَاءُ الْمُلُوكِ أَبْنَاءُ  
 فَارِسَ وَالرُّومِ سُلْطَ شِرَارُهَا عَلَى خِيَارِهَا “ . قَالَ أَبُو عِيسَى  
 هَذَا حَدِيثٌ غَرِيبٌ . وَقَدْ رَوَاهُ أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ  
 الْأَنْصَارِيِّ .

حَدَّثَنَا بِذَلِكَ، مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْوَاسِطِيُّ حَدَّثَنَا أَبُو مُعَاوِيَةَ،  
 عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ،  
 عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ . وَلَا يُعْرَفُ الْحَدِيثُ أَبِي  
 مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ  
 عُمَرَ أَصْلًا إِلَّا الْمَعْرُوفُ حَدِيثُ مُوسَى بْنِ عُبَيْدَةَ . وَقَدْ  
 رَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ مُرْسَلًا  
 وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ .

Jami' at-Tirmidhi—Chapters on Al-Fitan

Chapter: When the Evil Among My Ummah Will Be Set Over the

Best of Them

Grade: Sahih (Darussalam)

Reference: Jami' at-Tirmidhi 2261

In-book reference: Book 33, Hadith 104

English translation: Vol. 4, Book 7, Hadith 2261

## **184 Legal Responsibility and Capacity—Shariah.**

### **“C8.0 WHO MAY BE HELD RESPONSIBLE**

C8.1 ('Abd al-Wahab Khallaf:) Two conditions must exist in an individual for it to be legally valid to hold him responsible.

The first condition is that he is able to understand the evidence that he is responsible for something, such that it is within his capacity to understand legal text from the Koran and sunna by which the ruling is imposed, whether by himself or through another (dis: b5.1). Since human reason is something hidden, unobservable by outward sense perception, the Lawgiver has conjoined responsibility for rulings with something manifest and perceptible to the senses from which reason may be inferred, namely puberty. Whoever reaches puberty without showing signs of impaired intellectual faculties, his capacity for responsibility exists. And conversely, neither an insane person nor a child are responsible, because of their lack of intellect, which is the means of understanding the evidence that something is a ruling. Nor are those responsible who are in a state of absentmindedness or sleeping, because while they are heedless or asleep it is not within their capacity to understand. The Prophet ﷺ said,

“The pen has been lifted from three: the sleeper until he awakens, the child until his first wet dream, and the insane

person until he can reason.”

The second condition (n: for the legal validity of holding someone responsible) is that he be legally eligible for the ruling. Eligibility is of two types, *eligibility for obligation*, and *eligibility for performance*.

C8.2 *Eligibility for obligation* is the capacity of a human being to have rights and duties. This eligibility is established for every person by the mere fact of being human, whether male. Female, fetus, child, of age of discrimination, adolescent, intelligent, foolish, sane or insane, healthy or ill; because its basis is an innate attribute found in every man. Every human being whoever he or she may be, has eligibility for obligation and none lacks it because one's eligibility for obligation is one's humanness.

There are only two human states in relation to eligibility for obligation, partial or full. One could have partial eligibility for obligation by being entitled to possess rights over others but not have obligations towards them, like a fetus in its mother's womb, which has rights, since it can be an heir, inherit a bequest, and the proceeds of an endowment (waqf) can accrue to it, but it does not have any obligation to others. Full *eligibility for obligation* means a person has rights upon others and obligations towards them. Every human being acquires it at birth.

C8.3 *Eligibility for performance* is the capacity of an individual to words and actions that are legally significant, such that if an agreement or act proceeds from him, it legally counts

and entails the rulings applicable to it. If he prays, fasts, makes the pilgrimage, or does anything obligatory, it is legally acknowledged and discharges the obligation. And if he commits a crime against another's person, possessions, or honor, he is held accountable for his crime, and is bodily or financially penalized.

So eligibility for performance is responsibility, and its basis in man is intellectual discrimination. There are three states which a person may have in relation to eligibility to performance:

- (1) A person could *completely lack or lose eligibility for performance*, like a young child during his childhood or an insane person during his insanity.....
- (2) A person could have *partial eligibility for performance*, an example of which is the child who has reached the age of mental discrimination (def: f1.2) but not puberty (k13.8), or the retarded person, who is not disturbed in intellect nor totally bereft of it, but rather is weak-minded...
- (3) Or a person could have *full eligibility for performance* by the fact of having reached puberty sound of mind.

Events, however may befall this eligibility....”

*Reliance of the Traveller* (‘Umdat al Salik wa ‘Uddat al Nasik), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

## 185 Rebellion Against the Khalifa—Shariah.

**IMPORTANT:** The reader should note that these rules apply only to a properly elected Khalifa, and not to the impostor kings and rulers of the Muslim world today who have usurped power with the aid of the enemies of Islam—the Gog and Magog Alliance.

### o6.0 FIGHTING THOSE WHO REBEL AGAINST THE CALIPH

o6.1 When a group of Muslims rebel against the caliph (Khalifa, def: o25) and want to overthrow him, or refuse to fulfill an obligation imposed by Sacred Law such as zakat, and rise in armed insurrection, he [the Khalifa] sends someone to them in redresses their grievances if possible.

If they obdurately refuse to obey him (O: no matter whether he is just or unjust, as Nawawi mentions in his commentary on Sahih Muslim, citing the consensus of Muslims (Ijma', def: b7) that it is unlawful to revolt against caliphs and fight them, even if they are corrupt), he fights them with (O: military) weaponry that does not cause general destruction, as do fire and mangonel (O: for the aim is to suppress them, not destroy them), and does not pursue those who retreat, or kill the wounded.

o6.2 There is no financial responsibility for what they destroy of ours nor what we destroy of theirs in such military action.

o6.3 They are subject to Islamic laws (O: because they have not committed an act that puts them outside of Islam that they

should be considered non-Muslims. Nor are they considered morally corrupt, for *rebels* is not a pejorative term, but rather they merely have mistaken understanding), and the decisions of their Islamic judge are considered legally effective (O: provided he does not declare the lives of upright Muslims (def: o24.4) to be justly forfeitable) if they are such as would be effective if made by our own judge.

o6.4 If they do not rebel by war, the caliph may not fight them.

o25.3 (Nawawi:) Among the qualifications of the caliph are that he be:

- a) Muslim (H: so that he may see to the best interests of Islam and the Muslims (K: it being invalid to appoint a non-Muslim (kafir) to a authority, even to rule non-Muslims.) (S: Qadi 'Iyad states that there is scholarly consensus (def: b7) that it is not legally valid to invest a non-Muslim as a caliph, and that **if a caliph becomes non-Muslim (dis: o8.7) he is no longer a caliph, as also when he does not maintain the prescribed prayers (A: meaning to both perform them himself and order Muslim to) and summon the people to them, and likewise (according to the majority of scholars) if he makes reprehensible innovations (bid'a, def: w29.3) (A: by imposing an innovation on people that is offensive or unlawful). If the caliph becomes a non-Muslim, alters the Sacred Law** —(N: such alterations being of two types, one of which consists of his changing the Law by legislating something

which contravenes it while believing in the validity of the provisions of the Sacred Law, this being an *injustice* that does not permit rebellion against him, while the other consists of imposing rules that contravene the provisions of the religion while believing in the validity of the rules he has imposed, this being unbelief (kufr) (A: it is questionable whether anyone would impose such rules without believing in their validity))—or **imposes reprehensible innovations while in office, then he loses his authority and need no longer be obeyed, and it is obligatory for Muslims to rise against him if possible, remove him from office, and install an upright leader in his place. If only some are able, they are obliged to rise up and remove the unbeliever (A: whether they believe they will succeed or fail), though it is not obligatory to try to remove a leader who imposes reprehensible innovations unless they believe it is possible. If they are certain that they are unable to (A: remove an innovator), they are not obliged to rise against him. Rather, a Muslim in such a case should emigrate from this country (N: if he can find a better one), fleeing with his religion (A: which is obligatory if he is prevented in his home country from openly performing acts of worship))**);

p49.0 ARMED INSURRECTION AND CONSIDERING  
MUSLIMS UNBELIEVERS

(A: The early Kharijite sect committed these transgressions)

p49.1 Allah Most High says:

- (1) “Do not commit transgressions; surely Allah loves not the transgressors” (Koran 2:190).
- (2) “Whoever disobeys Allah and His messenger has gone manifestly astray” (Koran 33:36)

P49.2 The Prophet ﷺ said,

“If someone says to his Muslim brother, ‘You unbeliever,’ one of them deserves the name.”

W52.0 IBN HAJAR HAYTAMI’S LIST OF ENORMITIES  
(from p76)

(317-18) rebellion against the caliph, even if he is unjust, when there is no mitigating pretext or one that is patently false; or betraying one’s fealty to him because of some worldly disadvantage in remaining loyal;...

*Reliance of the Traveller* (*‘Umdat al Salik wa ‘Uddat al Nasik*), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

## 186 Obligation to Obey the Leaders.

In line with Allah’s ﷻ explanation of the infiniteness of the Holy Quran:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ  
أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا



عَلَيْكَ الْكِتَابَ تَبَيَّنَّا لِكُلِّ شَيْءٍ وَهْدَى  
 وَرَحْمَةً وَبُشْرَى لِّلْمُسْلِمِينَ ﴿٨٩﴾

*...We have revealed the Book [Quran Majid] to you  
 explaining clearly everything, and a guidance...*

Surat An-Nahl [16:89]

We know that the obedience to leaders emanates from the Holy Quran in this manner:

1. Its origin are:

*“...Fear Allah ﷻ...”*

Surat Al-Baqarah (The Cow) [2:194]

*“...Obey Allah ﷻ...”*

Surat Al-Baqarah (The Cow) [2:45]

*“...Fear and obey Allah ﷻ...”*

Surat Al-'A'rāf [7:171]

(51) (52) (53)

2. Being solidified with:

*“...respond to Allah and to the Messenger when he calls you to  
 that which gives you life...”*

Surat Al-'Anfāl (The Spoils of War) [8:24]

(61)

3. With Kindness Allah ﷻ requests of human and jinn:

*“...Obey Allah and obey the Messenger...”*

Surat ‘Āli ‘Imrān (Family of Imran) [3:32]

(54)

Solidified with:

*“...If he [Prophet Muhammad ﷺ] were to obey you in much of the matter, you would be in difficulty...”*

Surat Al-Hujurāt (The Rooms) [49:7]

(111)

Whose characteristics are:

- Obedience of the Prophet ﷺ is obedience to Allah ﷻ.
- Disobedience to Allah ﷻ and the Prophet ﷺ moves people into a state of disbelief.
- One is a believer only if he or she obeys Allah ﷻ and the Prophet ﷺ.
- Obeying Allah ﷻ implies that the individual is in fear of Allah ﷻ.
- The consequence of obedience of Allah ﷻ and the Prophet ﷺ is the reward of paradise.
- The coming of a messenger from Allah ﷻ makes it obligatory to obey them. There is no choice.
- Allah ﷻ issues a warning to those who do not obey Allah ﷻ and the Prophet ﷺ: *“...and beware...”* that a

stern punishment will follow if people are not in compliance with Allah ﷻ.

- Obey Allah ﷻ and the Prophet ﷺ as it is instructed, or in other words in the same manner that it has been conveyed. Do not argue with one another and by it weaken yourselves in front of your enemies.
- People have not been granted by Allah ﷻ the capacity to find the right way, and hence we have been instructed to turn to Allah ﷻ and our beloved Prophet Muhammad ﷺ in order to seek the right course of action.

(54)

4. Allah ﷻ then expands His ﷻ Command to include obedience to those in authority by stating

*“...Obey Allah and obey the Messenger **and those with true authority from among you...**”*

Surat An-Nisā’ (The Women) [4:59]

This includes those placed in authority directly by Allah ﷻ, and those placed in authority indirectly as well. Note that Allah ﷻ uses the words “*true authority*”. This means that the authority must have its origins in Allah’s ﷻ Shariah only, and cannot originate from usurpation.

(59)

5. Allah’s ﷻ social structure is tied to the matter of authority and leadership. Degrees of ranks are an integral part of

social structure. Human and jinn society must be organized with proper leadership in order to reach its goals.

In His ﷺ beautiful words:

*“...[We] have raised some of them above others in degrees [of rank and authority] that they may make use of one another for service...”*

Surat Az-Zukhruf (The Ornaments of Gold) [43:32]

(60)

This ayat in general has been interpreted to understand that some people take the labor of others. Nevertheless the words of Allah ﷻ have multiple interpretations for the benefit of His ﷺ slaves. (48) (49) (50)

Interpreted in light of power and authority as exercised by humans, the above ayat refers to the obligation to respect the ranks and authority that Allah ﷻ has placed upon various people. It can be said that a mutual beneficial relationship exists between the ruled and the ruler—as opposed to strictly a one-way relationship where benefit accrues to the rulers only. Allah ﷻ has placed people in positions of authority, and by it both parties benefit. The subjects (ruled people) benefit in that they are organized and guided to the best course of action, while attaining to security. The ruler benefits in that he can be empowered by the act of subordination of the subjects and their work, in order to achieve the religious and social objectives set out by Allah ﷻ. (55) (56)

6. Allah ﷻ then orders the Believers to assist their leaders.

This is implied in the statement of Allah ﷻ:

*“...If ye help not (your leader) [Prophet Muhammad ﷺ and after him your leaders], (it is no matter): for Allah did indeed help him [and will always help the righteous leaders that will come after Prophet Muhammad ﷺ]...”*

Surat At-Tawbah (The Repentance) [9:40]

It is mandatory for a Muslim to assist their leaders, conditional on the leaders taking actions that comply with Allah’s ﷻ commands.

(55) (57)

7. Finally Allah ﷻ clearly states the expected obligatory response from the Muslims:

*“...We hear and we obey...”*

Surat Al-Baqarah (The Cow) [2:285]

(58)

By contrast Allah ﷻ orders the believers not to obey those who oppose what Allah ﷻ has ordered.

*“...Then do not obey the deniers...”*

Surat Al-Qalam (The Pen) [68:8]

(64)

*“...do not obey from among them a sinner or ungrateful [disbeliever]...”*

Surat Al-’Insān (The Man) [76:24]

(64)

The Hadith of our beloved Prophet Muhammad ﷺ further solidifies the rules as to how we Muslims are to deal with our leaders. The Hadith are listed in several sections above.

### 187 The Promised Punishment of Bani Saud for Blocking the Access to Makkah.

وَمَا لَهُمْ إِلَّا يَعْذِبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنْ  
 الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُۥٓ إِنَّ  
 أَوْلِيَاءَهُۥٓ إِلَّا الْمُنَافِقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا  
 يَعْلَمُونَ



*But why should Allah not punish them while they obstruct from al-Masjid al-Haram and they were not [fit to be] its guardians? Its [true] guardians are not but the righteous, but most of them do not know.*

Surat Al-'Anfāl (The Spoils of War) [8:34]

Ta'weel of the Ayat:

But why should Allah not punish them while they obstruct [people] from al-Masjid al-Haram [with demands for Umrah and Hajj visas, restricting the numbers of worshipers, and extravagant charges that cannot be afforded by most Muslims], and they were [and are] not

[fit to be] its guardians? Its [true] guardians are not but the righteous, but most of them do not know.

Surat Al-'Anfāl (The Spoils of War) [8:34]

## 188 Gog and Magog in the Quran

قَالُوا يٰذَا الْقَرْنَيْنِ اِنَّ يَاجُوجَ وَمَاجُوجَ مُفْسِدُونَ فِي  
الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰى اَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ

سَدًّا ٩٤

*They said, "O Dhul-Qarnain, indeed **Gog and Magog are [great] corrupters in the land.** So may we assign for you an expenditure that you might make between us and them a barrier?"*

Surat Al-Kahf (The Cave) [18:94]

ءَاتُونِي زُبَرَ الْحَدِيدِ حَتّٰىٰٓ اِذَا سَاوٰى بَيْنَ الصَّدَفَيْنِ قَالَ  
انْفُخُوْا حَتّٰىٰٓ اِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِيْٓ اُفْرِغْ عَلَيْهِ

قِطْرًا ٩٦

*Bring me sheets of iron"—until, when he had leveled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said,*

*“Bring me, that I may pour over it molten copper.”*

Surat Al-Kahf (The Cave) [18:96]

فَمَا اسْطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿٩٦﴾

*So Gog and Magog were unable to pass over it, nor were they able [to effect] in it any penetration.*

Surat Al-Kahf (The Cave) [18:97]

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ  
وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

*[Dhul-Qarnain] said, “This is a mercy from my Lord; but when the promise of my Lord comes, He will make it level, and ever is the promise of my Lord true. [Promise which came true at the time of our beloved Prophet Muhammad ﷺ]”*

Surat Al-Kahf (The Cave) [18:98]

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ  
كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٩﴾

*Until, when Gog and Magog are let loose [from the barrier at the time of our beloved Prophet Muhammad ﷺ], and they break forth from every elevated place [to positions of power*



*everywhere in the world],*

Surat Al-'Anbyā' [21:96]

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ

فَجَمَعْنَاهُمْ جَمْعًا

*And upon that day We will leave some of them to surge against others; (Literally: some of them against some others) [they will spread around the world creating evil and opposing Allah ﷻ] and [some undefined time after they have spread their evil] the Trumpet will be blown [calling for the Day of Judgement]; then We will gather them in (one) gathering. [18:99]*

**IMPORTANT:** This ayat can also be interpreted in light of Surah Al 'Israa' [17:104] in relation to the End of Times and the return of the Jews to Jerusalem upon the appearance of the "Last Warning". Please see the section that discusses the return of the Jews to Jerusalem before the War of Al Dukhan in the book *The Sequence of Events at the End of Times*. (5)

This would be the interpretation:

And **upon that day We will leave some of them** [people of Gog and Magog] **to surge** [attack] **against others** [believers in God]; (Literally: some of them against some others) [they will spread around the world creating evil and

opposing Allah ﷻ [seeking positions of power all over the world] **and** [some undefined time after they have spread their evil] **the Trumpet** [Last Warning] **will be blown** [calling for the gathering of all Jews and the people of Gog and Magog—as described in Surah Al ‘Israa’ [17:104]]; **then We will gather them in (one) gathering** [in Jerusalem, awaiting the coming out of the Dajjal/Antichrist].

Surat Al-Kahf (The Cave) [18:99]

وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَخِصَةٌ  
أَبْصَرُ الَّذِينَ كَفَرُوا يَوَلَّوْنَا قَدْ كُنَّا فِي  
غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾

*And the true promise shall come close [being Gog and Magog a sign of the coming of the Day of Judgement]; then behold them [Gog and Magog], staring wide (in terror) [when they are raised from their graves], the eyes of those who disbelieve! (They say): Alas for us! We [Gog and Magog] (lived) in forgetfulness of this [Day of Judgement despite the innumerable signs of Allah ﷻ]. Ah, but we [Gog and Magog] were wrong-doers!*

Surat Al-‘Anbyā’ [21:97]

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ اأَسْكُنُوا الْأَرْضَ فَإِذَا

جَاءَ وَعَدُ الْآخِرَةِ جُنَّا بِكُمْ لَفِيفًا ﴿١٠٤﴾

*And We said thereafter to the Children of Israel [Which includes Gog and Magog who are mixed with the Yahood of Bani Israel], "Dwell securely in the land (of promise—the Holy Land)": but when the second of the warnings came to pass [and you continued to breach Allah's Laws], We will gather you together [with the people of Gog and Magog] in a mixed crowd [gathered out of many nations] [in Jerusalem] [awaiting the coming of the Jewish Messiah] [who is in reality the Antichrist].*

Surat Al-'Isrā' (The Night Journey) [17:104]

وَلِكُلِّ وِجْهَةً هُوَ مُوَلِّيًا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا  
تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

*To each [the Muslims, the Yahood, and Gog and Magog] is a goal to which Allah turns him; then strive (as in a race) towards all that is good [and leave all that is evil]. Whosoever ye are, Allah will bring you together [at the End of Times for a final battle in the Holy Land]. [And the victory is for Allah ﷻ and the Muslims] For Allah has power over all things.*

Surat Al-Baqarah (The Cow) [2:148]

**189 Of Gog and Magog 999 out of 1000 will go to Hell. Of the Muslims 1 out of 999 will go to Hell.**

**IMPORTANT:** In the Hadiths below we see that for Muslims only one out of one thousand Muslims will go to Hell. Whereas from the people of Gog and Magog it will be the reverse—that is 999 people will to Hell and one to Heave.

Note that the second Hadith mentions ‘one thousand’ of the people of Gog and Magog, but the first Hadith is more accurate and has logic. In any case the proportions are quite clear.

Narrated Abu Sa’id Al-Khudri ؓ:

The Prophet ﷺ said, “On the day of Resurrection Allah will say, ‘O Adam!’ Adam will reply, ‘Labbaik our Lord, and Sa’daik. Then there will be a loud call (saying), Allah orders you to take from among your offspring a mission for the (Hell) Fire.’ Adam will say, ‘O Lord! Who are the mission for the (Hell) Fire?’ Allah will say, ‘Out of each thousand, take out 999.’ At that time every pregnant female shall drop her load (have a miscarriage) and a child will have grey hair. And you shall see mankind as in a drunken state, yet not drunk, but severe will be the torment of Allah.” (22.2) (When the Prophet ﷺ mentioned this), the people were so distressed (and afraid) that their faces got changed (in color) whereupon the Prophet ﷺ said, **“From Gog and Magog nine-hundred ninety-nine will**

**be taken out** [to Hell] and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be one fourth of the people of Paradise.” On that, we said, “Allahu-Akbar!” Then he said, “I hope that you will be) one-third of the people of Paradise.” We again said, “Allahu-Akbar!” Then he said, “(I hope that you will be) one-half of the people of Paradise.” So we said, Allahu Akbar.”

### كتاب التفسير

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَا آدَمُ. يَقُولُ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيَنَادِي بِصَوْتٍ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ دُرَّتَيْكَ بَعْثًا إِلَى النَّارِ. قَالَ يَا رَبِّ وَمَا بَعْثُ النَّارِ قَالَ مِنْ كُلِّ أَلْفٍ . أَرَاهُ قَالَ . تِسْعِمِائَةٍ وَتِسْعَةً وَتِسْعِينَ فَحِينَئِذٍ تَضَعُ الْحَامِلُ حَمْلَهَا وَيَشِيبُ الْوَلِيدُ {وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ} “. فَشَقَّ ذَلِكَ عَلَى النَّاسِ حَتَّى تَغَيَّرَتْ وُجُوهُهُمْ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعِمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، وَمِنْكُمْ وَاحِدٌ، ثُمَّ أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَنْبِ الثَّوْرِ

الْأَبْيَضِ، أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَنْبِ الثَّوْرِ الْأَسْوَدِ، وَإِنِّي  
لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ“. فَكَبَّرْنَا ثُمَّ قَالَ ” ثَلَاثَ  
أَهْلِ الْجَنَّةِ“. فَكَبَّرْنَا ثُمَّ قَالَ ” شَطْرُ أَهْلِ الْجَنَّةِ“. فَكَبَّرْنَا.  
قَالَ أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ { تَرَى النَّاسَ سُكَارَى وَمَا هُمْ  
بِسُكَارَى } وَقَالَ مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةٌ وَتِسْعِينَ.  
وَقَالَ جَرِيرٌ وَعِيسَى بْنُ يُونُسَ وَأَبُو مُعَاوِيَةَ { سَكَرَى وَمَا هُمْ  
بِسَكَرَى }.

Sahih al-Bukhari—Prophetic Commentary on the Qur'an (Tafseer of the Prophet ﷺ)

USC-MSA web (English) reference: Vol. 6, Book 60, Hadith 265

Arabic reference: Book 65, Hadith 4741

Narrated Abu Sa'id Al-Khudri ؓ:

The Prophet ﷺ said, “Allah will say (on the Day of Resurrection), ‘O Adam.’ Adam will reply, ‘Labbaik wa Sa'daik’, and all the good is in Your Hand.’ Allah will say: ‘Bring out the people of the fire.’ Adam will say: ‘O Allah! How many are the people of the Fire?’ Allah will reply: ‘From every one thousand, take out nine-hundred-and ninety-nine.’ At that time children will become hoary headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah.” The companions of the Prophet ﷺ asked, “O Allah's Apostle! Who is that (excepted) one?” He said, “Rejoice with glad tidings; **one person will be from you and one-thousand**

will be from Gog and Magog.” The Prophet ﷺ further said, “By Him in Whose Hands my life is, hope that you will be one-fourth of the people of Paradise.” We shouted, “Allahu Akbar!” He added, “I hope that you will be one-third of the people of Paradise.” We shouted, “Allahu Akbar!” He said, “I hope that you will be half of the people of Paradise.” We shouted, “Allahu Akbar!” He further said, “You (Muslims) (compared with non-Muslims) are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox (*i.e.* your number is very small as compared with theirs).

كتاب أحاديث الأنبياء  
 بَابُ قِصَّةِ يَأْجُوجَ وَمَأْجُوجَ  
 وَقَوْلِ اللَّهِ تَعَالَى: {قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ  
 مُفْسِدُونَ فِي الْأَرْضِ} وَقَوْلِ اللَّهِ تَعَالَى: {وَيَسْأَلُونَكَ عَنْ ذِي  
 الْقُرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا إِنَّا مَكَنَّا لَهُ فِي الْأَرْضِ  
 وَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا فَاتَّبَعَ سَبَبًا} إِلَى قَوْلِهِ: {أَتُونِي  
 زُبَرَ الْحَدِيدِ} وَاحِدَهَا زُبْرَةٌ وَهِيَ الْقِطْعُ {حَتَّى إِذَا سَاوَى بَيْنَ  
 الصَّدَفَيْنِ} يُقَالُ عَنْ ابْنِ عَبَّاسٍ الْجَبَلَيْنِ، وَالسُّدَيْنِ الْجَبَلَيْنِ  
 {خَرَجْنَا} أَجْرًا {قَالَ انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي  
 أُفْرِغَ عَلَيْهِ قِطْرًا} أَصْبَبَ عَلَيْهِ رِصَاصًا، وَيُقَالُ الْحَدِيدُ. وَيُقَالُ

الصُّفْرُ .

وَقَالَ ابْنُ عَبَّاسٍ النُّحَاسُ .

{فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ} يَعْلُوهُ، اسْتَطَاعَ اسْتَفْعَلَ مِنْ  
أَطَعْتُ لَهُ فَلِذَلِكَ فُتِحَ اسْتَطَاعَ يَسْتَطِيعُ وَقَالَ بَعْضُهُمْ اسْتَطَاعَ  
يَسْتَطِيعُ، {وَمَا اسْتَطَاعُوا لَهُ نَقْبًا} قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا  
جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّا {الزَّقَةُ بِالْأَرْضِ، وَنَاقَةُ دَكَّا لَا سَنَامَ  
لَهَا، وَالِدَكْدَاكُ مِنَ الْأَرْضِ مِثْلُهُ حَتَّى صَلَبَ مِنَ الْأَرْضِ  
وَتَلَبَّدَ .

{وَكَانَ وَعْدُ رَبِّي حَقًّا وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ}،  
{حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ  
يَنْسِلُونَ} قَالَ قَتَادَةُ حَدَبٍ أَكْمَةٌ. قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ رَأَيْتُ السَّدَّ مِثْلَ الْبُرْدِ الْمُحَرَّرِ. قَالَ: «رَأَيْتَهُ.»  
حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ،  
حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ . رَضِيَ اللَّهُ عَنْهُ .  
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” يَقُولُ اللَّهُ تَعَالَى يَا  
آدَمُ. فَيَقُولُ لَبَيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ أَخْرِجْ  
بَعَثَ النَّارِ. قَالَ وَمَا بَعَثَ النَّارِ قَالَ مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ  
وَتِسْعَةً وَتِسْعِينَ، فَعِنْدَهُ يَشِيبُ الصَّغِيرُ، وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ



حَمَلَهَا، وَتَرَى النَّاسَ سُكَارَى، وَمَا هُمْ بِسُكَارَى، وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ“ . قَالُوا يَا رَسُولَ اللَّهِ وَأَيْنَا ذَلِكَ الْوَاحِدُ قَالَ ” أَبْشِرُوا فَإِنَّ مِنْكُمْ رَجُلٌ، وَمِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفٌ “ . ثُمَّ قَالَ ” وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي أَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ “ . فَكَبَّرْنَا. فَقَالَ ” أَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ “ . فَكَبَّرْنَا. فَقَالَ ” أَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ “ . فَكَبَّرْنَا. فَقَالَ ” مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدٍ ثَوْرٍ أَبْيَضَ، أَوْ كَشَعْرَةِ بَيْضَاءٍ فِي جِلْدٍ ثَوْرٍ أَسْوَدَ “ .

Sahih al-Bukhari—Book of Prophets

Chapter: The story of Gog and Magog

Reference: Sahih al-Bukhari 3348

In-book reference: Book 60, Hadith 28

USC-MSA web (English) reference: Vol. 4, Book 55, Hadith 567

## 190 Some of the people of Gog and Magog are Believers.

**IMPORTANT:** These set of Hadith indicate that some of the people of Gog and Magog stated “*InshaAllah*” while digging to breach the wall built by Dhul Qarnain عليه السلام.

This constitutes proof that amongst the people of Gog and Magog there are believers. If we combine these set of Hadith with the prior set of Hadith that refer to the number of people who will be sent to hell from amongst the people of Gog and Magog we can reach the conclusion that there are believers amongst them, but very few.

And Allah ﷻ knows best.

It was narrated from Abu Hurairah ؓ that the Messenger of Allah ﷺ said:

“**Gog and Magog people** dig every day until, when they can almost see the rays of the sun, the one in charge of them says: “Go back and we will dig it tomorrow.” Then Allah puts it back, stronger than it was before. (This will continue) until, when their time has come, and Allah wants to send them against the people, they will dig until they can almost see the rays of the sun, then **the one who is in charge of them will say: “Go back, and we will dig it tomorrow if Allah wills.”** So they will say: “If Allah wills.” Then they will come back to it and it will be as they left it. So they will dig and will come out to the people, and they will drink all the water. The people will fortify themselves against them in their fortresses. They will shoot their arrows towards the sky and they will come back with blood on them, and they will say: “We have defeated the people of earth and dominated the people of heaven.” Then Allah will send a worm in the napes of their necks and will kill them thereby.” The Messenger of Allah ﷺ said: “By the One in Whose Hand is my soul, the beasts of the earth will grow fat on their flesh.”

كتاب الفتن

باب فِتْنَةِ الدَّجَالِ وَخُرُوجِ عِيسَى ابْنِ مَرْيَمَ وَخُرُوجِ يَأْجُوجَ

## وَمَأْجُوجَ

حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ، حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا سَعِيدٌ،  
 عَنْ قَتَادَةَ، قَالَ حَدَّثَنَا أَبُو رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ  
 رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ” إِنَّ يَأْجُوجَ وَمَأْجُوجَ  
 يَخْفِرُونَ كُلَّ يَوْمٍ حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ قَالَ  
 الَّذِي عَلَيْهِمْ ارْجِعُوا فَسَنُخْفِرُهُ غَدًا . فَيُعِيدُهُ اللَّهُ أَشَدَّ مَا كَانَ  
 حَتَّى إِذَا بَلَغَتْ مُدَّتُّهُمْ وَأَرَادَ اللَّهُ أَنْ يَبْعَثَهُمْ عَلَى النَّاسِ  
 خَفَرُوا حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ قَالَ الَّذِي عَلَيْهِمْ  
 ارْجِعُوا فَسَنُخْفِرُونَهُ غَدًا إِنْ شَاءَ اللَّهُ تَعَالَى وَاسْتَشْنَوْا فَيَعُودُونَ  
 إِلَيْهِ وَهُوَ كَهَيْئَتِهِ حِينَ تَرَكُوهُ فَيَخْفِرُونَهُ وَيَخْرُجُونَ عَلَى النَّاسِ  
 فَيَنْشِفُونَ الْمَاءَ وَيَتَحَصَّنُ النَّاسُ مِنْهُمْ فِي حُصُونِهِمْ فَيَرْمُونَ  
 بِسِهَامِهِمْ إِلَى السَّمَاءِ فَتَرْجِعُ عَلَيْهَا الدَّمُ الَّذِي اجْفَظَ  
 فَيَقُولُونَ فَهَرْنَا أَهْلَ الْأَرْضِ وَعَلَوْنَا أَهْلَ السَّمَاءِ فَيَبْعَثُ اللَّهُ  
 نَعَقًا فِي أَقْفَائِهِمْ فَيَقْتُلُهُمْ بِهَا “ . قَالَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ . ” وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ دَوَابَّ الْأَرْضِ لَتَسْمُنُ  
 وَتَشْكُرُ شُكْرًا مِنْ حُومِهِمْ “ .

Sunan Ibn Majah—Book of Tribulations

Chapter: The tribulation of Dajjal, the emergence of ‘Esa bin Maryam  
 and the emergence of Gog and Magog

Grade: Sahih (Darussalam)

Reference: Sunan Ibn Majah 4080

In-book reference: Book 36, Hadith 155

English translation: Vol. 5, Book 36, Hadith 4080

Narrated by Imam Ahmed in his Musnad that the Prophet ﷺ said:

“Verily, Gog and Magog dig through the dam every day, till they could see the sun rays (through it), and their leader would say: ‘Go back and you will finish it tomorrow.’ On the next day, they find it as strong as before, till when their appointed term comes and Allah desires to send them against mankind. They dig it till they could see the sun rays (through it) and their leader says: **‘Go back and you will finish it tomorrow, if Allah wills!’** On the next day, they find it as they had left the day before and they dig through it and come against mankind. They will drink (every drop of water they pass by). The people will resort to strongholds. And, Gog and Magog will throw their arrows towards the sky. When they come back to them stained with what looks like blood, they will say: ‘We have defeated the people on earth and those in the heaven as well.’ Then, Allah the Almighty will send against them worms in their necks that will kill them all. Allah’s Messenger ﷺ said: “By Him in Whose Hand Muhammed’s soul rests! Living creatures of the earth would go fat and be thankful due to eating their flesh and (drinking their) blood.”

(Also transmitted by Imam Ahmed on the authority of Hasan Ibn Musa after Sufyan after Qatadah and by At-Tirmidhi on the authority of Abu, Awanah after Qatadah.)

Allah ﷻ clearly states in the Quran:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ  
لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي  
مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

*And We did not send any messenger except [speaking] in the language of his people to make the message clear for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.*

Surat 'Ibrāhīm (Ibrahim) [14:4]

The interpretation of this ayat by Sheikh Muhammad Jonelya رحمته الله being that Allah ﷻ will always gather around a Prophet people of the Prophet's own nation. Our beloved Prophet Muhammad ﷺ was an Arab and was sent amongst the Arabs. Prophet Jesus was a Hebrew/Bani Israel, and he was sent among the Hebrews/Bani Israel. Imam Mahdi عليه السلام is half Arab and half Hebrew/Bani Israel, and will be sent amongst the remainder of the Arabs—who will be very few—and Muslim Bani Israel at the End of Times. Prophet Jesus عليه السلام will return among Muslim Bani Israel at the End of Times. (5) ()

## 191 Gog and Magog are Human Beings.

**And Gog and Magog Spoils the Economy of the World.**

**IMPORTRANT:** Note the worldwide economic conditions of the world today. The people of Gog and Magog control the issuing of paper money in every country in the world. Despite of the abundance of wealth, only a small percentage of people around the world own the majority of the wealth, while the rest of the world struggles in poverty or high levels of indebtedness.

The implementation of riba (interest/usury/legalized rip-off) in every country in the world—including ‘Muslim’ countries—is part of this same degenerative process headed by Gog and Magog. See the section on Economy and Financial and Monetary System in this book.

No doubt Gog and Magog are the sons of Prophet Adam ﷺ, and if they are sent towards the other people, they would spoil (fasaad) their earnings/economy. And they will not die until they give birth to 1,000 more [In Arabic it actually means they will give birth to so many]. And after them there are three nations: Taweel, Tarees, and Mansak.

المطالب العالية بزوائد المسانيد الثمانية لابن حجر

الحديث: 4680

(حديث مرفوع) حَدَّثَنَا الْمُغِيرَةُ بْنُ مُسْلِمٍ ، حَدَّثَنَا أَبُو إِسْحَاقَ ، عَنْ وَهْبِ بْنِ جَابِرٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا ، فَذَكَرَ حَدِيثًا مَرْفُوعًا ، قَالَ : ثُمَّ أَنْشَأَ يُحَدِّثُنَا

”أَنَّ يَأْجُوجَ وَمَأْجُوجَ مِنْ وَلَدِ آدَمَ ، وَأَنَّهُمْ لَوْ أُرْسِلُوا عَلَى النَّاسِ لَأَفْسَدُوا مَعَاشَهُمْ ، وَلَنْ يَمُوتَ مِنْهُمْ أَحَدٌ إِلَّا تَرَكَ مِنْ ذُرِّيَّتِهِ أَلْفًا فَصَاعِدًا ، وَإِنَّ مِنْ وَرَائِهِمْ ثَلَاثَ أُمَمٍ : تَأْوِيلَ ، وَتَارِيسَ ، وَمَنْسِكَ“

“Gog and Magog are from the progeny of Adam. If they were to be sent upon the rest of mankind, they would spoil their livelihood. Not one of them shall die except that he leaves over a thousand of his children behind. From them shall emerge three nations: Ta'wil, Tārīs and Mansak.”

Al-Hakim

It was narrated from Nawwas bin Sam'an that the Messenger of Allah ﷺ said:

“The Muslims will use the bows, arrows and shields of Gog and Magog as firewood, for seven years.”

باب فِتْنَةِ الدَّجَالِ وَخُرُوجِ عِيسَى ابْنِ مَرْيَمَ وَخُرُوجِ يَأْجُوجَ وَمَأْجُوجَ

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، حَدَّثَنَا ابْنُ جَابِرٍ، عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيّ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ بْنُ نُفَيْرٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّوَاسَ بْنَ سَمْعَانَ، يَقُولُ قَالَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ” سَيُوقَدُ الْمُسْلِمُونَ

مِنْ قِسِيِّ يَأْجُوجَ وَمَأْجُوجَ وَنُشَاجِهِمْ وَأَثَرِ سِتِّهِمْ سَبْعَ سِنِينَ .“

Sunan Ibn Majah—Book of Tribulations

Tribulations

Chapter: The tribulation of Dajjal, the emergence of ‘Esa bin Maryam and the emergence of Gog and Magog

Grade: Sahih (Darussalam)

Reference: Sunan Ibn Majah 4076

In-book reference: Book 36, Hadith 151

English translation: Vol. 5, Book 36, Hadith 4076

## 192 None will Defeat the People of Gog and Magog Except Allah ﷻ.

This hadith has been narrated on the authority of Jabir رضي الله عنه with the same chain of transmitters but with this addition that Gog and Magog would walk until they would reach the mountain of al-Khamar and it is a mountain of Bait-ul-Maqdis and they would say:

“We have killed those who are upon the earth. Let us now kill those who are in the sky”, and they would throw their arrows towards the sky and the arrows would return to them besmeared with blood. And in the narration of Ibn Hujr (the words are):” **I have sent such persons (Gog and Magog) that none would dare fight against them.**

كتاب الفتن وأشراف الساعة

باب ذِكْرِ الدَّجَالِ وَصِفَتِهِ وَمَا مَعَهُ

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، وَالْوَلِيدُ بْنُ مُسْلِمٍ - قَالَ ابْنُ حُجْرٍ



دَخَلَ حَدِيثُ أَحَدِهِمَا فِي حَدِيثِ الْآخَرِ - عَنْ عَبْدِ الرَّحْمَنِ  
 بْنِ يَزِيدَ بْنِ جَابِرٍ هَذَا الْإِسْنَادِ . نَحْوُ مَا ذَكَرْنَا وَزَادَ بَعْدَ قَوْلِهِ  
 ” لَقَدْ كَانَ هَذِهِ مَرَّةً مَاءٌ ثُمَّ يَسِيرُونَ حَتَّى يَنْتَهُوا إِلَى جَبَلٍ  
 الْحَمَرِ وَهُوَ جَبَلُ بَيْتِ الْمُقَدَّسِ فَيَقُولُونَ لَقَدْ قَتَلْنَا مَنْ فِي  
 الْأَرْضِ هَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ . فَيَرْمُونَ بُنَشَاهِمَ إِلَى  
 السَّمَاءِ فَيَرُدُّ اللَّهُ عَلَيْهِمْ نُشَابَهُمْ مَحْضُوبَةً دَمًا “ . وَفِي رِوَايَةٍ  
 ابْنِ حُجْرٍ ” فَإِنِّي قَدْ أَنْزَلْتُ عِبَادًا لِي لَا يَدَى لِأَحَدٍ بِقَاتِلِهِمْ “ .

Sahih Muslim—The Book of Tribulations and Portents of the Last Hour

Chapter: Ad-Dajjal

Reference: Sahih Muslim 2937 b

In-book reference: Book 54, Hadith 137

USC-MSA web (English) reference: Book 41, Hadith 7016

It was narrated that ‘Abdullah bin Mas’ud said:

“On the night on which the Messenger of Allah ﷺ was taken on the Night Journey (Isra’), he met Ibrahim, Musa and ‘Eisa, and they discussed the Hour. They started with Ibrahim, and asked him about it, but he did not have any knowledge of it. Then they asked Musa, and he did not have any knowledge of it. Then they asked ‘Eisa bin Maryam, and he said: ‘I have been assigned to some tasks before it happens.’ As for as when it will take place, no one knows that except Allah. Then he mentioned Dajjal and said: ‘I will descend and kill him, then the people will return to their own lands and will be confronted with **Gog**

**and Magog people**, who will: “swoop down from every mound.”[21:96] They will not pass by any water but they will drink it, (and they will not pass) by anything but they will spoil it. They **(the people) will beseech Allah, and I will pray to Allah to kill them.** The earth will be filled with their stench and (the people) will beseech Allah and I will pray to Allah, then the sky will send down rain that will carry them and throw them in the sea. Then the mountains will turn to dust and the earth will be stretched out like a hide. I have been promised that when that happens, the Hour will come upon the people, like a pregnant woman whose family does not know when she will suddenly give birth.” (One of the narrators) ‘Awwam said: “Confirmation of that is found in the Book of Allah, where Allah says: “Until, when Gog and Magog people are let loose (from their barrier), and they swoop down from every mound (21:96).”

### كتاب الفتن

#### باب فِتْنَةِ الدَّجَالِ وَخُرُوجِ عِيسَى ابْنِ مَرْيَمَ وَخُرُوجِ يَأْجُوجَ وَمَأْجُوجَ

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا الْعَوَّامُ بْنُ حَوْشَبٍ، حَدَّثَنِي جَبَلَةُ بْنُ سَحِيمٍ، عَنْ مُؤْتِرِ بْنِ عَفَاةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ لَمَّا كَانَ لَيْلَةَ أُسْرِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . لَقِيَ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى فَتَذَكَّرُوا

السَّاعَةَ فَبَدَّءُوا بِإِبْرَاهِيمَ فَسَأَلُوهُ عَنْهَا فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا  
 عِلْمٌ ثُمَّ سَأَلُوا مُوسَى فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ فَرَدَّ الْحَدِيثُ  
 إِلَى عِيسَى ابْنِ مَرْيَمَ فَقَالَ قَدْ عُهِدَ إِلَيَّ فِيمَا دُونَ وَجِبَّتِهَا فَأَمَّا  
 وَجِبَّتُهَا فَلَا يَعْلَمُهَا إِلَّا اللَّهُ . فَذَكَرَ خُرُوجَ الدَّجَالِ قَالَ فَأَنْزِلُ  
 فَأَقْتُلُهُ فَيَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ فَيَسْتَقْبِلُهُمْ يَأْجُوجُ وَمَأْجُوجُ  
 وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَلَا يَمُرُّونَ بِمَاءٍ إِلَّا شَرِبُوهُ وَلَا  
 بِشَيْءٍ إِلَّا أَفْسَدُوهُ فَيَجْأُرُونَ إِلَى اللَّهِ فَأَدْعُو اللَّهَ أَنْ يُمِيتَهُمْ  
 فَتَنْثُنُ الْأَرْضُ مِنْ رِجْلِهِمْ فَيَجْأُرُونَ إِلَى اللَّهِ فَأَدْعُو اللَّهَ فَيُرْسِلُ  
 السَّمَاءَ بِالْمَاءِ فَيَحْمِلُهُمْ فَيُلْقِيهِمْ فِي الْبَحْرِ ثُمَّ تُنْسَفُ الْجِبَالُ  
 وَتُمَدُّ الْأَرْضُ مَدَّ الْأَدِيمِ فَعُهِدَ إِلَيَّ مَتَى كَانَ ذَلِكَ كَانَتِ السَّاعَةُ  
 مِنَ النَّاسِ كَالْحَامِلِ الَّتِي لَا يَدْرِي أَهْلُهَا مَتَى تَفْجُوهُمْ بِوِلَادَتِهَا  
 . قَالَ الْعَوَّامُ وَوُجِدَ تَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ تَعَالَى { حَتَّى  
 إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ } .

Sunan Ibn Majah—Book of Tribulations

Chapter: The tribulation of Dajjal, the emergence of ‘Esa bin Maryam  
 and the emergence of Gog and Magog

Grade: Sahih (Darussalam)

Reference: Sunan Ibn Majah 4081

In-book reference: Book 36, Hadith 156

English translation: Vol. 5, Book 36, Hadith 4081

It was narrated from Abu Hurairah that the Messenger of Allah

ﷺ said:

“Gog and Magog people dig every day until, when they can almost see the rays of the sun, the one in charge of them says: “Go back and we will dig it tomorrow.” Then Allah puts it back, stronger than it was before. (This will continue) until, when their time has come, and Allah wants to send them against the people, they will dig until they can almost see the rays of the sun, then the one who is in charge of them will say: “Go back, and we will dig it tomorrow if Allah wills.’ So they will say: “If Allah wills.” Then they will come back to it and it will be as they left it. So they will dig and will come out to the people, and they will drink all the water. The people will fortify themselves against them in their fortresses. They will shoot their arrows towards the sky and they will come back with blood on them, and they will say: “We have defeated the people of earth and dominated the people of heaven.” **Then Allah will send a worm in the napes of their necks and will kill them thereby.**” The Messenger of Allah ﷺ said: “By the One in Whose Hand is my soul, the beasts of the earth will grow fat on their flesh.”

كتاب الفتن

باب فِتْنَةِ الدَّجَالِ وَخُرُوجِ عِيسَى ابْنِ مَرْيَمَ وَخُرُوجِ يَأْجُوجَ وَمَأْجُوجَ

حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ، حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ فَتَادَةَ، قَالَ حَدَّثَنَا أَبُو رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ

رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ” إِنَّ يَأْجُوجَ وَمَأْجُوجَ  
يَخْفِرُونَ كُلَّ يَوْمٍ حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ قَالَ  
الَّذِي عَلَيْهِمْ ارْجِعُوا فَسَنُخْفِرُهُ غَدًا . فَيُعِيدُهُ اللَّهُ أَشَدَّ مَا كَانَ  
حَتَّى إِذَا بَلَغَتْ مُدَّتُّهُمْ وَأَرَادَ اللَّهُ أَنْ يَبْعَثَهُمْ عَلَى النَّاسِ  
حَفَرُوا حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ قَالَ الَّذِي عَلَيْهِمْ  
ارْجِعُوا فَسَنُخْفِرُونَهُ غَدًا إِنْ شَاءَ اللَّهُ تَعَالَى وَاسْتَشْنَوْا فَيَعُودُونَ  
إِلَيْهِ وَهُوَ كَهَيْئَتِهِ حِينَ تَرْكُوهُ فَيَخْفِرُونَهُ وَيُخْرِجُونَ عَلَى النَّاسِ  
فَيَنْشِفُونَ الْمَاءَ وَيَتَخَصَّصُ النَّاسُ مِنْهُمْ فِي حُصُونِهِمْ فَيَرْمُونَ  
بِسِهَامِهِمْ إِلَى السَّمَاءِ فَتَرْجِعُ عَلَيْهَا الدَّمُ الَّذِي اخْفَظَّ  
فَيَقُولُونَ قَهْرْنَا أَهْلَ الْأَرْضِ وَعَلَوْنَا أَهْلَ السَّمَاءِ فَيَبْعَثُ اللَّهُ  
نَعَمًا فِي أَفْقَائِهِمْ فَيَقْتُلُهُمْ بِهَا “ . قَالَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ . ” وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ دَوَابَّ الْأَرْضِ لَتَسْمَعُنَّ  
وَتَشْكُرُ شُكْرًا مِنْ حُومِهِمْ “ .

Sunan Ibn Majah—Book of Tribulations

Chapter: The tribulation of Dajjal, the emergence of ‘Esa bin Maryam  
and the emergence of Gog and Magog

Grade: Sahih (Darussalam)

Reference: Sunan Ibn Majah 4080

In-book reference: Book 36, Hadith 155

English translation: Vol. 5, Book 36, Hadith 4080

Nawwas bin Sam’an Al-Kilabi said:

“The Messenger of Allah ﷺ mentioned Dajjal, one

morning, as something despised but also alarming, until we thought that he was in the stand of date-palm trees. When we came to the Messenger of Allah ﷺ in the evening, he saw that (fear) in us, and said: 'What is the matter with you?' We said: 'O Messenger of Allah, you mentioned Dajjal this morning, and you spoke of him as something despised but also alarming, until we thought that he was in the stand of date-palm trees.' He said: 'There are things that I fear more for you than the Dajjal. If he appears while I am among you, I will contend with him on your behalf, and if he appears when I am not among you, then each man must fend for himself, and Allah will take care of every Muslim on my behalf. He (Dajjal) will be a young man with curly hair and a protuberant eye; I liken him to 'Abdul-'Uzza bin Qatan. Whoever among you sees him, let him recite the first Verses of Surat Al-Kahf over him. He will emerge from Khallah, between Sham and Iraq, and will wreak havoc right and left. O slaves of Allah, remain steadfast.' We said: 'O Messenger of Allah, how long will he stay on earth?' He said: 'Forty days, one day like a year, one day like a month, one day like a week, and the rest of his days like your days.' We said: 'O Messenger of Allah, on that day which is like a year, will the prayers of one day suffice us?' He said: 'Make an estimate of time (and then observe prayer).' We said: 'How fast will he move through the earth?' He said: 'Like a rain cloud driving by the wind.' He said: 'He will come to some people and call them, and they will respond and believe in him. Then he will

command the sky to rain and it will rain, and he will command the earth to produce vegetation and it will do so, and their flocks will come back in the evening with their humps taller, their udders fuller and their flanks fatter than they have ever been. Then he will come to some (other) people and call them, and they will reject him, so he will turn away from them and they will suffer drought and be left with nothing. Then he will pass through the wasteland and will say: "Bring forth your treasures," then go away, and its treasures will follow him like a swarm of bees. Then he will call a man brimming with youth and will strike him with a sword and cut him in two. He will put the two pieces as far apart as the distance between an archer and his target. Then he will call him and he will come with his face shining, laughing. While they are like that, Allah will send 'Eisa bin Maryam, who will come down at the white minaret in the east of Damascus, wearing two Mahrud [garment dyed with Wars and then Saffron], resting his hands on the wings of two angels. When he lowers his head, beads of perspiration will fall from it. Every disbeliever who smells the fragrance of his breath will die, and his breath will reach as far as his eye can see. Then he will set out and catch up with him (the Dajjal) at the gate of Ludd, and will kill him. Then the Prophet of Allah 'Eisa will come to some people whom Allah has protected, and he will wipe their faces and tell them of their status in Paradise. While they are like that, Allah will reveal to him: "O 'Eisa, I have brought forth some of My slaves whom no

one will be able to kill, so take My slaves to Tur in safety.” Then Gog and Magog will emerge and they will, as Allah describes, “swoop down from every mound.”[21:96] The first of them will pass by lake Tiberias and drink from it, then the last of them will pass by it and will say: “There was water here once.” The Prophet of Allah, ‘Eisa and his companions will be besieged there until the head of an ox would be dearer to any one of them than one hundred Dinar are to any one of you today. **Then, the Prophet of Allah, ‘Eisa and his companions will supplicate Allah. Then Allah will send a worm in their necks and the next morning they will all die as one.** The Prophet of Allah ‘Eisa and his companions will come down and they will not find even the space of a hand span that is free of their stink, stench and blood. They will pray to Allah, and He will send birds with necks like the necks of Bactrian camels, which will pick them up and throw them wherever Allah wills. Then Allah will send rain which will not leave any house of clay or hair, and it will wash the earth until it leaves it like a mirror (or a smooth rock). Then it will be said to the earth: “Bring forth your fruits and bring back your blessing.” On that day a group of people will eat from a (single) pomegranate and it will suffice them, and they will seek shelter beneath its skin. Allah will bless a milch-camel so that it will be sufficient for a large number of people, and a milch-cow will be sufficient for a whole tribe and a milch-ewe will be sufficient for a whole clan. While they are like that, Allah will send a pleasant wind which



will seize them beneath their armpits and will take the soul of every Muslim, leaving the rest of the people fornicating like donkeys, and upon them will come the Hour.”

كتاب الفتن

باب فِتْنَةِ الدَّجَالِ وَخُرُوجِ عِيسَى ابْنِ مَرْيَمَ وَخُرُوجِ يَأْجُوجَ وَمَأْجُوجَ

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ بْنُ نُفَيْرٍ، حَدَّثَنِي أَبِي أَنَّهُ، سَمِعَ النَّوَاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ، يَقُولُ ذَكَرَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . الدَّجَالَ الْعَدَاةَ فَخَفَضَ فِيهِ وَرَفَعَ حَتَّى ظَنَّنَا أَنَّهُ فِي طَائِفَةِ النَّخْلِ فَلَمَّا رُحْنَا إِلَى رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . عَرَفَ ذَلِكَ فِينَا فَقَالَ ” مَا شَأْنُكُمْ “ . فَقُلْنَا يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَالَ الْعَدَاةَ فَخَفَضْتَ فِيهِ ثُمَّ رَفَعْتَ حَتَّى ظَنَّنَا أَنَّهُ فِي طَائِفَةِ النَّخْلِ . قَالَ ” عَيْرُ الدَّجَالِ أَخَوْفِي عَلَيْكُمْ إِنْ يَخْرُجَ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ وَإِنْ يَخْرُجَ وَلَسْتُ فِيكُمْ فَأَمْرُو حَاجِبِ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ قَائِمَةٌ كَأَنِّي أَشَبَّهُهُ بِعَبْدِ الْعُزَّى بْنِ قَطَنِ فَمَنْ رَأَاهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ

سُورَةِ الْكَهْفِ إِنَّهُ يُخْرِجُ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاثَ  
يَمِينًا وَعَاثَ شِمَالًا يَا عِبَادَ اللَّهِ اثْبُتُوا “ . قُلْنَا يَا رَسُولَ اللَّهِ  
وَمَا لُبُّهُ فِي الْأَرْضِ قَالَ ” أَرَبْعُونَ يَوْمًا يَوْمَ كَسَنَةٍ وَيَوْمَ كَشْهَرٍ  
وَيَوْمَ كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ “ . قُلْنَا يَا رَسُولَ اللَّهِ  
فَذَلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ تَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ قَالَ ” فَاقْدُرُوا  
لَهُ قَدْرًا “ . قَالَ قُلْنَا فَمَا إِسْرَاعُهُ فِي الْأَرْضِ قَالَ ” كَالْغَيْثِ  
اشْتَدَّ بِهِ الرِّيحُ “ . قَالَ ” فَيَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ  
لَهُ وَيُؤْمِنُونَ بِهِ فَيَأْمُرُ السَّمَاءَ أَنْ تُمْطَرَ فْتُمْطَرُ وَيَأْمُرُ الْأَرْضَ أَنْ  
تُنْبِتَ فَتُنْبِتَ وَتَرْوَحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرَى  
وَأَسْبَعُهُ ضُرُوعًا وَأَمَدَهُ خَوَاصِرَ ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ  
عَلَيْهِ قَوْلَهُ فَيَنْصَرِفُ عَنْهُمْ فَيُصْبِحُونَ مُتَحِلِينَ مَا بِيَدَيْهِمْ  
شَيْءٌ ثُمَّ يَمُرُّ بِالْخَرِيبَةِ فَيَقُولُ لَهَا أَخْرِجِي كُنُوزَكَ فَيَنْطَلِقُ فَتَتَّبِعُهُ  
كُنُوزُهَا كَيْعَاسِيْبِ النَّحْلِ ثُمَّ يَدْعُو رَجُلًا مُتَمَلِّيًا شَبَابًا فَيَضْرِبُهُ  
بِالسَّيْفِ ضَرْبَةً فَيَقْطَعُهُ جِزْلَتَيْنِ رَمِيَّةَ الْعَرَضِ ثُمَّ يَدْعُوهُ فَيَقْبَلُ  
يَتَهَلَّلُ وَجْهُهُ يَضْحَكُ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ عِيسَى  
ابْنَ مَرْيَمَ فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ  
مَهْرُودَتَيْنِ وَاضِعًا كَفِّهِ عَلَى أَجْنِحَةِ مَلَكَينِ إِذَا طَاطَأَ رَأْسَهُ  
قَطَرَ وَإِذَا رَفَعَهُ يَنْحَدِرُ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ وَلَا يَحِلُّ لِكَافِرٍ أَنْ

يَجِدَ رِيحَ نَفْسِهِ إِلَّا مَاتَ وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرَفُهُ  
فَيَنْطَلِقُ حَتَّى يُدْرِكُهُ عِنْدَ بَابٍ لُدٍّ فَيَقْتُلُهُ ثُمَّ يَأْتِي نَبِيَّ اللَّهِ  
عِيسَى قَوْمًا قَدْ عَصَمَهُمُ اللَّهُ فَيَمْسَحُ وَجُوهَهُمْ وَيُحَدِّثُهُمْ  
بِدَرَجَاتِهِمْ فِي الْجَنَّةِ فَيَبْنِي مَا هُمْ كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَيْهِ يَا  
عِيسَى إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ يَقْتَالُهُمْ وَأَخْرَزَ  
عِبَادِي إِلَى الطُّورِ . وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ كَمَا  
قَالَ اللَّهُ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ  
الطَّبْرِيةِ فَيَشْرَبُونَ مَا فِيهَا ثُمَّ يَمُرُّ آخِرُهُمْ فَيَقُولُونَ لَقَدْ كَانَ فِي  
هَذَا مَاءٌ مَرَّةً وَيَخْضَرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ حَتَّى يَكُونَ  
رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ  
فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ فَيُرْسِلُ اللَّهُ عَلَيْهِمُ  
النَّعْفَ فِي رِقَائِهِمْ فَيُصْبِحُونَ فَرَسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ .  
وَيَهْبِطُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ فَلَا يَجِدُونَ مَوْضِعَ شِبْرِ إِلَّا  
قَدْ مَلَأَهُ زَهْمُهُمْ وَنَتْنُهُمْ وَدِمَاؤُهُمْ فَيَرْغَبُونَ إِلَى اللَّهِ سُبْحَانَهُ  
فَيُرْسِلُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ الْبُحْتِ فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ  
حَيْثُ شَاءَ اللَّهُ ثُمَّ يُرْسِلُ اللَّهُ عَلَيْهِمْ مَطَرًا لَا يُكِنُّ مِنْهُ بَيْتٌ  
مَدْرٍ وَلَا وَبَرٍ فَيَعْسِلُهُ حَتَّى يَنْزُكَهُ كَالزَّلَقَةِ ثُمَّ يُقَالُ لِلْأَرْضِ أَنْبِئِي  
ثَمَرَتِكَ وَرُدِّي بَرَكَتَكَ فَيَوْمَعِدِ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ

فَتُشْبِعُهُمْ وَيَسْتَظِلُّونَ بِقَحْفِهَا وَيُبَارِكُ اللَّهُ فِي الرِّسْلِ حَتَّى إِنَّ  
 اللَّفْحَةَ مِنَ الْإِبِلِ تَكْفِي الْفَيْئَامَ مِنَ النَّاسِ وَاللَّفْحَةَ مِنَ الْبَقَرِ  
 تَكْفِي الْقَبِيلَةَ وَاللَّفْحَةَ مِنَ الْعَنَمِ تَكْفِي الْفَحْدَ . فَبَيْنَمَا هُمْ  
 كَذَلِكَ إِذْ بَعَثَ اللَّهُ عَلَيْهِم رِيحًا طَيِّبَةً فَتَأْخُذُ تَحْتَ آبَاطِهِمْ  
 فَتَقْبِضُ رُوحَ كُلِّ مُسْلِمٍ وَيَبْقَى سَائِرُ النَّاسِ يَتَهَارَجُونَ كَمَا  
 تَتَهَارَجُ الْحُمُرُ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ “ .

Sunan Ibn Majah—Book of Tribulations

Chapter: The tribulation of Dajjal, the emergence of ‘Esa bin Maryam  
 and the emergence of Gog and Magog

Grade: Sahih (Darussalam)

Reference: Sunan Ibn Majah 4075

In-book reference: Book 36, Hadith 150

English translation: Vol. 5, Book 36, Hadith 4075

## 193 The Opening of the Barrier of Gog and Magog.

### And Release of Gog and Magog.

**NOTE:** For more details on this issue please see *The  
 Sequence of Events at the End of Times*. (5)

Zainab bint Jahsh ؓ, the wife of Allah’s Apostle ﷺ, reported  
 that one day Allah’s Messenger ﷺ came out in a state of  
 excitement with his face quite red. And he was saying:

There is no god but Allah; **there is a destruction in store  
 for Arabia** because of the turmoil which is near at hand as  
**the barrier of Gog and Magog has been opened** like it,  
 and he (in order to explain it) made a ring with the help of  
 his thumb and forefinger. I said: Allah’s Messenger, would

we be destroyed despite the fact that there would be pious people amongst us? He said: Yes, when evil would be predominant.

### كتاب الفتن وأشراط الساعة

#### باب اقْتِرَابِ الْفِتَنِ وَفَتْحِ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ

حَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ، أَخْبَرَتْهُ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا أَنَّ زَيْنَبَ بِنْتَ جَحْشٍ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَرِغًا مُحْمَرًّا وَجْهُهُ يَقُولُ ” لَا إِلَهَ إِلَّا اللَّهُ وَبِئْسَ لِلْعَرَبِ مِنْ شَرٍّ قَدْ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ “ . وَحَلَقَ بِإِصْبَعِهِ الْإِبْهَامَ وَالَّتِي تَلِيهَا . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ أَنَهْلِكُ وَفِينَا الصَّالِحُونَ قَالَ ” نَعَمْ إِذَا كَثُرَ الْخَبْثُ “ .

Sahih Muslim—The Book of Tribulations and Portents of the Last Hour

Chapter: The Approach of Tribulations and the Opening of the Barrier of Ya'juj and Ma'juj

Reference: Sahih Muslim 2880 c

In-book reference: Book 54, Hadith 3

USC-MSA web (English) reference: Book 41, Hadith 6883

- 194 The Hajj and Umrah will be Performed Even After the Appearance of Gog and Magog.

**IMPORTANT:** This Hadith constitutes proof that Gog and Magog have been released at the time of our beloved Prophet Muhammad ﷺ, and since then Muslims have been performing Hajj non-stop, albeit under the ‘supervision’ of the crypto Gog and Magog Jews—the Saudis.

Narrated Abu Sa’id Al-Khudri ؓ:

The Prophet ﷺ said “The **people will continue performing the Hajj and ‘Umra to the Ka’ba even after the appearance of Gog and Magog.**” Narrated Shu’ba extra: The Hour (Day of Judgment) will not be established till the Hajj (to the Ka’ba) is abandoned.

كتاب الحج

بَابُ قَوْلِ اللَّهِ تَعَالَى: { جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ }

حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا أَبِي، حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الْحَجَّاجِ بْنِ حَجَّاجٍ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عُثْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ . رَضِيَ اللَّهُ عَنْهُ . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” لِيُحَجَّزَ الْبَيْتُ وَلِيُعْتَمَرَ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ “ .  
تَابِعَهُ أَبَانُ وَعِمْرَانُ عَنْ قَتَادَةَ . وَقَالَ عَبْدُ الرَّحْمَنِ عَنْ شُعْبَةَ

قَالَ ” لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُحْجَ الْبَيْتُ “ . وَالْأَوَّلُ أَكْثَرُ،  
سَمِعَ قَتَادَةَ عَبْدَ اللَّهِ وَعَبْدُ اللَّهِ أَبَا سَعِيدٍ.

Sahih al-Bukhari—Book of Hajj (Pilgrimage)

Chapter: The Statement of Allah Ta'ala

Reference: Sahih al-Bukhari 1593

In-book reference: Book 25, Hadith 79

USC-MSA web (English) reference: Vol. 2, Book 26, Hadith 663

## 195 Facial Identification—Forensic Methods.

<http://www.crimesceneinvestigatoredu.org/forensic-artist/>

[http://www.samanthasteinberg.com/new\\_facial\\_identification\\_catalog.html](http://www.samanthasteinberg.com/new_facial_identification_catalog.html)

<http://www.victorialywood.com/CompositeSketches.html>

## 196 Allah ﷻ is Not Blind.

**And Allah ﷻ is Not Hidden From People.**

**And The Dajjal is Blind on his Right Eye.**

**And The Right Eye of the Dajjal Looks Like a ‘Floating Grape’.**

**And The Dajjal is Hidden From People for Most of his Life. Will Appear to People for a Short Period at the End of Time.**

**IMPORTANT:** The continuous reference to Allah ﷻ not being blind on one eye, and not being hidden from us, is made by our beloved Prophet Muhammad ﷺ because:

- i. Gog and Magog and the Jews will worship the Dajjal

as god—*Audzbillah*—when he appears in Jerusalem.  
(5)

- ii. The people of Gog and Magog already worship the Dajjal as a god—this is the reason for all the symbology that they utilize around the world. In particular the pyramid with the one eye. Please see the note on stanic symbology. (196) (197) (217) (220) (233) (236)

- iii. While the Dajjal is blind on one eye Allah ﷻ is not.

A clear message and warning.

‘Ibn ‘Umar ؓ narrated that the Prophet ﷺ was asked about the Dajjal, so he said:

“Lo! Indeed your Lord is not blind in one eye, and indeed he [the Dajjal] is blind in one eye; his right eye is as if it is a floating grape.”

كتاب الفتن عن رسول الله صلى الله عليه وسلم

باب مَا جَاءَ فِي صِفَةِ الدَّجَالِ

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَائِيُّ، حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سُئِلَ عَنِ الدَّجَالِ فَقَالَ ” أَلَا إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ أَلَا إِنَّهُ أَعْوَرُ عَيْنُهُ الْيُمْنَى كَأَنَّهَا عَيْنٌ طَافِيَةٌ “. قَالَ وَفِي الْبَابِ عَنْ سَعْدٍ وَحَدِيفَةَ وَأَبِي هُرَيْرَةَ



وَأَسْمَاءَ وَجَاوِرِ بْنِ عَبْدِ اللَّهِ وَأَبِي بَكْرَةَ وَعَائِشَةَ وَأَنَسٍ وَابْنَ  
عَبَّاسٍ وَالْفَلْتَانِ بْنِ عَاصِمٍ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ  
صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ .

Jami' at-Tirmidhi—Chapters on Al-Fitan

Chapter: What Has Been Related About the Description of the Dajjal  
Grade: Sahih (Darussalam)

Reference: Jami' at-Tirmidhi 2241

In-book reference: Book 33, Hadith 84

English translation: Vol. 4, Book 7, Hadith 2241

‘Abdullah bin ‘Umar ؓ said:

One day the Messenger of Allah ﷺ mentioned Al-Masih  
Dajjal (the Antichrist) in the presence of the people and  
said, “Verily, Allah is not one-eyed but Al-Masih Ad-Dajjal  
is blind in the right eye which looks like a swollen grape.”

كتاب المشورات والملح

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه  
وسلم ذكر الدجال بين ظهرائي الناس فقال: ” إن الله ليس  
بأعور، ألا إن المسيح الدجال أعور العين اليمنى، كأن عينه  
عنبه طافية“ ((متفق عليه)).

Riyad as-Salihin—The Book of Miscellaneous Hadith of Significant  
Values

The Book of Miscellaneous Hadith of Significant Values

Al-Bukhari and Muslim

Sunnah.com reference: Book 19, Hadith 12

Arabic/English book reference: Book 19, Hadith 1819

Narrated ‘Abdullah ﷺ:

The Prophet ﷺ mentioned the Masih Ad-Dajjal in front of the people saying, Allah is not one-eyed while Masih Ad-Dajjal is blind in the right eye and his eye looks like a bulging out grape. While sleeping near the Ka’ba last night, I saw in my dream a man of brown color the best one can see amongst brown color and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka’ba. I asked, ‘Who is this?’ They replied, ‘This is Jesus, son of Mary.’ Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan (*i.e.* an infidel) in appearance. He was placing his hands on the shoulders of a person while performing Tawaf around the Ka’ba. I asked, ‘Who is this?’ They replied, ‘The Masih, Ad-Dajjal.’ “

كتاب أحاديث الأنبياء

بَابُ: {وَادْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا}  
 نَبَذْنَاهُ آلْقَيْنَاهُ. اعْتَزَلْتُ {شَرْقِيًّا} مِمَّا يَلِي الشَّرْقَ  
 {فَأَجَاءَهَا} أَفْعَلْتُ مِنْ جَنَّتْ، وَيُقَالُ أَجَاءَهَا اضْطَرَّهَا .  
 {تَسَاقُطُ} تَسْقُطُ {قَصِيًّا} قَاصِيًّا {فَرِيًّا} عَظِيمًا. قَالَ ابْنُ  
 عَبَّاسٍ: {نَسِيًّا} لَمْ أَكُنْ شَيْئًا .

وَقَالَ غَيْرُهُ النَّسِيُّ الْحَقِيرُ .

وَقَالَ أَبُو وَائِلٍ عَلِمْتُ مَرِيَمَ أَنَّ التَّقِيَّ ذُو نُهْيَةٍ حِينَ قَالَتْ:  
{إِنْ كُنْتُ تَقِيًّا} .

قَالَ وَكِيعٌ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ: {سَرِيًّا}  
نَهَرَ صَغِيرٌ بِالسُّرْيَانِيَّةِ.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَبُو ضَمْرَةَ، حَدَّثَنَا  
مُوسَى، عَنْ نَافِعٍ، قَالَ عَبْدُ اللَّهِ ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَوْمًا بَيْنَ ظَهْرِي النَّاسِ الْمَسِيحَ الدَّجَالَ، فَقَالَ ” إِنَّ  
اللَّهَ لَيْسَ بِأَعْوَرَ، أَلَا إِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى،  
كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ “. ” وَأَرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فِي  
الْمَنَامِ، فَإِذَا رَجُلٌ آدَمٌ كَأَحْسَنِ مَا يُرَى مِنْ أَدَمِ الرِّجَالِ،  
تَضَرَّبُ لِمَتُّهُ بَيْنَ مَنْكِبَيْهِ، رَجُلٌ الشَّعْرُ، يَفْطُرُ رَأْسُهُ مَاءً،  
وَاضِعًا يَدَيْهِ عَلَى مَنْكَبَيْ رَجُلَيْنِ وَهُوَ يَطُوفُ بِالْبَيْتِ. فَقُلْتُ  
مَنْ هَذَا فَقَالُوا هَذَا الْمَسِيحُ ابْنُ مَرِيَمَ. ثُمَّ رَأَيْتُ رَجُلًا وَرَاءَهُ  
جَعْدًا قَطَطًا أَعْوَرَ عَيْنِ الْيُمْنَى كَأَشْبَهَ مَنْ رَأَيْتُ بِابْنِ قَطَنِ،  
وَاضِعًا يَدَيْهِ عَلَى مَنْكَبَيْ رَجُلٍ، يَطُوفُ بِالْبَيْتِ، فَقُلْتُ مَنْ  
هَذَا قَالُوا الْمَسِيحُ الدَّجَالُ “. تَابَعَهُ عُبَيْدُ اللَّهِ عَنْ نَافِعٍ.

Sahih al-Bukhari—Book of Prophets

Chapter: The Statement of Allah Taa'la: "And mention in the Book, the story of Maryam..."

Reference: Sahih al-Bukhari 3439, 3440

In-book reference: Book 60, Hadith 110

USC-MSA web (English) reference: Vol. 4, Book 55, Hadith 649

Narrated 'Abdullah ﷺ:

Ad-Dajjal was mentioned in the presence of the Prophet. The Prophet ﷺ said, "Allah is not hidden from you; He is not one-eyed," and pointed with his hand towards his eye, adding, "While Al-Masih Ad-Dajjal is blind in the right eye and his eye looks like a protruding grape."

كتاب التوحيد

باب قَوْلِ اللَّهِ تَعَالَى {وَلِتُصْنَعَ عَلَى عَيْنِي} تَغْدَى

وَقَوْلِهِ جَلَّ ذِكْرُهُ {: تَجْرِي بِأَعْيُنِنَا.}

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ ذُكِرَ الدَّجَالُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "إِنَّ اللَّهَ لَا يَخْفَى عَلَيْكُمْ، إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ. وَأَشَارَ بِيَدِهِ إِلَى عَيْنِهِ. وَإِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ".

Sahih al-Bukhari—Book of Oneness, Uniqueness of Allah (Tawheed)

Chapter: "...In order that you may be brought up under My Eye.

Reference: Sahih al-Bukhari 7407

In-book reference: Book 97, Hadith 36

USC-MSA web (English) reference: Vol. 9, Book 93, Hadith 504

Narrated Ubadah ibn as-Samit ؓ:

The Prophet ﷺ said: I have told you so much about the Dajjal (Antichrist) that I am afraid you may not understand. The Antichrist is short, hen-toed, woolly-haired, one-eyed, an eye-sightless, and neither protruding nor deep-seated. If you are confused about him, know that your Lord is not one-eyed.

Abu Dawud said: ‘Amr bin Al-Aswad was appointed a judge.

حَدَّثَنَا حَيُّوَةُ بْنُ شُرَيْحٍ، حَدَّثَنَا بَقِيَّةٌ، حَدَّثَنِي بَجِيرٌ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَمْرِو بْنِ الْأَسْوَدِ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” إِنِّي قَدْ حَدَّثْتُكُمْ عَنِ الدَّجَالِ حَتَّى خَشِيتُ أَنْ لَا تَعْقِلُوا إِنَّ مَسِيحَ الدَّجَالِ رَجُلٌ قَصِيرٌ أَفْحَجُ جَعْدٌ أَعْوَرٌ مَطْمُوسُ الْعَيْنِ لَيْسَ بِنَائِثَةٍ وَلَا جَحْرَاءَ فَإِنْ أُلْبِسَ عَلَيْكُمْ فَأَعْلَمُوا أَنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ “ . قَالَ أَبُو دَاوُدَ عَمْرُو بْنُ الْأَسْوَدِ وَلِيَ الْقَضَاءَ .

حكم: (الألباني) صحيح

Sunan Abi Dawud—Book of Battles (Kitab Al-Malahim)

Chapter: The appearance of the Dajjal

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4320

In-book reference: Book 39, Hadith 30

English translation: Book 38, Hadith 4306

Narrated by Abdullah bin Umar ؓ:

One day the Messenger of Allah ﷺ mentioned in the presence of people about al-Masih al-dajjal. He said: Verily Allah ﷻ is not blind of one eye. Behold, but the Masih al-dajjal is blind of right eye as if his eye is like a swollen grape, and the Messenger of Allah (may peace be upon him) said: I was shown in a dream in the night that near the Kaabah there was a man fair-complexioned, fine amongst the white-complexioned men that you ever saw, his locks of hair were falling on his shoulders. He was a man whose hair were neither too curly nor too straight, and water trickled down from his head. He was placing his hands on the shoulders of two persons and amidst them was making a circuit around the Kaabah. I said: Who is he? They replied: Al-Masih son of Mary. And I saw behind him a man with intensely curly hair, blind of right eye. Amongst the persons I have ever seen Ibn Qatan has the greatest resemblance with him. He was making a circuit around the Kaabah by placing both his hands on the shoulders of two persons. I said: Who is he? They said; It is al-Masih al-dajjal.

Found In: Sahih Muslim Chapter No: 1, Faith (Kitab Al Iman)

Hadith no: 324

[www.ahadith.co.uk](http://www.ahadith.co.uk)

## 197 Wall-eye / Deviated eye with Blindness.

**Exotropia** (from Greek ‘exo’ meaning “outward” and ‘trope’ meaning “a turning”), divergent squint or wall eyes, is a form of strabismus where the eyes are deviated outward.

Generally, exotropia progresses in frequency and duration. As the disorder progresses, the eyes will start to turn out when looking at close objects as well as those in the distance. If left untreated, the eye may turn out continually, causing a loss of binocular vision.

In young children with any form of strabismus, the brain may learn to ignore the misaligned eye's image and see only the image from the best-seeing eye. This is called amblyopia, or lazy eye, and results in a loss of binocular vision, impairing depth perception.

Additionally in adults who have had exotropia since childhood, the brain may adapt to using a "blind-spot" whereby it receives images from both eyes, but no full image from the deviating eye, thus avoiding double vision.

From Wikipedia: <https://en.wikipedia.org/wiki/Exotropia>

<http://tywkiwdbi.blogspot.ca/2012/06/john-f-kennedy-demonstrates-his.html>

<http://kellogg.umich.edu/patientcare/conditions/strabismus.html>

<http://www.jewwatch.com/jew-domination-banking.htm>

## **198 Founding of Iran.**

<https://en.wikipedia.org/wiki/Iran>

## **199 Founding of Pakistan.**

<https://en.wikipedia.org/wiki/Pakistan>

**200 Soviet Invasion of Afghanistan.**

[https://en.wikipedia.org/wiki/Soviet%E2%80%93Afghan\\_War](https://en.wikipedia.org/wiki/Soviet%E2%80%93Afghan_War)

**201 Mr. Muhammad Iqbal.**

<https://en.wikipedia.org/wiki/Allamah>

**202 Mr. Muhammad Ali Jinnah.**

[https://en.wikipedia.org/wiki/Muhammad\\_Ali\\_Jinnah](https://en.wikipedia.org/wiki/Muhammad_Ali_Jinnah)

<http://www.biography.com/people/muhammad-ali-jinnah-9354710#independent-pakistan>

**203 Jews in India / South Asia.**

[https://en.wikipedia.org/wiki/History\\_of\\_the\\_Jews\\_in\\_India](https://en.wikipedia.org/wiki/History_of_the_Jews_in_India)

[https://en.wikipedia.org/wiki/Indian\\_Jews\\_in\\_Israel](https://en.wikipedia.org/wiki/Indian_Jews_in_Israel)

<http://jewishbubba.blogspot.ca/2013/05/why-sir-ben-kingsley-man-of-peace-may.html>

<http://jewishbubba.blogspot.ca/2013/06/four-jewish-beauties-in-indias-beauty.html>

<http://www.thehindubusinessline.com/news/national/indian-jews-are-genetically-more-subcontinental-than-west-asian/article8108020.ece>

**204 Muslims in India's Army.**

<http://thediplomat.com/2014/05/indias-muslim-soldiers/>

**205 Muslims in India.**

[https://en.wikipedia.org/wiki/Islam\\_in\\_India](https://en.wikipedia.org/wiki/Islam_in_India)



## 206 Ayatollah Khomeini.

NOTE: Wikipedia and other disinformation centers of the Gog and Magog Alliance. In the link above it is stated that Mr. Khomeini was born in Iran, while in fact he was born in Jullundur, India.

<http://www.jewishvirtuallibrary.org/jsource/biography/khomeini.html>

[https://en.wikipedia.org/wiki/Ruhollah\\_Khomeini](https://en.wikipedia.org/wiki/Ruhollah_Khomeini)

<http://www.jta.org/1979/12/28/archive/behind-the-headlines-the-anti-semitism-of-khomeini>

<https://www.sott.net/article/287752-Was-Irans-Islamic-Revolution-another-color-revolution-Evidence-suggests-Ayatollah-Khomeinis-father-was-a-British-agent>

[http://www.discoveringislam.org/Khomeini\\_british\\_agent.htm](http://www.discoveringislam.org/Khomeini_british_agent.htm)

[https://en.wikipedia.org/wiki/Great\\_Satan](https://en.wikipedia.org/wiki/Great_Satan)

## 207 Islamic Revolution in Iran.

<http://tahir2626.blogspot.ca/2011/10/karachi-friends-persian-president-met.html>

## 208 Yasser Arafat, the ‘champion’ of the Palestinians.

<http://www.freerepublic.com/focus/f-news/1080174/posts>

[www.ynet.co.il](http://www.ynet.co.il) (actual link not provided as site is in ‘Israeli’ language, not ‘Hebrew’ as I have been told by a Rabbi convert to Islam).

<http://www.eretzyisroel.org/~jkatz/arafatbio.html>

Yasser Arafat accepting the False State of Israel.

[https://ca.video.search.yahoo.com/search/video?fr=uh3\\_news\\_web\\_gsandp=yasser+arafat+jew#id=1andvid=5c59293b76166ed6936aa25d4c40b1faandaction=click](https://ca.video.search.yahoo.com/search/video?fr=uh3_news_web_gsandp=yasser+arafat+jew#id=1andvid=5c59293b76166ed6936aa25d4c40b1faandaction=click)

<http://www.algemeiner.com/2014/11/12/suha-arafat-calls-for-recognition-of-israel-no-one-can-doubt-israels-existence-video/#>

<http://www.ynetnews.com/articles/0,7340,L-4403567,00.html>

[http://www.trionfopublishing.com/news\\_page\\_98.htm](http://www.trionfopublishing.com/news_page_98.htm)

## **209 Sir Ben Kingsley and Sean Connery.**

<http://jewishbubba.blogspot.ca/2013/05/why-sir-ben-kingsley-man-of-peace-may.html>

## **210 Crypto Jews in the Iranian Government.**

[https://en.wikipedia.org/wiki/Mohammad\\_Ali\\_Foroughi](https://en.wikipedia.org/wiki/Mohammad_Ali_Foroughi)

[https://en.wikipedia.org/wiki/Habibollah\\_Asgaroladi](https://en.wikipedia.org/wiki/Habibollah_Asgaroladi)

[https://en.wikipedia.org/wiki/Asadollah\\_Asgaroladi](https://en.wikipedia.org/wiki/Asadollah_Asgaroladi)

[http://jewprom.50webs.com/JewPromSite\\_files/sheet144.htm#RANGE!A2286](http://jewprom.50webs.com/JewPromSite_files/sheet144.htm#RANGE!A2286)

[https://en.wikipedia.org/wiki/Mohammad\\_Ali\\_Foroughi](https://en.wikipedia.org/wiki/Mohammad_Ali_Foroughi)

[http://cyclowiki.org/wiki/%D0%90%D1%81%D0%B0%D0%B4%D0%BE%D0%BB%D0%BB%D0%B0\\_%D0%90%D1%81%D0%B3%D0%B0%D1%80%D0%BE%D0%BB%D0%B0%D0%B4%D0%B8](http://cyclowiki.org/wiki/%D0%90%D1%81%D0%B0%D0%B4%D0%BE%D0%BB%D0%BB%D0%B0_%D0%90%D1%81%D0%B3%D0%B0%D1%80%D0%BE%D0%BB%D0%B0%D0%B4%D0%B8)

[http://cyclowiki.org/wiki/%D0%A5%D0%B0%D0%B1%D0%B8%D0%B1%D1%83%D0%BB%D0%BB%D0%B0\\_%D0%90%D1%81%D0%B3%D0%B0%D1%80%D0%BE%D0%BB%D0%B0%D0%B4%D0%B8](http://cyclowiki.org/wiki/%D0%A5%D0%B0%D0%B1%D0%B8%D0%B1%D1%83%D0%BB%D0%BB%D0%B0_%D0%90%D1%81%D0%B3%D0%B0%D1%80%D0%BE%D0%BB%D0%B0%D0%B4%D0%B8)

[http://cyclowiki.org/wiki/%D0%9C%D0%B0%D0%BA%D0%B0%D1%80%D0%B5%D0%BC\\_%D0%A8%D0%B8%D1%80%D0%B0%D0%B7%D0%B8](http://cyclowiki.org/wiki/%D0%9C%D0%B0%D0%BA%D0%B0%D1%80%D0%B5%D0%BC_%D0%A8%D0%B8%D1%80%D0%B0%D0%B7%D0%B8)

[https://en.wikipedia.org/wiki/Naser\\_Makarem\\_Shirazi](https://en.wikipedia.org/wiki/Naser_Makarem_Shirazi)

## **211 Iran's Assistance to the US in Afghanistan and Iraq.**

<http://foreignpolicy.com/2014/07/10/the-iran-factor-in-afghanistan/>

<http://www.cbsnews.com/news/iran-gave-us-help-on-al-qaeda-after-9-11/>

## **212 Salman Rushdie and the "Satanic Verses".**

[https://en.wikipedia.org/wiki/Salman\\_Rushdie](https://en.wikipedia.org/wiki/Salman_Rushdie)

[https://en.wikipedia.org/wiki/The\\_Satanic\\_Verses\\_controversy](https://en.wikipedia.org/wiki/The_Satanic_Verses_controversy)

<https://www.theguardian.com/books/2016/feb/25/salman-rushdie-death-iran-fatwa-outrage>

Even in his own web site his own portrayal is of a demonic person. For those who want to see.

<http://www.salmanrushdie.com/>

Other References on People of Jewish Origin.

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RANGE!A2286

**213 Muhammad Reza Pahlavi—Shah of Iran.**

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“...Pahlavi is said[3] to be derived from the Parthian language word parthav or parthau, meaning Parthia, a region just east of the Caspian Sea...” from where Gog and Magog originate.

<https://en.wikipedia.org/wiki/Parthia>

[https://en.wikipedia.org/wiki/Pahlavi\\_scripts](https://en.wikipedia.org/wiki/Pahlavi_scripts)

Writing system originated from Aramaic, a Semitic language.

<http://www.thefreedictionary.com/Pahlavi>

<http://www.thefreedictionary.com/Aramaic>

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[http://jewprom.50webs.com/JewPromSite\\_files/sheet144.htm#](http://jewprom.50webs.com/JewPromSite_files/sheet144.htm#)  
RANGE!A1397

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0%BE%D0%BD%D0%B4%D0%B6%D1%83

[https://en.wikipedia.org/wiki/Memduh\\_Ta%C4%9Fma%C3%A7](https://en.wikipedia.org/wiki/Memduh_Ta%C4%9Fma%C3%A7)

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[http://cyclowiki.org/wiki/%D0%9C%D0%B0%D0%BC%D0%B4%D1%83%D1%85\\_%D0%A2%D0%B0%D0%B3%D0%BC%D0%B0%D1%87](http://cyclowiki.org/wiki/%D0%9C%D0%B0%D0%BC%D0%B4%D1%83%D1%85_%D0%A2%D0%B0%D0%B3%D0%BC%D0%B0%D1%87)

## 216 Mr. Mahmoud Ahmadinejad.

Mr. Ahmadinejad meeting Anti-Zionist Jews from the group Neturei Karta.

<http://tahir2626.blogspot.ca/2011/10/karachi-friends-persian-president-met.html>

Ahmadinejad showing old passport with Jewish family name.

<http://www.telegraph.co.uk/news/worldnews/middleeast/iran/6256173/Mahmoud-Ahmadinejad-revealed-to-have-Jewish-past.html>

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<http://www.revolvy.com/main/index.php?s=Amanullah%20Khan&nanduid=1575>

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[https://en.wikipedia.org/wiki/Amanullah\\_Khan](https://en.wikipedia.org/wiki/Amanullah_Khan)

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<http://www.achievement.org/autodoc/page/kar0bio-1>

<http://www.cnn.com/2012/12/17/world/asia/hamid-karzai---fast-facts/>

Karzai – CIA op.

“...Shortly after the attacks on “9-11” Mike’s ODA along with a small number of other Special Operations Forces and Other Government Agencies (OGA) deployed and infiltrated into Afghanistan at the beginning of Operation Enduring Freedom. ODA 574 was the first team to infiltrate into Afghanistan bringing with them the current

president of Afghanistan, Hamid Karzai, and leading the insurgency in the southern provinces of Afghanistan...”

<http://www.usmilitariaforum.com/forums/index.php?/topic/216520-show-your-dcus/page-53>

[http://www.ar15.com/forums/t\\_3\\_118/271832\\_\\_ARCHIVED\\_THREAD\\_\\_\\_\\_Navy\\_Mk18\\_Mod0.html?page=26](http://www.ar15.com/forums/t_3_118/271832__ARCHIVED_THREAD____Navy_Mk18_Mod0.html?page=26)

US Special Operations team in charge of taking to Afghanistan the new ‘Afghan President’.





**219 Abdullah Abdullah—Afghanistan.**

Pashtun with Tajik mix. Nevertheless the deviated eye defect has strong genetic presence.

[https://en.wikipedia.org/wiki/Abdullah\\_Abdullah](https://en.wikipedia.org/wiki/Abdullah_Abdullah)

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[bios.info/index.php?option=com\\_afghanbios&id=14&task=view&total=3351&start=12&Itemid=2](http://www.afghan-bios.info/index.php?option=com_afghanbios&id=14&task=view&total=3351&start=12&Itemid=2)

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[http://www.yementimes.com/en/1680/report/2385/Politics-of-memory-in-Yemen-\(Part-1\)-Yemen%E2%80%99s-Jews-a-brief-](http://www.yementimes.com/en/1680/report/2385/Politics-of-memory-in-Yemen-(Part-1)-Yemen%E2%80%99s-Jews-a-brief-)



history.htm

**221 Bolshevik Revolution in Russia—a Gog and Magog Jew Operation.**

[http://www.ihr.org/jhr/v14/v14n1p-4\\_weber.html](http://www.ihr.org/jhr/v14/v14n1p-4_weber.html)

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**222 Mustapha Kemal Ataturk, Dictator and Mass Murderer of Turkey.**

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<http://www.realjewnews.com/?p=95>

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<http://aanirfan.blogspot.ca/2014/08/turks-elect-jewish-president.html>

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ashkenazic-last-names-12849

**225 Hitler.**

<http://www.forbiddennews.info/category/world-news/>

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**226 Jewish Genealogy.**

[https://en.wikipedia.org/wiki/Genetic\\_studies\\_on\\_Jews](https://en.wikipedia.org/wiki/Genetic_studies_on_Jews)

<https://www.geneticliteracyproject.org/2013/10/08/ashkenazi-jewish-women-descended-mostly-from-italian-converts-new-study-asserts/>

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**227 What went wrong with Bani Israel.**

It was narrated that ‘Abdullah bin ‘Amr bin ‘As رضي الله عنه said:

“I heard the Messenger of Allah Muhammad ﷺ say: ‘The affairs of the Children of Israel remained fair until Muwalladun [mawali/non Israelites] emerged among them [from other nations]. They spoke of their own opinions (in religious matters) and so they went astray and led others astray.’“

### كتاب المقدمة

حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ أَبِي الرَّجَالِ، عَنْ عَبْدِ  
الرَّحْمَنِ بْنِ عَمْرٍو الْأَوْزَاعِيِّ، عَنْ عَبْدِ بْنِ أَبِي لُبَابَةَ، عَنْ عَبْدِ  
اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ . صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ . يَقُولُ ” لَمْ يَزَلْ أَمْرُ بَنِي إِسْرَائِيلَ مُعْتَدِلًا حَتَّى  
نَشَأَ فِيهِمُ الْمُؤَلَّدُونَ أَبْنَاءُ سَبَايَا الْأُمَمِ فَقَالُوا بِالرَّأْيِ فَضَلُّوا  
وَأَضَلُّوا “ .

Sunan Ibn Majah—The Book of the Sunnah

Grade: Da'if (Darussalam)

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History of the Turkish Jews and Sephardim: Memories of a Past Golden Age, by Elli Kohen (Author), University Press of America, 2006.

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<https://en.wikipedia.org/wiki/Khazars>

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<https://heavenawaits.wordpress.com/how-does-gog-and-magog-relate-to-armageddon/>

<http://www.newjerusalem.com/gog.htm>

**236 The Dajjal will be a Jew.**

Abu Sa'id Khudri  reported:

Ibn Sa'id said to me something for which I felt ashamed. He said: I can excuse others; but what has gone wrong with you, O Companions of Muhammad, that you take me as **Dajjal? Has Allah's Apostle ﷺ not said that he would be a Jew** whereas I am a Muslim and he also said that he would not have children, whereas I have children, and he also said: verily, Allah has prohibited him to enter Mecca whereas I have performed Pilgrimage, and he went on saying this that I was about to be impressed by his talk. He (however) said this also: I know where he (Dajjal) is and I know his father and mother, and it was said to him: Won't



you feel pleased if you would be the same person?  
Thereupon he said: If this offer is made to me, I would not  
resent that.

## كتاب الفتن وأشراط الساعة

### باب ذِكْرِ ابْنِ صَيَّادٍ

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، قَالََا حَدَّثَنَا  
مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ  
الْحُدْرِيِّ، قَالَ قَالَ لِي ابْنُ صَائِدٍ وَأَخَذَنِي مِنْهُ ذِمَامَةٌ هَذَا  
عَذَرْتُ النَّاسَ مَا لِي وَلَكُمْ يَا أَصْحَابَ مُحَمَّدٍ أَلَمْ يَقُلْ نَبِيُّ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” إِنَّهُ يَهُودِيٌّ “. وَقَدْ أَسْلَمْتُ . قَالَ  
” وَلَا يُؤَلِّدُ لَهُ “. وَقَدْ وُلِدَ لِي . وَقَالَ ” إِنَّ اللَّهَ قَدْ حَرَّمَ  
عَلَيْهِ مَكَّةَ “. وَقَدْ حَجَّجْتُ . قَالَ فَمَا زَالَ حَتَّى كَادَ أَنْ  
يَأْخُذَ بِي قَوْلُهُ . قَالَ فَقَالَ لَهُ أَمَا وَاللَّهِ إِنِّي لَأَعْلَمُ الْآنَ حَيْثُ  
هُوَ وَأَعْرِفُ أَبَاهُ وَأُمَّهُ . قَالَ وَقِيلَ لَهُ أَيْسُرُكَ أَنَّكَ ذَاكَ الرَّجُلُ  
قَالَ فَقَالَ لَوْ عُرِضَ عَلَيَّ مَا كَرِهْتُ .

Sahih Muslim—The Book of Tribulations and Portents of the Last  
Hour

The Book of Tribulations and Portents of the Last Hour

Chapter: Ibn Sayyad

Reference: Sahih Muslim 2927 b

In-book reference: Book 54, Hadith 115

USC-MSA web (English) reference: Book 41, Hadith 6995

## 237 Do Not Put Trust in the Jews for Important Matters.

**IMPORTANT:** Note how this instruction of our beloved Prophet Muhammad ﷺ was breached, and the consequences it had for the Muslims.

Narrated Zaid bin Thabit ؓ:

“The **Messenger of Allah** ﷺ ordered me to learn some statements from writings of the Jews for him, and he said: ‘For indeed by Allah! **I do not trust the Jews with my letters.**’“ He said: “Half a month did not pass before I learned it, when he ﷺ wanted to write to the Jews I would write it to them, and when they wrote to him I would read their letters to him.”

كتاب الاستئذان والآداب عن رسول الله صلى الله عليه وسلم

باب مَا جَاءَ فِي تَعْلِيمِ السُّرِّيَانِيَّةِ

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، زَيْدِ بْنِ ثَابِتٍ قَالَ أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَعَلَّمَ لَهُ كَلِمَاتِ كِتَابِ يَهُودَ . قَالَ ” إِنِّي وَاللَّهِ مَا آمَنْ يَهُودَ عَلَى كِتَابٍ “ . قَالَ فَمَا مَرَّ بِي نِصْفُ شَهْرٍ حَتَّى تَعَلَّمْتُهُ لَهُ قَالَ فَلَمَّا تَعَلَّمْتُهُ كَانَ إِذَا كَتَبَ إِلَى يَهُودَ كَتَبْتُ إِلَيْهِمْ وَإِذَا كَتَبُوا

إِلَيْهِ قَرَأْتُ لَهُ كِتَابَهُمْ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ . وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ زَيْدِ بْنِ ثَابِتٍ رَوَاهُ  
الْأَعْمَشُ عَنْ ثَابِتِ بْنِ عُبَيْدٍ الْأَنْصَارِيِّ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ  
أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَعَلَّمَ السُّرْيَانِيَّةَ .

Jami' at-Tirmidhi—Chapters on Seeking Permission

Chapter: What Has Been Related About Learning Syrian

Grade: Hasan (Darussalam)

Reference: Jami' at-Tirmidhi 2715

In-book reference: Book 42, Hadith 28

English translation: Vol. 5, Book 40, Hadith 2715

Narrated Zayd ibn Thabit رضي الله عنه:

The **Messenger of Allah** ﷺ ordered me (to learn the writing of the Jews), so I learnt for him the writing of the Jews. He said: I swear by Allah, **I do not trust Jews in respect of writing for me.** So I learnt it, and only a fortnight passed before I mastered it. I would write for him when he wrote (to them), and read to him when something was written to him.

كتاب العلم

باب رِوَايَةِ حَدِيثِ أَهْلِ الْكِتَابِ

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ  
خَارِجَةَ، - يَعْنِي ابْنَ زَيْدِ بْنِ ثَابِتٍ - قَالَ قَالَ زَيْدُ بْنُ ثَابِتٍ  
أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَعَلَّمْتُ لَهُ كِتَابَ

يَهُودَ وَقَالَ ” إِنِّي وَاللَّهِ مَا آمَنُ يَهُودَ عَلَى كِتَابِي “ . فَتَعَلَّمْتُهُ  
فَلَمْ يَمُرَّ بِي إِلَّا نِصْفُ شَهْرٍ حَتَّى حَذَقْتُهُ فَكُنْتُ أَكْتُبُ لَهُ إِذَا  
كَتَبَ وَأَقْرَأُ لَهُ إِذَا كُتِبَ إِلَيْهِ .

حكم: (الألباني) حسن صحيح

Sunan Abi Dawud—Book of Knowledge (Kitab Al-Ilm)

Chapter: Narrating the sayings of the people of the book

Grade: Hasan Sahih (Al-Albani)

Reference: Sunan Abi Dawud 3645

In-book reference: Book 26, Hadith 5

English translation: Book 25, Hadith 3638

- 238 Gog and Magog Intermarrying Muslims—Imran Khan (Pakistan) and Jemima Goldsmith (UK)—Their Children—Future Gog and Magog Jewish Rulers of Pakistan. A Life-long Process with Proven Results.**





### 239 Alexander the Great—Afghanistan.

<https://www.cemml.colostate.edu/cultural/09476/afgh02-04enl.html>

[https://en.wikipedia.org/wiki/Invasions\\_of\\_Afghanistan](https://en.wikipedia.org/wiki/Invasions_of_Afghanistan)

**IMPORTANT:** We take this opportunity to dismiss the generalized erroneous understanding that Alexander the Great was the person named in the Qur'an Majid as Dhul Qarnain ذوالقرنین. Alexander the Great was a homosexual raised up in the ancient Greece army system of male/male partners. This behaviour unbefitting for a righteous person whom Allah ﷻ gives the honour of being mentioned in the Qur'an.

### 240 Kalash People of Pakistan.

[https://en.wikipedia.org/wiki/Kalash\\_people](https://en.wikipedia.org/wiki/Kalash_people)

### 241 Christobal Columbus.

And The Distortion of Judaism and Subsequently

### Christianity.



Note deviated eye.

<http://www.cnn.com/2012/05/20/opinion/garcia-columbus-jewish/>

<https://traveltoeat.com/who-was-christopher-columbus-really/>

<http://seedofabraham.org/Text/rabbi/1492%20page%202.html>

Cryptographic signature of Christobal Columbus (Cristobal Colon). A hebrew-type of cryptograph.

<sup>.S.</sup>  
<sup>.S.</sup> <sup>A</sup> <sup>.S.</sup>  
<sup>X</sup> <sup>M</sup> <sup>Y</sup>  
: X̄PO FERENS./

**Sanctus**

**Sanctus Adonai Sanctus**

**Chesed                  Moleh                  Yehovah**

**Christoforo Columbo**

**El Almirante**

Moleh = Moloch (idol-god)

<https://en.wikipedia.org/wiki/Moloch>

Yehovah = Yeh (Moon-god) + Hovah (evil)

Yehovah = Ba'al (idol-god)

Yehova/Yahweh = Satan

<http://ahayahyashiya.blogspot.ca/2013/02/yhwhyhvh-and-ahayah-illuminati-knows.html>

<http://ahayahyashiya.blogspot.ca/2014/06/documented-proof-this-is-only-true-name.html>

<https://ahayahyashiyaIsraelitesUnite.wordpress.com/most-high->

[christ-true-names/jehovah-satan/](http://christ-true-names/jehovah-satan/)

<https://en.wikipedia.org/wiki/Moloch>

[https://en.wikipedia.org/wiki/Baal\\_Hammon](https://en.wikipedia.org/wiki/Baal_Hammon)

<http://ahayahyashiya.blogspot.ca/2014/04/hallelujah-are-you-actually-praising.html>

[https://en.wikipedia.org/wiki/Names\\_of\\_God\\_in\\_Judaism](https://en.wikipedia.org/wiki/Names_of_God_in_Judaism)

**242 Castro—Sephardic Jews.**

<http://mamanga.blogspot.ca/2010/12/confirmado-los-castro-judios-sionistas.html>

**243 Mauricio Macri, President of Argentina.**

<http://www.apellidositalianos.com.ar/estudios-de-apellidos/apellidos-judio-italianos.html>

<http://infoconnoticias.blogspot.ca/2014/06/congreso-judio-mauricio-macri-inciara.html>

**244 Satanic Symbolology.**

This is the symbol of Free Masons. Free Masonry is just one of the tools of Gog and Magog to organize people for their purposes.

There are four components in this symbol: The one eye, the compass, the ruler, and the letter “G”. Although for the dupes that join Free Masonry from outside, the Gog and Magog people claim that they believe in God, the reality is that they hide the fact that the god they worship is Satan. They engage people in the worship of Satan unknowingly. Those of the elite



worship Satan knowingly.

The true meaning of this symbol is: “We control God (*Audzbillah*) with our means [the compass and the ruler], and Satan and his one-eye descendant [the Dajjal/AntiChrist] are above God (*Audzbillah*) overlooking and controlling everything.”

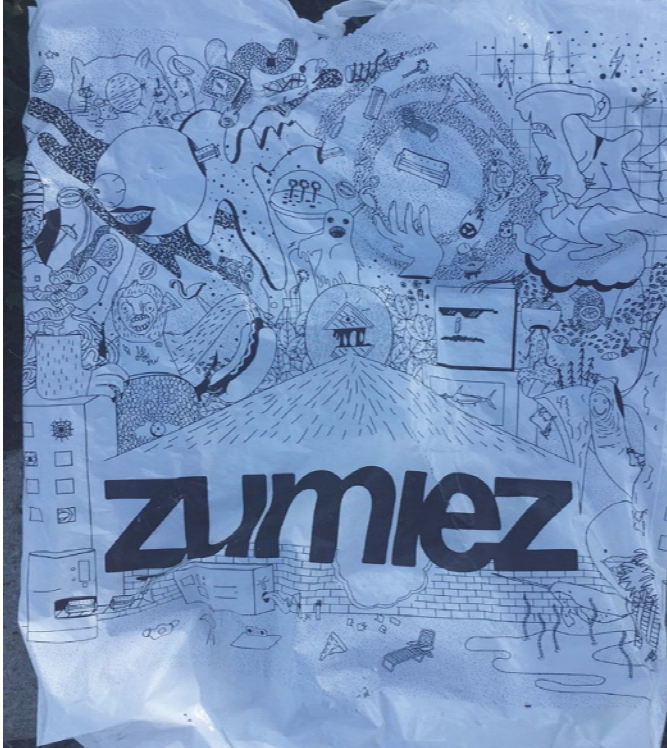


The one-eye symbol carried over many aspects of society.

Here we see the US one dollar bill.



This is a picture of the bag of a company called Zumiez that sells skate boards and related apparel. See the one eye in the middle of the picture.



The first picture is a statue in the “Church of Satan” in the USA. Note fingers. The meaning being “I [Satan] am partner with God—one [Satan] besides the other [God]”. (*Audzubillah*).



Pope Pio X on the left and Pope Paul VI on the right. Catholics have been dupped for centuries into committing idolatry by making Prophet Jesus ﷺ 'god', and his Mary mother of Jesus ﷺ, while the leadership is composed of Satan worshipers. Who else would lead people to committing shirk (idolatry)?





**Stela of Shamshi-Adad V (823–811 BC)**

Assyrian, about 814 BC

From Nimrud, Temple of Nabu

This stela shows the king worshipping in front of symbols of the gods. The large cross on his chest is a symbol of the sun god. His dress and beard indicate his role as king of Babylon after the defeat of Marduk-balassu-iqbi in 814 BC. The inscription is an account of the king's campaigns until about 814 BC. It is written in a type of cuneiform used 1000 years earlier, apparently to give an impression of great age and authority.

ME 118892



The music and entertainment industry is a well known instrument of the satanic forces for the destruction of family and society. No one makes it in these industries unless they are

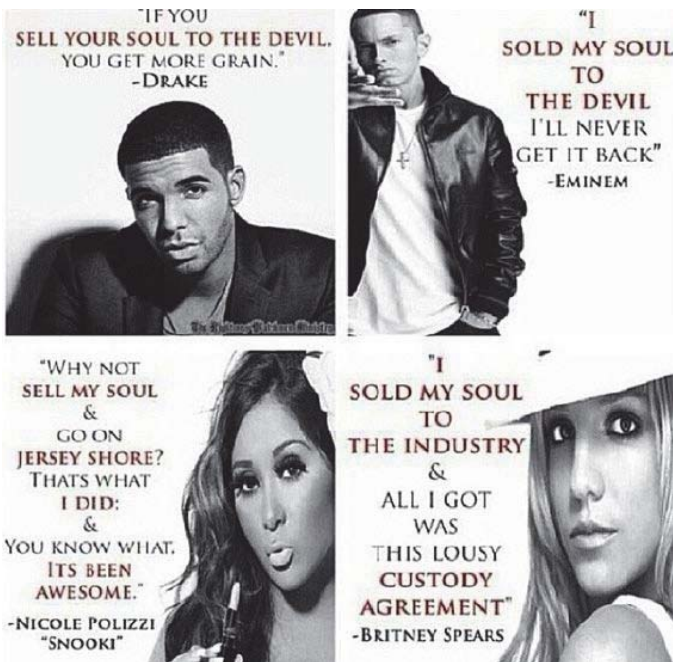
Gog and Magog or Jews or one of their business associates is one of them, and worships Satan. Very few have become Muslim amongst them.

The Beattles, known rock group from the UK on the left. Lady Gaga, pop musician on the right. Paul Mc Cartney and Lady Gaga are making the 666 hand sign. Paul Lennon is making the 'horns of Satan' hand sign. *Audzbillah*.



Quotes from some of their songs:



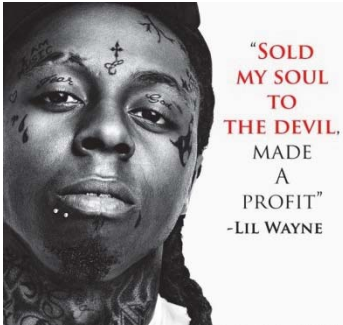


Morgan Freeman, actor.



On the left Lil Wayne's tattoo says 'Fear God', but the god he is

referring to is Satan. On the right musician Bono, who is making the 666 and the 'one eye' symbol at the same time. We pointed out above how he is an active deceiver in matters of social causes. (230)



Infiltration of children's minds and satanic indoctrination.

This is a clip from a Walt Disney cartoon, Tom and Jerry, a well known children's cartoon. The scene is showing Tom and Jerry auditioning for a TV show. The bald man is the producer who has a one-eye pyramid on his desk with two snakes—all satanic symbology. When he presses it Satan comes out. In the actual video the producer vows down to Satan says: "... he is the president of Hollywood..."—*Audzbillah*. Every person must cut out watching TV. It brings in fitnah.







Politicians.



Church of Satan leader, Anton La Vey (Levy—a Jewish name).  
Behind the devils's pentagram with numbers in Hebrew.



Satanic hand symbology has been used for centuries to communicate between them, and to confirm their belonging to the Gog and Magog elites.

First we have Queen Elizabeth II. No one really says hi with their hand in this manner. In reality the 666 symbol.



Various other known Gog and Magog people with satanic hand symbology in their portraits.



George Washington



Karl Marx



Friedrich Nietzsche



Baron von Knigge

Sign of the Master of the  
Second Veil (Royal Arch  
Mason - York Rite)

Frédéric Bartholdi



Joseph Stalin



Napoleon

<https://veritas-vincit-international.org/2015/01/18/hand-signals-of-freemasonry-explained/>

## 245 Inbreeding of Jews.

[https://en.wikipedia.org/wiki/Medical\\_genetics\\_of\\_Jews](https://en.wikipedia.org/wiki/Medical_genetics_of_Jews)

<http://www.bustle.com/articles/39587-ashkenazi-jews-are-all-related-geneticists-say-and-you-thought-your-family-was-big>

## 246 Muhammad Ali Jinnah—British Agent.

<http://mostaqueali.blogspot.ca/2009/02/was-jinnah-british-raj->

agent.html

<http://radhikaranjanmarxist.blogspot.ca/2010/02/pakistan-jinnah-contd-1.html>

## **247 Angela Merkel.**

Internet Article.

[https://en.wikipedia.org/wiki/Angela\\_Merkel](https://en.wikipedia.org/wiki/Angela_Merkel)

Born Angela Dorothea Kasner in 1954 in Hamburg, West Germany, the daughter of Horst Kasner (1926–2011), a native of Berlin, and his wife Herlind, born in 1928 in Danzig (now Gdańsk, Poland) as Herlind Jentzsch, a teacher of English and Latin. Her mother was the daughter of the Danzig politician Willi Jentzsch and maternal granddaughter of the city clerk of Elbing (now Elbląg, Poland) Emil Drange. Herlind Jentzsch was once a member of the Social Democratic Party of Germany and briefly served as a member of the municipal council in Templin following the German reunification. Merkel has Polish ancestry through her paternal grandfather, Ludwig Kasner, a German national of Polish origin from Posen (now Poznań). The family's original name Kaźmierczak was Germanized to Kasner in 1930. Kazmierczak is a Jewish surname:

[http://mail.blockyourid.com/~gbpprorg/j ... loment.htm](http://mail.blockyourid.com/~gbpprorg/j...loment.htm)

Kazmierczak derives from Kazimierz, a major Jewish city in Poland, made especially for Jews outside of Cracow. Kazimierz (Latin: Casimiria; Yiddish Kuzmir) is a historical district of Kraków (Poland), best known for being home to a Jewish community from the 14th cent. Kazmierczak is a name for a

Jewish Cantor: <http://www.4crests.com/kazmierczak-coat-of-arms.html>

This Jewish surname of KAZMIERCZAK was an occupational name for a cantor in a synagogue. The name was derived from the Hebrew CHAZAN, and it also spelt CHASAN, HAZZAN, KHAZAN, CHASINOFF, KHAZONIVCH and CHASINS, to name but a few. Many of the modern family names throughout Europe reflect the profession or occupation of their forbears in the Middle Ages and derive from the position held by their ancestors in the village, noble household or religious community in which they lived and worked. The addition of their profession to their birth name made it easier to identify individual tradesmen and craftsmen. As generations passed and families moved around, so the original identifying names developed into the corrupted but simpler versions that we recognize today. A notable member of the name was Elia KAZAN originally KAZANJOGLOUS, born in 1909, the Turkish-born American stage and film director, born in Constantinople. He founded (with Lee Strasberg) the Actors Studio in 1947 with its emphasis on 'Method Acting'. His Broadway productions include the works of Wilder, Arthur Miller and Tennessee Williams. His films include 'A Streetcar Named Desire' (1951) 'East of Eden' (1954) and 'The Last Tycoon' (1976). Between 1880 and 1914, almost three million Jews left Eastern Europe, representing the most extensive migration in Jewish history since the expulsion of Jews from Spain at the end of the 15th century. Most of the emigrants fled from Russia, where pogroms had raged, and where the laws of

Czar Alexander III had oppressed Jewish life. Most of the emigrants departed from Hamburg and went to the United States, but some emigrated to Australia, Argentina, Brazil, Canada and South Africa. While the vast majority of the immigrants to America came through Ellis Island from 1907 to 1914 thousands of East European Jews participated in a little known episode in American Jewish history. They migrated through the port of Galveston, Texas and then were routed to towns throughout the Midwest where lodging and jobs awaited them.

Kazmierczak also means: "Son of Kazimeriz". As this Polish site states Kazimeirz is the name of the ethnic Jewish quarter and community:

<http://www.cracowplanet.com/page.php/id.79/krackov-poland>

The old Jewish Quarter is located in Kazimierz district, about 15 minutes of walking from the Main Square (following Starowiślna or Stradom Street). Kazimierz was established as the separate city nearby Krakow in 1335 by the king Kazimierz the Great. In 1495 a Jewish town was founded in the neighborhood, where all the Krakow's Jews moved after the routs that took place in the city. Jewish Kazimierz started developing as the trade and religious center, what led to its heyday in the 16th-17th. Then the Polish Kingdom was the shelter for thousands of the Jews escaping from the persecutions and prejudice in different European countries. Krakow became the vivid international center of Jewish culture with numerous schools, Talmudic academy, famous rabbis, cabbalists, thinkers.

In 1812 the Jews were allowed to settle down in all the districts of Krakow, several years later Kazimierz was incorporated into the city. Before World War II Krakow was inhabited by 65 thousands of Jews. It is worth reminding that before 1939 Poland with 3.5 million Jews, was the biggest Jewish community in Europe. Today the Jewish Community of Krakow has no more than 300 members. Merkel's grandfather came from Poznan which had one of the largest Jewish communities in Europe:

<http://www.yivoencyclopedia.org/article.aspx>

Poznan City in Wielkopolska province, Poland; known in Hebrew and Yiddish as Pozna and in German as Posen. Poznań's Jewish community was one of the earliest to be established on Polish soil; the first reference to Jews living in the town comes from 1379. While tradition dates the town's synagogue to 1367, there is no documented evidence of its existence until 1449 (the cemetery, however, was first mentioned in 1438). In the second half of the fifteenth century, a legend declared that in 1399 some Jews in Poznań had committed a Host profanation. The same period also saw the establishment of Poznań's famed yeshiva, known as Lomde Pozna.

Merkel also is Jewish from her mother's side of the family:

[https://en.wikipedia.org/wiki/Emil\\_Drange](https://en.wikipedia.org/wiki/Emil_Drange)

Emil Drange (born 18 March 1866, died 8 April 1913 in Elbing) was a German municipal official who served as the city

clerk (Oberstadtsekretär) and deputy mayor of Elbing and thus as one of the top municipal officials of the city. He was the great-grandfather of German Chancellor Angela Merkel, and has received media attention in Poland in recent years. He was born in East Prussia. His father was a miller who had been born in Lower Silesia, and his mother was a native of the Posen (Poznań) area.

His wife Emma Wachs.....

<http://www.ancestry.ca>

The name Wachs meaning German and Jewish (Ashkenazic): metonymic occupational name for a gatherer or seller of beeswax, from Middle High German wahs, German Wachs 'wax'. Wax was important in former times, being used for example to make candles and for sealing letters. As this shows her family and herself had important positions in the Communist Party State Of East Germany. Run by International Jews our of Moscow:

<https://antizionistleague.com/scrapbook/political-movements/politicians/angela-merkel/>

Born Angela Dorothea Kasner on 17 July 1954, her father, Horst Kasner was a Communist sympathizer and mother, Herlind Jentzsch, a Communist and member of the Social Democratic Party of Germany. Merkel was educated in East Germany and leader of the official, Communist-led youth movement Free German Youth (FDJ) thus well-schooled in Jewish Bolsheviks Marx, Lenin and Trotsky. The biography of



Merkel shows that she was “a supreme and very visible Young Communist official in East Germany, responsible for propaganda and agitation.” Beyond leading the Young Communist League, Merkel also held high rank in the Sozialistische Einheitspartei Deutschland (SED), which was the leading Marxist–Leninist party of East Germany. Members of this party enjoyed ‘special privileges’ denied to ethnic Germans in East Germany after WWII. For example only closely trusted members of the Communist party (SED) were allowed to travel to western countries and Merkel often travelled to West Germany and other Western Nations. Merkel has visited Israel four times. On 16 March 2008, she arrived in Israel to mark the 60th anniversary of its occupation of Palestinian land. Merkel has supported all Israeli terror initiatives and opposing the Palestinian bid for membership at the UN. In March of 2008 the B’nai B’rith of Europe presented Merkel with their Award of Merit for ‘services’ to their community. Angela Merkel disgusted by the German flag Merkel has also received the Leo Baeck Medal, awarded by the Leo Baeck Institute of New York City devoted to the history of German-speaking Jewry. It is interesting to note that while Merkel finds it “especially sad that some commentators seem to have lost any inhibitions in telling the Jewish community what is good for them” she never commented on the eternal lack of inhibition the Jewish community has for letting Germany and the rest of Europe know what they think is good for them. Merkel. The Perestroika deception on the 70th anniversary of the incursion into Poland in 2009 Merkel, publically apologised and blamed

Germany alone for starting WWII when it was international Jewry that sowed the seeds of this war in 1933 by inciting America and Europe to boycott German goods.

## 248 Dreams.

Sunan Ibn Majah—Book of Interpretation of Dreams  
 Interpretation of Dreams  
 Chapter: The People who see the Truest Dreams are those who are truest in speech  
 Grade: Da'if (Darussalam)  
 Reference: Sunan Ibn Majah 3917  
 In-book reference: Book 35, Hadith 25  
 English translation: Vol. 5, Book 35, Hadith 3917  
[www.sunnah.com](http://www.sunnah.com)

## 249 Monetary System in Islam.

*The Gold Dinar and Silver Dirham*, by Sheikh Imran Hosein,  
 Ch. 5, 2011 edition.

## 250 *Al Fath Ar Rabbani / The Sublime Revelation* by Sheikh Abdul Al Qadir Al Jilani ر.ه.

Translated by Sheikh Muhtar Holand. Printed by S. Abdul Majeed and Co., India. Al Baz Publishing Inc. 1992.

## 251 Returning Allah ر.

Abu Hurairah ر.ه reported:

Messenger of Allah ر.ه said, “Allah says: ‘I am just as My slave thinks of Me when he remembers Me.’ By Allah! Allah is more pleased with the repentance of His slave than one of you who unexpectedly finds in the desert his lost camel. **‘He who comes closer to Me one span, I come closer to him a cubit; and he who comes closer to Me a**

**cubit, I come closer to him a fathom; and if he comes  
to Me walking, I come to him running”.**

Riyad as-Salihin—The Book of Miscellany—Hadith  
The Book of Miscellany  
Al-Bukhari  
Muslim  
Arabic/English book reference: Book 1, Hadith 440

## **252 Communism—A Gog and Magog Goevermental System.**

[http://en.metapedia.org/wiki/List\\_of\\_communist\\_Jews](http://en.metapedia.org/wiki/List_of_communist_Jews)

[http://en.metapedia.org/wiki/Jews\\_and\\_Communism](http://en.metapedia.org/wiki/Jews_and_Communism)

[http://www.ihr.org/jhr/v14/v14n1p-4\\_weber.html](http://www.ihr.org/jhr/v14/v14n1p-4_weber.html)

<http://www.revisionisthistory.org/communist.html>

Wikipedia disinformation article on Bolshevism and Communism stating Jews were only 5% of the founders. The reality is that 90% of the founders of Communism were Jews.

[https://en.wikipedia.org/wiki/Jewish\\_Bolshevism](https://en.wikipedia.org/wiki/Jewish_Bolshevism)

## **253 Women are not to be Judges.**

*Reliance of the Traveller* (*‘Umdat al Salik wa ‘Uddat al Nasik*), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

Chapter – The Judge and the Court o22.0

Women are not authorized to be Judges (Qadi).

## **254 Jewish control of the Media.**

<http://www.haaretz.com/jewish/oliver-stone-jewish-control-of-the-media-is-preventing-free-holocaust-debate-1.304108>

<http://tapnewswire.com/2015/10/six-jewish-companies-control-96-of-the-worlds-media/>

<http://www.rense.com/general44/sevenjewishamericans.htm>

[http://www.texemarrs.com/jews\\_own\\_hollywood.htm](http://www.texemarrs.com/jews_own_hollywood.htm)

## 255 Democracy.

<https://en.wikipedia.org/wiki/Democracy>

<https://www.britannica.com/topic/democracy>

## 256 Seek Knowledge.

## 257 Prayer Leader Selection, and by Implication Selection of Leaders.

*Al-Adab Al-Mufrad*—Attending to this World. Grade: Sahih (Al-Albani). English reference: Book 27, Hadith 479. Arabic reference: Book 1, Hadith 479. [www.sunnah.com](http://www.sunnah.com).

## 258 *Sunan an-Nasa'i*—The Book of Fighting. Grade: Sahih (Darussalam). Reference: *Sunan an-Nasa'i* 4114. In-book reference: Book 37, Hadith 149. English translation: Vol. 5, Book 37, Hadith 4119. [www.sunnah.com](http://www.sunnah.com).

## 259 *Sunan Ibn Majah*—The Chapters on Tribulations from *Sunan Ibn Majah*. Grade: Da'if (Darussalam). Reference: *Sunan Ibn Majah* 3949. In-book reference: Book 36, Hadith 24. English translation: Vol. 5, Book 36, Hadith 3949. [www.sunnah.com](http://www.sunnah.com).

- 260 Military Expeditions led by the Prophet ﷺ. Chapter: The Ghazwa of At-Taif. Reference: Sahih al-Bukhari 4330. In-book reference: Book 64, Hadith 359. USC-MSA web (English) reference: Vol. 5, Book 59, Hadith 619. [www.sunnah.com](http://www.sunnah.com).

- 261 Speak Straight to the Point.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

*O ye who believe! Guard your duty to Allah, and speak words straight to the point;*

Surat Al-'Ahzāb (The Combined Forces) [33:70]

- 262 Double the punishment for those who follow evil leaders, as well as for their leaders.

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ  
الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا  
حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ  
لِأُولِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَعَاتِبْهُمْ عَذَابًا ضِعْفًا  
مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَٰكِن لَّا نَعْلَمُونَ ﴿٣٨﴾

*He will say: "Enter ye in the company of the peoples who passed away before you—men and jinns,—into the Fire."*

*Every time a new people enters, it curses its sister-people (that went before), until they follow each other, all into the Fire. Saith the last about the first: “Our Lord! it is these that misled us: so give them a double penalty in the Fire.” He [Allah ﷻ] will say: “Doubled for all”: but this ye do not understand.*

Surat Al-’A’rāf (The Heights) [7:38]

## 263 Scholarly Consensus—Ijma’.

Section b7.0

*Reliance of the Traveller* (‘Umdat al Salik wa ‘Uddat al Nasik), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

## 264 Power Manifestations of the Sirah by Sheikh Zafar Bangash رحمه الله, The Institute of Contemporary Islamic Thought, 2011.

## 265 Sunan Ibn Majah—The Book of the Sunnah

Grade: Sahih (Darussalam)

English reference: Vol. 1, Book 1, Hadith 196

Arabic reference: Book 1, Hadith 201

## 266 Punishment of Allah.

Narrated Ibn ‘Umar رضي الله عنهما:

Allah’s Messenger ﷺ said, “If Allah sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds.”

## كتاب الفتن

### باب إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ،  
عَنِ الزُّهْرِيِّ، أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ سَمِعَ ابْنَ  
عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ ” إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا، أَصَابَ الْعَذَابُ مَنْ كَانَ  
فِيهِمْ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ “ .

Sahih al-Bukhari—Book of Afflictions and the End of the World

Chapter: If Allah sends a punishment upon a nation

Reference: Sahih al-Bukhari 7108

In-book reference: Book 92, Hadith 55

USC-MSA web (English) reference: Vol. 9, Book 88, Hadith 224

Ibn ‘Umar ؓ said:

The Messenger of Allah ﷺ said, “**If Allah afflicts punishment upon a nation, it befalls the whole population indiscriminately** and then they will be resurrected and judged according to their deeds.”

## كتاب المنثورات والملح

وعن ابن عمر رضي الله عنهما قال : قال رسول الله : « إِذَا  
أَنْزَلَ اللَّهُ تَعَالَى بِقَوْمٍ عَذَابًا ، أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ ،  
ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ » . متفق عليه .

Riyad as-Salihin—The Book of Miscellaneous Hadith of Significant Values

The Book of Miscellaneous Hadith of Significant Values

Al-Bukhari and Muslim.

Sunnah.com reference: Book 19, Hadith 23

Arabic/English book reference: Book 19, Hadith 1830

## 267 Nations summoning each other to attack the Muslims.

Narrated Thawban رضي الله عنه:

The Prophet ﷺ said: **The people will soon summon one another to attack you as people when eating invite others to share their dish.** Someone asked: Will that be because of our small numbers at that time? He replied: No, **you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy** and last enervation into your hearts. Someone asked: What is wahn (enervation). Messenger of Allah ﷺ. He replied: **Love of the world and dislike of death.**

كتاب الملاحم

باب فِي تَدَاعِي الْأُمَمِ عَلَى الْإِسْلَامِ

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ، حَدَّثَنَا بِشْرُ بْنُ بَكْرِ، حَدَّثَنَا ابْنُ جَابِرٍ، حَدَّثَنِي أَبُو عَبْدِ السَّلَامِ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ”يُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكَلَةُ إِلَى قَصْعَتِهَا“ . فَقَالَ قَائِلٌ وَمِنْ قَلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ ” بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ



مِنْكُمْ وَلَيَقْدِرَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ “ . فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا الْوَهْنُ قَالَ ” حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ “ .

Sunan Abi Dawud—Book of Battles (Kitab Al-Malahim)

Battles (Kitab Al-Malahim)

Chapter: Nations Summoning One Another To Attack Muslims

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4297

In-book reference: Book 39, Hadith 7

English translation: Book 38, Hadith 4284



*Competition in [worldly] increase diverts you.*

Surat At-Takāthur (The Rivalry in world increase) [102:1]

## 268 Unity.

Abu Tha'labah Al-Khushani رضي الله عنه reported:

Whenever the people encamped during the journey, they would disperse in the mountain passes and valleys. (When) the Messenger of Allah ﷺ noticed this he said, “Your act of scattering in the mountain passes and valleys is from Satan.” Afterwards the Companions kept close together whenever they encamped.

كتاب آداب السفر

وعن أبي ثعلبة الخشني، رضي الله عنه، قال: كان الناس إذا نزلوا منزلاً تفرقوا في الشعاب والأودية. فقال رسول الله، صلى

الله عليه وسلم : ”إن تفرقكم في هذه الشعاب والأودية إنما ذلكم من الشيطان!“ فلم ينزلوا بعد ذلك منزلاً إلا انضم بعضهم إلي بعض. ((رواه أبو داود بإسناد حسن)).

Riyad as-Salihin—The Book of Etiquette of Traveling  
Abu Dawud.

Sunnah.com reference: Book 8, Hadith 10

Arabic/English book reference: Book 8, Hadith 965

## 269 Nationalism and patriotism.

<http://www.merriam-webster.com/dictionary/nationalism>

<https://en.wikipedia.org/wiki/Nationalism>

<https://en.wikipedia.org/wiki/Patriotism>

## 270 Monetary System—Quran.

There are two types of trading currencies mentioned in the Quran: gold, and silver. The gold coin was known as Dinar, and the silver coin was known as Dirham. We know from the Hadith of our beloved Prophet Muhammad ﷺ that other types of goods can be utilized as currency, for example, dates, and grains. These are used when gold and silver coins are not available. The reader should learn the Shariah regulations that related to trading and the use of currency—*InshaAllah*.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءٌ الْأَرْضِ ذَهَبًا وَلَوْ أُفْتَدِيَ بِهِ

أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِّن تَصْرِيحٍ ﴿١١﴾

*Indeed, those who disbelieve and die while they are disbelievers—never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.*

Surat ‘Āli ‘Imrān (Family of Imran) [3:91]

﴿١٢﴾ وَمِنَ أَهْلِ الْكِتَابِ مَنۢ إِن تَأْمَنَّهُۥ بِقِنطَارٍ يُؤَدِّهِۥٓ  
إِلَيْكَ وَمِنْهُمْ مَّنۢ إِن تَأْمَنَّهُۥ بِدِينَارٍ لَا يُؤَدِّهِۥٓ إِلَيْكَ  
إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا  
فِي الْأَمِّتِنَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ  
وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

*Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Cantar (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin [Dirham], will not repay it unless you constantly stand demanding, because they say: “There is no blame on us to betray and take the properties of the illiterates (Arabs).” But they tell a lie against Allah while they know it.*

Surat 'Āli 'Imrān (Family of Imran) [3:75]

وَشَرَّوْهُ بِشَمْسٍ بِخَيْسٍ دَرَاهِمَ مَعْدُودَةٍ  
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

*The (Brethren) sold him for a miserable price, for a few dirhams [silver coin] counted out: in such low estimation did they hold him!*

Surat Yūsuf (Joseph) [12:20]

## 271 Banking system.

<https://prof77.wordpress.com/the-20/the-international-bankers-famous-quotes-about-international-bankers/>

<http://www.jewishencyclopedia.com/articles/12909-rothschild>

<http://www.veteranstoday.com/2016/08/04/core-edicts-of-the-khazarian-mafia-top-command-part-ii/>

## 272 Talmudic Judaism / Satanism.

<http://www.veteranstoday.com/2016/08/04/core-edicts-of-the-khazarian-mafia-top-command-part-ii/>

## 273 Time period the Dajjal will stay in the hidden realm and on Earth.

Al-Nawwas b. Sim'an al-Kilabi ؓ said:

The Messenger of Allah ﷺ mentioned the Dajjal (Antichrist) saying: If he comes forth while I am among

you I shall be the one who will dispute with him on your behalf, but if he comes forth when I am not among you, a man must dispute on his own behalf, and Allah will take my place in looking after every Muslim. Those of you who live up to his time should recite over him the opening verses of Surat al—Kahf, for they are your protection from his trial. We asked: How long will he remain on the earth? He replied: Forty days, one like a year, one like a month, one like a week, and rest of his days like yours. We asked: Messenger of Allah, will one day's prayer suffice us in this day which will be like a year? He replied: No, you must make an estimate of its extent. Then Jesus son of Marry will descend at the white minaret to the east of Damascus. He will then catch him up at the date of Ludd and kill him.

### كتاب الملاحم

#### باب خُرُوجِ الدَّجَالِ

حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ الدَّمَشَقِيُّ الْمُؤَدِّنُ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا ابْنُ جَابِرٍ، حَدَّثَنَا يَحْيَى بْنُ جَابِرٍ الطَّائِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ النَّوَاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ، قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّجَالَ فَقَالَ ” إِنْ يَخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ فَأَمْرُهُ حَاجِبُ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ

مُسْلِمٍ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ  
فَإِنَّهَا جَوَارِكُمْ مِنْ فِتْنَتِهِ “ . قُلْنَا وَمَا لُبُّهُ فِي الْأَرْضِ قَالَ  
” أَرْبَعُونَ يَوْمًا يَوْمٌ كَسَنَةٍ وَيَوْمٌ كَشْهَرٍ وَيَوْمٌ كَجُمُعَةٍ وَسَائِرُ  
أَيَّامِهِ كَأَيَّامِكُمْ “ .

فَقُلْنَا يَا رَسُولَ اللَّهِ هَذَا الْيَوْمُ الَّذِي كَسَنَةٍ أَتَكْفِينَا فِيهِ صَلَاةُ  
يَوْمٍ وَلَيْلَةٍ قَالَ

” لَا أَقْدِرُوا لَهُ قَدْرَهُ ثُمَّ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عِنْدَ الْمَنَارَةِ  
الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ فَيُدْرِكُهُ عِنْدَ بَابٍ لَدِّ فَيَقْتُلُهُ “ .

حكم: صحيح (الألباني)

Sunan Abi Dawud—Book of Battles (Kitab Al-Malahim)

Chapter: The appearance of the Dajjal

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4321

In-book reference: Book 39, Hadith 31

English translation: Book 38, Hadith 4307

## 274 Survival and surviving atomic war. List of books to read.

[https://www.thestar.com/news/world/2014/05/27/will\\_canada\\_be\\_ready\\_for\\_the\\_next\\_natural\\_disaster.html](https://www.thestar.com/news/world/2014/05/27/will_canada_be_ready_for_the_next_natural_disaster.html)

[http://publications.gc.ca/collections/collection\\_2007/phac-aspc/HP5-25-2007E.pdf](http://publications.gc.ca/collections/collection_2007/phac-aspc/HP5-25-2007E.pdf)

[https://www.thestar.com/news/world/2012/02/26/why\\_costco\\_is\\_preparing\\_for\\_the\\_end\\_of\\_the\\_world.html](https://www.thestar.com/news/world/2012/02/26/why_costco_is_preparing_for_the_end_of_the_world.html)

## 275 Collapsing of the earth.

حَدَّثَنَا أَبُو مُصْعَبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . يَقُولُ ” يَكُونُ فِي آخِرِ أُمَّتِي خَسْفٌ وَمَسْحٌ وَقَذْفٌ “.

It was narrated from Sahl bin Sa'd that the Prophet ﷺ said:

“At the end of my nation there **will be the earth collapsing**, transformations, and Qadhf.”

Sunan Ibn Majah: Book of Tribulations

Chapter: The Earth collapsing

Grade: Sahih [Darussalam]

Reference: Sunan Ibn Majah 4060

In-book reference: Book 36, Hadith 135

English translation: Vol. 5, Book 36, Hadith 4060

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَ مُحَمَّدٌ بْنُ فُضَيْلٍ، عَنْ الْحَسَنِ بْنِ عَمْرٍو، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ” يَكُونُ فِي أُمَّتِي خَسْفٌ وَمَسْحٌ وَقَذْفٌ “.

It was narrated from ‘Abdullah bin ‘Amr that the Messenger of Allah ﷺ said:

“There will be among my nation **collapsing of the earth**, transformations, and Qadhf.”

Sunan Ibn Majah: Book of Tribulations

Chapter: The Earth collapsing

Grade: Sahih [Darussalam]

Reference: Sunan Ibn Majah 4062

In-book reference: Book 36, Hadith 137

English translation: Vol. 5, Book 36, Hadith 4062

**NOTE:** *Qadhf*: Slander, defamation, or accusation. To accuse someone without proof is a serious offense in Islam; in particular, baselessly accusing a woman of committing an immoral act is punishable by flogging. Oxford Dictionary of Islam.

حَدَّثَنَا مُسَدَّدٌ، وَهَنَادٌ، - الْمَعْنَى - قَالَ مُسَدَّدٌ حَدَّثَنَا أَبُو الْأَحْوَصِ، حَدَّثَنَا فُرَاتُ الْقَزَّازِ، عَنْ عَامِرِ بْنِ وَائِلَةَ، - وَقَالَ هَنَادٌ عَنْ أَبِي الطُّفَيْلِ، - عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ، قَالَ كُنَّا قُعُودًا نَتَحَدَّثُ فِي ظِلِّ غُرْفَةٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا السَّاعَةَ فَارْتَفَعَتْ أَصْوَاتُنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” لَنْ تَكُونَ - أَوْ لَنْ تَقُومَ - السَّاعَةُ حَتَّى يَكُونَ قَبْلَهَا عَشْرُ آيَاتٍ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ وَخُرُوجُ يَأْجُوجَ وَمَأْجُوجَ وَالذَّجَالُ وَعِيسَى ابْنُ مَرْيَمَ وَالْدُّخَانُ وَثَلَاثُ خُسُوفٍ خَسَفٌ بِالْمَغْرِبِ وَخَسَفٌ بِالْمَشْرِقِ وَخَسَفٌ بِجَزِيرَةِ الْعَرَبِ وَآخِرُ ذَلِكَ تَخْرُجُ نَارٌ مِنَ الْيَمَنِ مِنْ قَعْرِ عَدَنَ تَسُوقُ النَّاسَ إِلَى الْمَحْشَرِ “ .

Hudhaifah b. Asid al-Ansari ؓ said:

We were sitting in the shade of the chamber of the Messenger of Allah ﷺ discussing [something] and when we



mentioned the last hour, our voices rose high. The Messenger of Allah ﷺ said: “The last hour will not come or happen until there appear ten signs before it: the rising of the sun in its place of setting, the coming forth of the beast, the coming forth of Gog and Magog, the Dajjal [Antichrist], [the descent of] Jesus son of Mary, the smoke, and **three collapses of the earth: one in the west, one in the east, and one in the Arabian Peninsula.** The last of that will be the emergence of a fire from Yemen, from the lowest part of Aden, and drive mankind to their place of assembly.”

Sunan Abi Dawud: Book of Battles [Kitab Al-Malahim]

Chapter: Signs of the hour

Grade: Sahih [Al-Albani]

Reference: Sunan Abi Dawud 4311

In-book reference: Book 39, Hadith 21

English translation: Book 38, Hadith 4297

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ، عَنِ ابْنِ  
عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ ”اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينِنَا“.  
قَالُوا وَفِي بَجْدِنَا. قَالَ ”اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا، اللَّهُمَّ بَارِكْ  
لَنَا فِي يَمِينِنَا“. قَالُوا يَا رَسُولَ اللَّهِ وَفِي بَجْدِنَا فَأَظْنُّهُ قَالَ فِي  
الثَّالِثَةِ ”هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ، وَهِيَ يَطْلُعُ قَرْنُ الشَّيْطَانِ“.

Narrated by Ibn ‘Umar رضي الله عنهما:

The Prophet ﷺ said: “O Allah! Bestow Your blessings on

your Sham! O Allah! Bestow your blessings on your Yemen.” The people said: “And also on our Najd.” He ﷺ said: “O Allah! Bestow Your blessings on your Sham! O Allah! Bestow your blessings on your Yemen.” The people said: “And also on our Najd.” The people said: “O Allah’s Apostle! And also on our Najd.” I think the third time the Prophet ﷺ said: “There [in Najd] is the place of **earthquakes** and affliction and from there comes out the side of the head of Satan.”

Sahih al-Bukhari

Sahih al-Bukhari 7094

In-book reference: Book 92, Hadith 45

USC-MSA web (English) reference: Vol. 9, Book 88, Hadith 214

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ  
فُرَاتِ الْقَزَّازِ، عَنْ عَامِرِ بْنِ وَائِلَةَ أَبِي الطُّفَيْلِ الْكِنَانِيِّ، عَنْ  
حُذَيْفَةَ بْنِ أَسِيدٍ أَبِي سَرِيحَةَ، قَالَ اطَّلَعَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ . مِنْ غُرْفَةٍ وَخُنْ نَتَذَاكُرُ السَّاعَةَ فَقَالَ ” لَا تَقُومُ  
السَّاعَةُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا  
وَالدَّجَالُ وَالْدُّخَانُ وَالِدَّابَّةُ وَيَأْجُوجُ وَمَأْجُوجُ وَخُرُوجُ عِيسَى  
ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ وَثَلَاثُ خُسُوفٍ خَسَفَ بِالْمَشْرِقِ  
وَخَسَفَ بِالْمَغْرِبِ وَخَسَفَ بِجَزِيرَةِ الْعَرَبِ وَنَارٌ تَخْرُجُ مِنْ قَعْرِ  
عَدَنٍ أَبْيَنَ تَسُوقُ النَّاسَ إِلَى الْمَحْشَرِ تَبِيتُ مَعَهُمْ إِذَا بَاتُوا  
وَتَقِيلُ مَعَهُمْ إِذَا قَالُوا .“

It was narrated that Hudhaifah bin Asid, Abu Sarihah, said:

“The Messenger of Allah ﷺ looked out from a room, when we were talking about the Hour. He said: ‘The Hour will not begin until ten signs appear: The rising of the sun from the west [place of its setting]; Dajjal; the smoke; the beast; Gog and Magog people; the appearance of ‘Eisa bin Maryam[as], the **earth collapsing three times – once in the east, one in the west and one in the Arabian Peninsula; and fire that will emerge from the plain of Aden Abyan** and will drive the people to the place of Gathering, stopping with them when they stop at night and when they stop to rest at midday.”

Sunan Ibn Majah: Book of Tribulations

Chapter: Signs [of the Day of Judgment]

Grade: Sahih [Darussalam]

Reference: Sunan Ibn Majah 4055

In-book reference: Book 36, Hadith 130

English translation: Vol. 5, Book 36, Hadith 4055

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ سَعِيدُ بْنُ  
الْمُسَيَّبِ أَخْبَرَنِي أَبُو هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ ” لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ  
الْحِجَازِ، تُضِيءُ أَعْنَاقَ الْإِبِلِ بِبُصْرَى “ .

Narrated by Abu Hurairah ؓ:

Allah’s Apostle ﷺ said: “The **Hour will not be established**  
**till a fire comes out of the land of Hijaz**, and it will  
throw light on the necks of camels at Busra.”

Sahih al-Bukhari

Sahih al-Bukhari 7118

In-book reference: Book 92, Hadith 65

USC-MSA web (English) reference: Vol. 9, Book 88, Hadith 234

Anas ؓ said: The Prophet ﷺ said:

**The first portents of the Hour will be a fire that will gather the people from the East to the West."**

Sahih Al Bukhari

Arabic-English

Volume IX, Book of Afflictions, Page 179

Dr. Muhammad Muhsin Khan

Dar Al Arabia, Beirut

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، أَخْبَرَنَا الْفَزَارِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ بَلَغَ عَبْدَ اللَّهِ بْنُ سَلَامٍ مَقْدَمَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، فَأَتَاهُ، فَقَالَ إِنِّي سَأُثَلِّثُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ، { قَالَ مَا } أَوَّلُ أَشْرَاطِ السَّاعَةِ وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ وَمِنْ أَيِّ شَيْءٍ يَنْزِعُ الْوَلَدُ إِلَى أَبِيهِ وَمِنْ أَيِّ شَيْءٍ يَنْزِعُ إِلَى أَخْوَالِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” خَبَّرَنِي بِهِنَّ آتِفَا جِبْرِيلُ “. قَالَ فَقَالَ عَبْدُ اللَّهِ ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ. وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَرِيَادُهُ كَبِدِ حُوتٍ. وَأَمَّا الشَّبَهُ فِي الْوَلَدِ فَإِنَّ الرَّجُلَ

إِذَا غَشِيَ الْمَرْأَةَ فَسَبَقَهَا مَائِدُهُ كَانَ الشَّبَهُ لَهُ، وَإِذَا سَبَقَ مَائِدُهَا كَانَ الشَّبَهُ لَهَا “ . قَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ. ثُمَّ قَالَ يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ قَوْمٌ بُهَتُوا، إِنْ عَلِمُوا بِإِسْلَامِي قَبْلَ أَنْ تَسْأَلَهُمْ بِهِتُونِي عِنْدَكَ، فَجَاءَتِ الْيَهُودُ وَدَخَلَ عَبْدُ اللَّهِ الْبَيْتَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” أَيُّ رَجُلٍ فِيكُمْ عَبْدُ اللَّهِ بْنُ سَلَامٍ “ . قَالُوا أَعْلَمْنَا وَابْنُ أَعْلَمْنَا وَأَخْبَرْنَا وَابْنُ أَخْبَرْنَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” أَفَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ “ . قَالُوا أَعَادَهُ اللَّهُ مِنْ ذَلِكَ. فَخَرَجَ عَبْدُ اللَّهِ إِلَيْهِمْ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. فَقَالُوا شَرُّنَا وَابْنُ شَرِّنَا. وَوَقَعُوا فِيهِ.

When ‘Abdullah bin Salam heard the arrival of the Prophet ﷺ at Medina, he came to him and said,

“I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle” Allah’s Messenger ﷺ said, “Gabriel has just now told me of their answers.” ‘Abdullah said, “He (*i.e.* Gabriel), from amongst all the angels, is the enemy of the Jews.” Allah’s Messenger ﷺ said,

“The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her.” On that ‘Abdullah bin Salam said, “I testify that you are the Messenger of Allah.” ‘Abdullah bin Salam further said, “O Allah’s Messenger ﷺ! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me.” The Jews came to Allah’s Messenger ﷺ and ‘Abdullah went inside the house. Allah’s Apostle asked (the Jews), “What kind of man is ‘Abdullah bin Salam amongst you?” They replied, “He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us.” Allah’s Messenger ﷺ said, “What do you think if he embraces Islam (will you do as he does)?” The Jews said, “May Allah save him from it.” Then ‘Abdullah bin Salam came out in front of them saying, “I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah.” Thereupon they said, “He is the evilest among us, and the son of the evilest amongst us,” and continued talking badly of him.

Sahih al-Bukhari

Sahih al-Bukhari 3329

In-book reference: Book 60, Hadith 4

USC-MSA web (English) reference: Vol. 4, Book 55, Hadith 546

**276 Khawarij.**

Sunan Ibn Majah

Chapter No: 1, The Book of the Sunnah

Grade: Sahih [Darussalam]

English reference: Vol. 1, Book 1, Hadith 175

Arabic reference: Book 1, Hadith 180

[www.sunnah.com](http://www.sunnah.com)

**277 Sunan Ibn Majah—The Chapters on Blood Money**

Grade: Hasan (Darussalam)

English reference: Vol. 3, Book 21, Hadith 2619

Arabic reference: Book 21, Hadith 2717

**278 Lake Tiberias or Sea of Galilee.**

[https://en.wikipedia.org/wiki/Sea\\_of\\_Galilee](https://en.wikipedia.org/wiki/Sea_of_Galilee)

<http://www.convergencestride.com/2014/12/sea-galilee-prophecy/>

**279 The Dajjal chained in an Island.**

**And Lake Tiberias.**

**And The Dajjal will not enter Madinah.**

Narrated Fatimah, daughter of Qays ؓ:

The Messenger of Allah ﷺ once delayed the congregational night prayer.

He came out and said: The talk of Tamim ad-Dari detained me. He transmitted it to me from a man who was on one of the islands of the sea. All of a sudden he found a woman who was trailing her hair. He asked: Who are you? She said: I am the Jassasah. Go to that castle. So I came to it and found a man who was trailing his hair, chained in

iron collars, and leaping between Heaven and Earth. I asked: **Who are you? He replied: I am the Dajjal (Antichrist).** Has the Prophet of the unlettered people come forth now? I replied: Yes. He said: Have they obeyed him or disobeyed him? I said: No, they have obeyed him. He said: That is better for them.

### كتاب الملاحم

#### باب فِي خَبَرِ الْجَسَّاسَةِ

حَدَّثَنَا الثَّقَلِيُّ، حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا ابْنُ أَبِي ذئبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَّرَ الْعِشَاءَ الْآخِرَةَ ذَاتَ لَيْلَةٍ ثُمَّ خَرَجَ فَقَالَ ” إِنَّهُ حَبَسَنِي حَدِيثٌ كَانَ يُحَدِّثُنِيهِ تَمِيمُ الدَّارِيُّ عَنْ رَجُلٍ كَانَ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ فَإِذَا أَنَا بِأَمْرَةٍ تَجُرُّ شَعْرَهَا قَالَ مَا أَنْتِ قَالَتْ أَنَا الْجَسَّاسَةُ اذْهَبِي إِلَى ذَلِكَ الْقَصْرِ فَاتَّبِعِيهِ فَإِذَا رَجُلٌ يَجُرُّ شَعْرَهُ مُسْلَسَلٌ فِي الْأَعْلَالِ يَنْزُو فِيمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ فَقُلْتُ مَنْ أَنْتِ قَالَ أَنَا الدَّجَالُ خَرَجَ نَبِيُّ الْأُمِّيِّينَ بَعْدُ قُلْتُ نَعَمْ . قَالَ أَطَاعُوهُ أَمْ عَصَوْهُ قُلْتُ بَلْ أَطَاعُوهُ . قَالَ ذَاكَ خَيْرٌ لَهُمْ “ .

حكم: (الألباني) صحيح



Chapter: Regarding narrations about Al-Jassasah

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4325

In-book reference: Book 39, Hadith 35

English translation: Book 38, Hadith 4311

It was narrated that Fatimah bint Qais ﷺ said:

“The Messenger of Allah ﷺ prayed one day, and ascended the pulpit, and he never used to ascend it, before that, except on Fridays. The people were alarmed by that, and some were standing and some were sitting. He gestured to them with his hand, telling them to sit. (Then he said:) ‘By Allah, I am not standing here for something that will benefit you, an exhortation or warning. Rather Tamim Dari has come to me and told me something that prevented me from taking a rest because of the joy and delight (I felt), and I wanted to spread that joy among you.

**A cousin of Tamim Dari told me that the wind drove them to an island** that they did not know, so they sat in the rowing boats of the ship and set out. There they saw something black, with long eyelashes. They said to it: “What are you?” It said: “I am Jassasah,” They said: “Tell us.” It said: “I will not tell you anything or ask you anything. Rather there is this **monastery** that you have looked at. **Go to it, for there is a man there who is longing to hear your news and tell you news.**” So they went there and entered upon him, and they saw an **old man firmly shackled**, with a sorrowful appearance and complaining a great deal. He said to them: “Where have you come from?” They said: “From Sham.” He said: “How

are the Arabs faring?” They said: “We are from among the Arabs. What do you want to ask about?” He said: “What has this man done who has appeared among you?” They said: “(He has done) well. He made enemies of some people, but Allah supported him against them and now they have become one, with one God and one religion.” He said: “What happened to the spring of Zughar?” They said: “It is good; we irrigate our crops from it and drink from it.” He said: “What happened to the date-palms between ‘Amman and Baisan?” They said: “They bear fruit every year.” **He said: “What happened to the Lake of Tiberias?”** They said: **“It overflows because of the abundance of water.”** He gave three deep sighs, then he said: **“If I were to free myself from these chains, I would not leave any land without entering it on these two feet of mine, except for Taibah [Madinah],** for I have no way to enter it.” The Prophet ﷺ said: ‘My joy is so great. This (Al-Madinah) is Taibah, and by the One in Whose Hand is my soul, there is no narrow or broad road in it, or any plain or mountain, but there is an angel (standing) over it with his sword unsheathed, until the Day of Resurrection.’“

كتاب الفتن

باب فِتْنَةِ الدَّجَالِ وَخُرُوجِ عِيسَى ابْنِ مَرْيَمَ وَخُرُوجِ يَأْجُوجَ  
وَمَأْجُوجَ

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُنِيرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا إِسْمَاعِيلُ  
 بْنُ أَبِي خَالِدٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ  
 قَيْسٍ، قَالَتْ صَلَّى رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ذَاتَ  
 يَوْمٍ وَصَعِدَ الْمِنْبَرَ وَكَانَ لَا يَصْعَدُ عَلَيْهِ قَبْلَ ذَلِكَ إِلَّا يَوْمَ  
 الْجُمُعَةِ فَاشْتَدَّ ذَلِكَ عَلَى النَّاسِ فَمِنْ بَيْنِ قَائِمٍ وَجَالِسٍ فَأَشَارَ  
 إِلَيْهِمْ بِيَدِهِ أَنْ اقْعُدُوا ” فَإِنِّي وَاللَّهِ مَا قُمْتُ مَقَامِي هَذَا لِأَمْرٍ  
 يَنْفَعُكُمْ لِرَغْبَةٍ وَلَا لِرَهْبَةٍ وَلَكِنْ تَمِيمًا الدَّارِيَّ أَتَانِي فَأَخْبَرَنِي  
 خَبْرًا مَنْعَنِي الْقِيلُولَةَ مِنَ الْفَرَحِ وَفُرَّةَ الْعَيْنِ فَأَخْبَيْتُ أَنْ أَنْشُرَ  
 عَلَيْكُمْ فَرَحَ نَبِيِّكُمْ أَلَا إِنَّ ابْنَ عَمِّ لَتَمِيمٍ الدَّارِيَّ أَخْبَرَنِي أَنَّ  
 الرِّيحَ أَلْجَأَتْهُمْ إِلَى جَزِيرَةٍ لَا يَعْرِفُونَهَا فَقَعَدُوا فِي قَوَارِبِ  
 السَّفِينَةِ فَخَرَجُوا فِيهَا فَإِذَا هُمْ بِشَيْءٍ أَهْدَبَ أَسْوَدَ قَالُوا لَهُ مَا  
 أَنْتَ قَالَ أَنَا الْجَسَّاسُ . قَالُوا أَخْبِرْنَا . قَالَتْ مَا أَنَا بِمُخْبِرَتِكُمْ  
 شَيْئًا وَلَا سَائِلَتِكُمْ وَلَكِنْ هَذَا الدَّيْرُ قَدْ رَمَقْتُمُوهُ فَأَتُوهُ فَإِنَّ فِيهِ  
 رَجُلًا بِالْأَشْوَاقِ إِلَى أَنْ تُخْبِرُوهُ وَيُخْبِرَكُمْ فَأَتُوهُ فَدَخَلُوا عَلَيْهِ فَإِذَا  
 هُمْ بِشَيْخٍ مُوثِقٍ شَدِيدِ الْوُثَاقِ يُظْهِرُ الْحُزْنَ شَدِيدَ التَّشَكِّي  
 فَقَالَ لَهُمْ مِنْ أَيْنَ قَالُوا مِنَ الشَّامِ . قَالَ مَا فَعَلَتِ الْعَرَبُ قَالُوا  
 نَحْنُ قَوْمٌ مِنَ الْعَرَبِ عَمَّ تَسْأَلُ قَالَ مَا فَعَلَ هَذَا الرَّجُلُ الَّذِي  
 خَرَجَ فِيكُمْ قَالُوا خَيْرًا نَأْوَى قَوْمًا فَأَظْهَرَهُ اللَّهُ عَلَيْهِمْ فَأَمَرَهُمْ

الْيَوْمَ جَمِيعٌ إِلَهُهُمْ وَاحِدٌ وَدِينُهُمْ وَاحِدٌ قَالَ مَا فَعَلْتَ عَيْنُ زُغَرٍ  
 قَالُوا خَيْرًا يَسْقُونَ مِنْهَا زُرُوعَهُمْ وَيَسْتَقُونَ مِنْهَا لِسْقِيهِمْ قَالَ  
 فَمَا فَعَلَ نُحْلُ بَيْنَ عَمَّانَ وَبَيْسَانَ قَالُوا يُطْعِمُ ثَمَرَهُ كُلَّ عَامٍ .  
 قَالَ فَمَا فَعَلْتَ بُحَيْرَةُ الطَّرِيقَةِ قَالُوا تَدْفِقُ جَنَابَتُهَا مِنْ كَثَرَةِ  
 الْمَاءِ . قَالَ فَزَفَرَ ثَلَاثَ زَفَرَاتٍ ثُمَّ قَالَ لَوْ انْفَلَتُ مِنْ وَثَاقِي  
 هَذَا لَمْ أَدْعُ أَرْضًا إِلَّا وَطِئْتُهَا بِرِجْلِي هَاتَيْنِ إِلَّا طَيِّبَةً لَيْسَ لِي  
 عَلَيْهَا سَبِيلٌ “ . قَالَ النَّبِيُّ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ” إِلَى  
 هَذَا يَنْتَهِي فَرَحِي هَذِهِ طَيِّبَةٌ وَالَّذِي نَفْسِي بِيَدِهِ مَا فِيهَا طَرِيقٌ  
 ضَيِّقٌ وَلَا وَاسِعٌ وَلَا سَهْلٌ وَلَا جَبَلٌ إِلَّا وَعَلَيْهِ مَلَكٌ شَاهِرٌ  
 سَيَفَعُهُ إِلَى يَوْمِ الْقِيَامَةِ “ .

Sunan Ibn Majah—Book of Tribulations

Chapter: The tribulation of Dajjal, the emergence of ‘Esa bin Maryam  
 and the emergence of Gog and Magog

Grade: Da’if (Darussalam)

Reference: Sunan Ibn Majah 4074

In-book reference: Book 36, Hadith 149

English translation: Vol. 5, Book 36, Hadith 4074

Fatimah bint Qais ؓ narrated that Allah’s Prophet ﷺ ascended  
 the Minbar, he laughed, and said:

“Verily, Tamim Ad-Dari narrated a story to me, and it  
 made me happy, so I wanted to narrate it to you [what he  
 narrated to me]. Some people among the inhabitants of  
 Palestine traveled by boat in the sea, taking them here and  
 there, until it cast them on an island among the islands at

sea. There they found a beast, clothed with its hair flowing out. They said: 'What are you?' It said: 'I am Al-Jassasah.' They said: 'Give us some news.' It said: 'I shall not give you any news, nor do I want any of your news. But go to the furthest village, for there is someone who will give you news and seek your news.' So we went to the furthest village, and there was a man fettered with chains. He said: 'Inform me about the spring of Zughar.' We said: 'It is full and flowing.' He said: 'Inform me about Al-Buhairah.' We said, 'It is full and flowing.' He said: 'Inform me about the date groves of Baysan which is between Jordan and Palestine, do they produce food?' We said: 'Yes.' He said: 'Inform me about the Prophet, has he been sent?' We said: 'Yes.' He said: 'Inform me how the people came to him.' We said: 'Quickly.' He leaped up to try and escape.' We said: **'What are you? He said: I am the Dajjal.'**" (The Prophet ﷺ said: "He will enter all of the lands except At-Taibah, and At-Taibah is Al-Madinah.)"

باب

كتاب الفتن عن رسول الله صلى الله عليه وسلم  
 حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنَا أَبِي،  
 عَنْ قَتَادَةَ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ نَبِيَّ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ الْمِنْبَرَ فَضَحِكَ فَقَالَ "إِنَّ تَمِيمًا  
 الدَّارِيَّ حَدَّثَنِي بِحَدِيثٍ فَفَرِحْتُ فَأَحْبَبْتُ أَنْ أُحَدِّثَكُمْ حَدَّثَنِي

أَنَّ نَاسًا مِنْ أَهْلِ فَلَسْطِينَ رَكِبُوا سَفِينَةً فِي الْبَحْرِ فَجَالَتْ بِهِمْ حَتَّى قَدَفَتْهُمْ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ فَإِذَا هُمْ بِدَابَّةٍ لَبَاسَةٍ نَاشِرَةٍ شَعْرَهَا فَقَالُوا مَا أَنْتِ قَالَتْ أَنَا الْجَسَّاسَةُ . قَالُوا فَأَخْبَرِينَا . قَالَتْ لَا أُخْبِرُكُمْ وَلَا أَسْتَخْبِرُكُمْ وَلَكِنْ انْتُوا أَقْصَى الْقَرْيَةِ فَإِنَّ ثَمَّ مَنْ يُخْبِرُكُمْ وَيَسْتَخْبِرُكُمْ . فَأَتَيْنَا أَقْصَى الْقَرْيَةِ فَإِذَا رَجُلٌ مُوْتَقٌ بِسِلْسِلَةٍ فَقَالَ أَخْبِرُونِي عَنْ عَيْنِ زُعَرَ . قُلْنَا مَلَأَى تَدْفُقُ . قَالَ أَخْبِرُونِي عَنِ الْبُحِيرَةِ قُلْنَا مَلَأَى تَدْفُقُ . قَالَ أَخْبِرُونِي عَنْ نَخْلٍ يَيْسَانِ الَّذِي بَيْنَ الْأُرْدُنِّ وَفَلَسْطِينَ هَلْ أَطْعَمَ قُلْنَا نَعَمْ . قَالَ أَخْبِرُونِي عَنِ النَّبِيِّ هَلْ بُعِثَ قُلْنَا نَعَمْ . قَالَ أَخْبِرُونِي كَيْفَ النَّاسُ إِلَيْهِ قُلْنَا سِرَاعٌ . قَالَ فَنَزَّ نَزْوَةً حَتَّى كَادَ . قُلْنَا فَمَا أَنْتِ قَالَتْ إِنَّهُ الدَّجَالُ وَإِنَّهُ يَدْخُلُ الْأَمْصَارَ كُلَّهَا إِلَّا طَبِيبَةً . وَطَبِيبَةُ الْمَدِينَةِ “ . قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ قَتَادَةَ عَنِ الشَّعْبِيِّ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنِ الشَّعْبِيِّ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ .

Jami' at-Tirmidhi—Chapters on Al-Fitan

Chapter: The Hadith of Tamim Ad-Dari About The Dajjal

Grade: Sahih (Darussalam)

Reference: Jami' at-Tirmidhi 2253

In-book reference: Book 33, Hadith 96

English translation: Vol. 4, Book 7, Hadith 2253

Narrated Abu Sa'eed Al-Khudri ؓ:

The Messenger of Allah ﷺ said: "Beware of the believer's intuition, for indeed he sees with Allah's Light." Then he recited: Surely in this are signs for those who see (15:75).

كتاب تفسير القرآن عن رسول الله صلى الله عليه وسلم  
 حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الطَّيِّبِ،  
 حَدَّثَنَا مُصْعَبُ بْنُ سَلَامٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَطِيَّةَ،  
 عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ " اَتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ " . ثُمَّ قَرَأَ  
 : ( إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ) . قَالَ أَبُو عِيسَى هَذَا  
 حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ عَنْ بَعْضِ  
 أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هَذِهِ الْآيَةِ : ( إِنَّ فِي ذَلِكَ لَآيَاتٍ  
 لِّلْمُتَوَسِّمِينَ ) قَالَ لِّلْمُتَفَرِّسِينَ .

Jami' at-Tirmidhi—Chapters on Tafsir

Grade: Da'if (Darussalam)

English reference: Vol. 5, Book 44, Hadith 3127

Arabic reference: Book 47, Hadith 3419

## 281 Prohibition of accusing a Muslim of being a Kafir.

Narrated Abu Dharr ؓ:

That he heard the Prophet ﷺ saying, "If somebody accuses another of Fusuq (by calling him 'Fasiq' i.e. a wicked

person) or accuses him of Kufr, such an accusation will revert to him (*i.e.* the accuser) if his companion (the accused) is innocent.”

### كتاب الأدب

#### باب مَا يُنْهَى مِنَ السَّبَابِ وَاللَّعْنِ

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، حَدَّثَنِي يَحْيَى بْنُ يَعْمَرَ، أَنَّ أَبَا الْأَسْوَدِ الدِّيلِيِّ، حَدَّثَهُ عَنْ أَبِي ذَرٍّ . رَضِيَ اللَّهُ عَنْهُ . أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ” لَا يَرْمِي رَجُلٌ رَجُلًا بِالْفُسُوقِ، وَلَا يَرْمِيهِ بِالْكُفْرِ، إِلَّا ارْتَدَّتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَلِكَ “.

Sahih al-Bukhari—Book of Good Manners and Form (Al-Adab)

Chapter: Calling bad names and cursing

Reference: Sahih al-Bukhari 6045

In-book reference: Book 78, Hadith 75

USC-MSA web (English) reference: Vol. 8, Book 73, Hadith 71

Ibn ‘Umar ؓ said:

The Messenger of Allah ﷺ said, “**When a person calls his brother (in Islam) a disbeliever, one of them will certainly deserve the title.** If the addressee is so as he has asserted, the disbelief of the man is confirmed, but if it is untrue, then it will revert to him.”

### كتاب الأمور المنهي عنها

عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله



عليه وسلم : ”إذا قال رجل لأخيه: يا كافر، فقد باء بها أحدهما، فإن كان كما قال وإلا رجعت عليه“ ((متفق عليه)).

The Book of the Prohibited actions

Al-Bukhari and Muslim

Sunnah.com reference: Book 18, Hadith 222

Arabic/English book reference: Book 18, Hadith 1732

## 282 Rape of Germany.

[https://en.wikipedia.org/wiki/Rape\\_during\\_the\\_occupation\\_of\\_Germany](https://en.wikipedia.org/wiki/Rape_during_the_occupation_of_Germany)

<http://www.spiegel.de/international/germany/book-claims-us-soldiers-raped-190-000-german-women-post-wwii-a-1021298.html>

## 283 Do justice, even against yourselves.

The Majestic Quran mentions the term ‘Justice’ 66 (sixty six) times indicating the weight of the importance of this matter:

[2:48] [2:123] [2:193] [2:282] [3:18] [3:21] [4:3] [4:5] [4:8]  
[4:9] [4:49] [4:48]

[4:114] [4:127] [4:129] [4:135] [5:8] [5:42] [5:95] [5:106]  
[6:70] [6:115]

[6:151] [6:152] [7:29] [7:33] [7:159] [7:181] [8:39] [10:4]  
[10:47] [10:54]

[10:103] [11:85] [12:76] [16:76] [16:90] [21:47] [21:112]  
[22:40] [23:41]

[24:25] [25:68] [27:60] [31:15] [33:70] [34:26] [38:22] [38:26]  
[39:69]

[39:75] [40:20] [40:78] [42:15] [42:42] [45:29] [49:9] [51:6]  
[51:12] [55:7]

[55:9] [57:25] [60:8] [60:10] [65:2] [74:14]

Coincidentally 66 is the number of Allah ﷻ.

## 284 The reward for those who do Justice.

It has been narrated on the authority of ‘Abdullah b. ‘Umar ؓ that the Messenger of Allah ﷺ said:

Behold! **The dispensers of justice will be seated on the pulpits of light beside God**, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do.

كتاب الإمارة

باب فضيلة الإمام العادل وعُفوية الجائر والحث على الرِّفْقِ  
بِالرَّعِيَّةِ وَالنَّهْيِ عَنْ إِدْخَالِ الْمَشَقَّةِ عَلَيْهِمْ  
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، مُيَمَّرٍ  
قَالُوا حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ عَنْ عَمْرِو، - يَعْنِي ابْنَ دِينَارٍ  
- عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ ابْنُ مُيَمَّرٍ

وَأَبُو بَكْرٍ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي حَدِيثِ زُهَيْرٍ  
 قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” إِنَّ الْمُقْسِطِينَ  
 عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكَلَّمَا  
 يَدِيهِ يَمِينُ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا “ .

Chapter: The virtue of a just ruler and the punishment of a tyrant;  
 Encouragement to treat those under one's authority with kindness and  
 the prohibition against causing them hardship

The Book on Government

Reference: Sahih Muslim 1827

In-book reference: Book 33, Hadith 21

USC-MSA web (English) reference: Book 20, Hadith 4493

## 285 The Institution of the Hisbah.

Narrated Hudhaifa ؓ:

Allah's Messenger ﷺ related to us, two prophetic narrations one of which I have seen fulfilled and I am waiting for the fulfillment of the other. The Prophet ﷺ told us that the virtue of honesty descended in the roots of men's hearts (from Allah) and then they learned it from the Qur'an and then they learned it from the Sunna (the Prophet's traditions). The Prophet ﷺ further told us how that honesty will be taken away: He said: "Man will go to sleep during which honesty will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen

but there would be nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person. It will be said, ‘in such-and-such tribe there is an honest man,’ and later it will be said about some man, ‘What a wise, polite and strong man he is!’ Though he will not have faith equal even to a mustard seed in his heart.” No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islam would compel him to pay me what is due to me, and if he was a Christian, **the Muslim official would compel him to pay me what is due to me**, but today I do not deal except with such-and-such person.

### كتاب الفتن

#### باب إِذَا بَقِيَ فِي حُثَالَةٍ مِنَ النَّاسِ

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا الْأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، حَدَّثَنَا حُذَيْفَةُ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَيْنِ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ حَدَّثَنَا ” أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ، ثُمَّ عَلِمُوا مِنَ السُّنَّةِ “. وَحَدَّثَنَا عَنْ رَفْعِهَا قَالَ ” يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ فَيَبْقَى فِيهَا أَثَرُهَا مِثْلَ أَثَرِ

الْمَجْلِ، كَجَمْرِ دَخَرَجْتَهُ عَلَى رِجْلِكَ فَتَفِطَ، فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ، وَيُصْبِحُ النَّاسُ يَتَّبَاعِيْعُونَ فَلَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ فَيُقَالُ إِنَّ فِي بَنِي فَلَانٍ رَجُلًا أَمِينًا. وَيُقَالُ لِلرَّجُلِ مَا أَعْقَلَهُ، وَمَا أَظْرَفَهُ، وَمَا أَجْلَدَهُ، وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرْدَلٍ مِنْ إِيْمَانٍ، وَلَقَدْ أَتَى عَلَى زَمَانٍ، وَلَا أُبَالِي أَتَيْكُمْ بَايَعْتُ، لَيْنَ كَانَ مُسْلِمًا رَدَّهُ عَلَى الْإِسْلَامِ، وَإِنْ كَانَ نَصْرَانِيًّا رَدَّهُ عَلَى سَاعِيهِ، وَأَمَّا الْيَوْمَ فَمَا كُنْتُ أَتَابِعُ إِلَّا فُلَانًا وَفُلَانًا“.

Sahih al-Bukhari—Book of Afflictions and the End of the World

Chapter: If a Muslim stays among the bad people

Reference: Sahih al-Bukhari 7086

In-book reference: Book 92, Hadith 37

USC-MSA web (English) reference: Vol. 9, Book 88, Hadith 208

## 286 *The Muslim Village must be organized in a conglomerated manner.*

Abu Tha'labah Al-Khushani ﷺ reported:

Whenever the people encamped during the journey, they would disperse in the mountain passes and valleys. (When) the Messenger of Allah ﷺ noticed this he said, “**Your act of scattering in the mountain passes and valleys is from Satan.**” Afterwards the Companions kept close together whenever they encamped.

كتاب آداب السفر

وعن أبي ثعلبة الخشني، رضي الله عنه، قال: كان الناس إذا

نزلوا منزلاً تفرقوا في الشعاب والأودية. فقال رسول الله، صلى الله عليه وسلم: ”إن تفرقكم في هذه الشعاب والأودية إنما ذلكم من الشيطان!“ فلم ينزلوا بعد ذلك منزلاً إلا انضم بعضهم إلي بعض. (رواه أبو داود بإسناد حسن).

Riyad as-Salihin—The Book of Etiquette of Traveling

Abu Dawud.

Sunnah.com reference: Book 8, Hadith 10

Arabic/English book reference: Book 8, Hadith 965

## 287 Defective educational systems.

[https://en.wikipedia.org/wiki/John\\_Taylor\\_Gatto](https://en.wikipedia.org/wiki/John_Taylor_Gatto)

<https://www.amazon.com/Educating-Your-Child-Modern-Times/dp/0974164100>

## 288 Seeking refuge from the Dajjal.

Abu Hurairah narrated that the Messenger of Allah ﷺ said:

“Seek refuge with Allah from the punishment of Hell, and seek refuge in Allah from the punishment of the grave.

Seek refuge in Allah from the trial of Al-Masih Al Dajjal, and seek refuge in Allah from the trials of life and death.”

كتاب الدعوات عن رسول الله صلى الله عليه وسلم

باب في الاستِعَاذَةِ

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وسلم ” اسْتَغِيذُوا بِاللَّهِ مِنْ عَذَابِ جَهَنَّمَ اسْتَغِيذُوا بِاللَّهِ مِنْ  
عَذَابِ الْقَبْرِ اسْتَغِيذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ  
وَاسْتَغِيذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ “ . قَالَ أَبُو  
عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Jami' at-Tirmidhi—Chapters on Supplication

Chapter: About Seeking Refuge

Grade: Sahih (Darussalam)

Reference: Jami' at-Tirmidhi 3604

In-book reference: Book 48, Hadith 235

English translation: Vol. 6, Book 46, Hadith 3604

It was narrated from Abu Hurairah رضي الله عنه that:

The Prophet ﷺ said: “Seek refuge with Allah from the  
torment of the grave, seek refuge with Allah from the trials  
of life and death, and seek refuge with Allah from the  
tribulation of Masih Al Dajjal.”

### كتاب الاستعاذة

#### باب الاستِعاذَةِ مِنَ فِتْنَةِ الْمَحْيَا

أَخْبَرَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا سُفْيَانُ، وَمَالِكٌ، قَالَ حَدَّثَنَا أَبُو  
الزَّيْنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وسلم قَالَ ” عُوذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ  
الْمَحْيَا وَالْمَمَاتِ عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ “ .

Sunan an-Nasa'i—The Book of Seeking Refuge with Allah

Chapter: Seeking Refuge from the Trials of Life

Grade: Sahih (Darussalam)

Reference: Sunan an-Nasa'i 5508

In-book reference: Book 50, Hadith 81

English translation: Vol. 6, Book 50, Hadith 5510

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حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ ، ثنا مُحَمَّدُ بْنُ سِنَانٍ  
الْقَزَّازُ ، ثنا عُمَرُ بْنُ يُونُسَ بْنِ الْقَاسِمِ الِيمَامِيُّ ،  
ثَنَا جَهْضَمُ بْنُ عَبْدِ اللَّهِ الْقَيْسِيُّ ، عَنْ عَبْدِ الْأَعْلَى بْنِ  
عَامِرٍ ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ ، عَنْ ابْنِ  
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ : كُنْتُ  
فِي الْحَاطِمِ مَعَ حَذِيفَةَ فَذَكَرَ حَدِيثًا ، ثُمَّ قَالَ : لَتَنْقُضَنَّ  
عُرَى الْإِسْلَامِ عُزُورُهُ عُزُورَهُ ، وَلَيَكُونَنَّ أُمَمَةٌ مُضِلُّونَ ،  
وَلَيُخْرِجَنَّ عَلَى أَثَرِ ذَلِكَ الدَّجَالُونَ الثَّلَاثَةَ ، قُلْتُ : يَا أَبَا  
عَبْدِ اللَّهِ قَدْ سَمِعْتَ هَذَا الَّذِي تَقُولُ مِنْ رَسُولِ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، قَالَ : نَعَمْ سَمِعْتُهُ . وَسَمِعْتُهُ يَقُولُ  
: يُخْرِجُ الدَّجَالَ مِنْ يَهُودِيَّةٍ أَصْبَهَانَ ، عَيْنُهُ الْيُمْنَى مُمْسُوحَةٌ  
وَالْأُخْرَى كَأَنَّهَا زَهْرَةٌ تَشْقُ الشَّمْسَ شَقًّا ، وَيَتَنَاوَلُ الطَّيْرُ  
مِنَ الْجَوْ ، لَهُ ثَلَاثُ صِيحَاتٍ ، يَسْمَعُهُنَّ أَهْلُ الْمَشْرِقِ  
وَأَهْلُ الْمَغْرِبِ ، وَمَعَهُ جَبَلَانِ : جَبَلٌ مِنْ دُخَانٍ وَنَارٍ ،  
وَجَبَلٌ مِنْ شَجَرٍ وَأَنْهَارٍ ، وَيَقُولُ هَذِهِ الْجَنَّةُ وَهَذِهِ النَّارُ ،  
وَسَمِعْتُهُ يَقُولُ : ” يُخْرِجُ مِنْ قَبْلِهِ كَذَّابٌ “ . قَالَ : قُلْتُ :



فَمَا الثَّالِثُ ؟ قَالَ : إِنَّهُ أَكْذَبُ الْكَذَّابِينَ إِنَّهُ يَخْرُجُ مِنْ قَبْلِ  
الْمَشْرِقِ يَتَّبِعُهُ حُشَارَةُ الْعَرَبِ وَسِفْلَةُ الْمَوَالِي ، أَوَّلُهُمْ مَثْبُورٌ ،  
وَأَخِرُهُمْ مَثْبُورٌ ، هَلَاكُهُمْ عَلَى قَدْرِ سُلْطَانِهِمْ عَلَيْهِمُ اللَّعْنَةُ  
مِنَ اللَّهِ دَائِمَةً ، قَالَ : فَقُلْتُ : الْعَجَبُ كُلُّ الْعَجَبِ ،  
قَالَ : وَأَعْجَبُ مِنْ ذَلِكَ سَيَكُونُ فَإِذَا سَمِعْتَ بِهِ فَاهْرَبِ  
الْهَرَبَ ، قَالَ : قُلْتُ : كَيْفَ أَصْنَعُ بِمَنْ خَلَقْتُ ؟ قَالَ :  
مُرْهُمْ فَلْيَلْحَقُوا بِرُءُوسِ الْجِبَالِ “ ، قَالَ : قُلْتُ : فَإِنْ لَمْ  
يُتْرَكُوا وَذَاكَ ، قَالَ : مُرْهُمْ أَنْ يَكُونُوا أَخْلَاسًا مِنْ أَخْلَاسِ  
بُيُوتِهِمْ ، قَالَ : قُلْتُ : فَإِنْ لَمْ يُتْرَكُوا وَذَاكَ ، قَالَ : يَا ابْنَ  
عُمَرَ زَمَانُ خَوْفٍ وَهَرَجٍ وَسَلْبٍ ، قَالَ : قُلْتُ : يَا أَبَا عَبْدِ  
اللَّهِ مَا لِهَذَا الْهَرَجِ مِنْ فَرَجٍ ؟ قَالَ : بَلَى إِنَّهُ لَيْسَ مِنْ هَرَجٍ  
إِلَّا وَلَهُ فَرَجٌ ، وَلَكِنْ أَيْنَ مَا يَبْقَى لَهَا ، إِنَّهَا فِتْنَةٌ يُقَالُ لَهَا  
الْجَارِفَةُ ، تَأْتِي عَلَى صَرِيحِ الْعَرَبِ ، وَصَرِيحِ الْمَوَالِي ، وَذَوِي  
الْكُنُوزِ ، وَبَقِيَّةِ النَّاسِ ، ثُمَّ تَنْجَلِي عَنْ أَقْلٍ مِنَ الْقَلِيلِ .  
هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ ، وَلَمْ يُخْرِجَاهُ .

Sayyidina Abdullah bin Umar ؓ narrated:

I was sitting with Hazrat Huzaifa ؓ inside Hatim. He told  
a hadith and said “The chain pieces of Islam will break one

after another”. Then misleading leaders will appear....and then thirty Dajjals will appear”. I asked “O son of Abdullah! Have you heard this from our dear Prophet Mohammad ﷺ by yourself?” He said “Yes! I heard it myself and I also heard him ﷺ saying that the **Dajjal will appear with the Jews of Ifsahan (Iran). His right eye will be removed close to his forehead and his left eye will be like a flower** from which light brighter than sun will appear. He will catch birds from the sky and he will make three screams which will be heard by all people in east and west. **He will have two mountains with him. One of the mountains will be of smoke and fire and the second will be of canals and trees. And he will say this is paradise and the other is hell.**”

Huzaifa ؓ further said: “I also heard this from Prophet Mohammad ﷺ that before this (*i.e.*, the Masih Ad Dajjal), a great “*kazzab*” (liar) will appear from the east (the region of Najd in Arabia)”. Abdullah bin Umar ؓ asked: “Who will this be?” Huzaifa ؓ replied “He will be the leader of liars. He will appear from east (Najd). **A great number of Arabs and inferior people from non-Arabs will follow him. The first and last of these people will be destroyed (killed).** Their death will be equal to their king’s death. (*i.e.*: this possibly means they will all be very rich like kings, or they will be from king’s family, like more than 20,000 members of the Saudi king’s royal family today). The curse (*lanah*) of Allah ﷻ will always fall upon them.”

Narrator Abdullah bin Umar ﷺ said:

“This is very strange (*ajeeb*)”. Huzaifa ﷺ said: “More strange things will be happening afterwards. So when you hear them, **you should hurry to escape**”.

Abdullah ﷺ asked: What should I do for those behind me (*i.e.*: my family)? Huzaifa ﷺ replied: **“You should order them to stick to mountain tops”**. Abdullah ﷺ asked: **“If they can’t leave the house?”** He said: **“Then direct them to not to come out of their houses”**. I asked: “If they don’t do this?” He said: “O son of Umar ﷺ! That will be the time of fear, *haraj* (killing) and *salab* (looting /plundering)”. I asked: “O Abdullah, is there a way to come out of this haraj safely?” He said: “Yes! There is a way to come out of this haraj safely, but for how long? **This time there will be an affliction (fitnah) known as “jarifa” which will fall upon the pious people of Arabs and non-Arabs, the rich people and all the rest and very few people will be left**”.

Mustadrak Hakeem

Vol. 5, pg. 430, Hadith # 8789

## 290 L Rod or Dowsing—Technique to find underwater wells.

[https://www.youtube.com/watch?v=AW\\_xDXDtDmc](https://www.youtube.com/watch?v=AW_xDXDtDmc)

<https://www.youtube.com/watch?v=bbwo0YCPV3E>

<https://www.youtube.com/watch?v=Sq4S6ArE7wc>

## 291 Who is obligated to fight Jihad.

o 9.3 Jihad is also (O: personally) obligatory for everyone (O: able to perform it, male of female, old or young) when the enemy has surrounded the Muslims (O: on every side, having entered our territory, even if the land consists of ruins, wilderness, or mountains, for non-Muslim forces entering Muslim lands is a weighty matter that cannot be ignored, but must be met with effort and struggle to repel them by every possible means. All of which is if conditions permit gathering (A: the above mentioned) people, provisioning them, and readying them for war. If conditions do not permit this, as when the enemy has overrun the Muslims such that they are unable to provision or prepare themselves for war, then whoever is found by a non-Muslim and knows he will be killed if captured is obligated to defend himself in whatever way possible. But if not certain that he will be killed, meaning that he might or might not be, as when he might merely be taken captive, and he knows he will be killed if he does not surrender, then he may either surrender or fight. A woman too has a choice between fighting or surrendering if she is certain that she will not be subjugated to an indecent act if captured. If uncertain that she will be safe from such an act, she is obliged to fight, and surrender is not permissible).

*Reliance of the Traveller* ('*Umdat al Salik wa 'Uddat al Nasik*), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

[https://en.wikipedia.org/wiki/Federal\\_Reserve\\_System](https://en.wikipedia.org/wiki/Federal_Reserve_System)

<http://www.hiddenmysteries.org/conspiracy/facts/fedreserve.html>

[http://www.conspiracyarchive.com/NWO/Federal\\_Reserve\\_McFadden.htm](http://www.conspiracyarchive.com/NWO/Federal_Reserve_McFadden.htm)

<http://www.xat.org/xat/moneyhistory.html>

<http://www.federalreservehistory.org/Events/DetailView/33>

Disinformation web sites posing as a ‘conspiracy theory’ information source:

[http://rationalwiki.org/wiki/Federal\\_Reserve](http://rationalwiki.org/wiki/Federal_Reserve)

<http://www.usagold.com/federalreserve.html>

ADL covering the Gog and Magog Jew’s tracks:

[http://archive.adl.org/special\\_reports/control\\_of\\_fed/print.html](http://archive.adl.org/special_reports/control_of_fed/print.html)

## **293 US Dollar And Petro Dollar.**

[https://en.wikipedia.org/wiki/History\\_of\\_the\\_United\\_States\\_dollar](https://en.wikipedia.org/wiki/History_of_the_United_States_dollar)

[https://en.wikipedia.org/wiki/Gold\\_standard](https://en.wikipedia.org/wiki/Gold_standard)

[https://www.federalreserve.gov/faqs/currency\\_12770.htm](https://www.federalreserve.gov/faqs/currency_12770.htm)

<http://theeconomiccollapseblog.com/archives/tag/petrodollar>

Below links explaining how the Gog and Magog Saudis agreed to the petro dollar scheme. Like any Gog and Magog media information piece it needs to be filtered to ascertain the truth:

<http://www.bloomberg.com/news/features/2016-05-30/the->

untold-story-behind-saudi-arabia-s-41-year-u-s-debt-secret

<http://www.globalresearch.ca/how-the-petrodollar-was-born-and-lived-in-secrecy-for-over-40-years/5528409>

## 294 Riba (interest on loans and/or a rip off)

*Reliance of the Traveller* ('Umdat al Salik wa 'Uddat al Nasik), A Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al Misri, translated by Sheikh Nuh Ha Mim Keller, Amana Publications, 2011.

Narrated Abu Juhaifa ؓ:

The Prophet ﷺ **cursed** the lady who practices tattooing and the one who gets herself tattooed, and **one who eats (takes) Riba' (usury) and the one who gives it**. And he prohibited taking the price of a dog, and the money earned by prostitution, and cursed the makers of pictures.

باب مَهْرِ الْبَغِيِّ وَالنِّكَاحِ الْفَاسِدِ  
وَقَالَ الْحَسَنُ إِذَا تَزَوَّجَ مُحَرَّمَةً وَهُوَ لَا يَشْعُرُ، فُرِّقَ بَيْنَهُمَا، وَلَهَا مَا أَخَذَتْ، وَلَيْسَ لَهَا غَيْرُهُ. ثُمَّ قَالَ بَعْدَ لَهَا صَدَاقُهَا.  
حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَاشِمَةَ، وَالْمُسْتَوْشِمَةَ، وَآكِلَ الرِّبَا وَمُوكِلَهُ، وَنَهَى عَنْ ثَمَنِ الْكَلْبِ، وَكَسْبِ الْبَغِيِّ، وَلَعَنَ الْمُصَوِّرِينَ.

Sahih al-Bukhari—Book of Divorce

Chapter: The earnings of a prostitute and the illegal wedding.

Reference: Sahih al-Bukhari 5347

In-book reference: Book 68, Hadith 92

USC-MSA web (English) reference: Vol. 7, Book 63, Hadith 259

Abu Hurairah رضي الله عنه (May Allah be pleased with him) said:

The Prophet ﷺ said, “**Keep away from the seven fatalities.**” It was asked: “What are they, O Messenger of Allah?” He ﷺ replied, “Associating anything with Allah in worship (*i.e.*, committing an act of Shirk), sorcery, killing of one whom Allah has declared inviolable without a just cause, devouring the property of an orphan, the **eating of usury (Riba)**, fleeing from the battlefield and accusing chaste believing women, who never even think of anything touching their chastity.”

كتاب الأمور المنهي عنها

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: “اجتنبوا السبع الموبقات” قالوا: يا رسول الله وما هن؟ قال: “الشرك بالله، والسحر وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات المؤمنات الغافلات” ((متفق عليه. “الموبقات” المهلكات)).

Riyad as-Salihin—The Book of the Prohibited actions

Al-Bukhari and Muslim.

The Book of the Prohibited actions

Sunnah.com reference: Book 18, Hadith 104

Arabic/English book reference: Book 18, Hadith 1614

Narrated Abu Sa'id al-Khudri ؓ:

Once Bilal brought Barni (*i.e.* a kind of dates) to the Prophet ﷺ and the Prophet ﷺ asked him, “From where have you brought these?” Bilal replied, “I had some inferior type of dates and exchanged two Sas of it for one Sa of Barni dates in order to give it to the Prophet; to eat.” Thereupon the Prophet ﷺ said, **“Beware! Beware! This is definitely Riba (usury)! This is definitely Riba (Usury)! Don’t do so, but if you want to buy (a superior kind of dates) sell the inferior dates for money and then buy the superior kind of dates with that money.”**

### كتاب الوكالة

#### باب إِذَا بَاعَ الْوَكِيلُ شَيْئًا فَاسِدًا فَبَيْعُهُ مَرْدُودٌ

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، حَدَّثَنَا مُعَاوِيَةُ . هُوَ ابْنُ سَلَامٍ . عَنْ يَحْيَى، قَالَ سَمِعْتُ عُقْبَةَ بْنَ عَبْدِ الْعَافِرِ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ . رَضِيَ اللَّهُ عَنْهُ . قَالَ جَاءَ بِلَالٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَمْرٍ بَرْنِيٍّ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” مِنْ أَيْنَ هَذَا “ . قَالَ بِلَالٌ كَانَ عِنْدَنَا تَمْرٌ رَدِيٌّ، فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ، لِنُطْعِمَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ ” أَوْهَ أَوْهَ عَيْنُ الرَّبَا عَيْنُ الرَّبَا، لَا تَفْعَلْ، وَلَكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ فَبِعْ



التَّمَرِ بَيْعِ آخَرَ ثُمَّ اشْتَرَاهُ .“

Sahih al-Bukhari—Book of Representation, Authorization, Business  
by Proxy

Chapter: If a deputy sells something (in an illegal manner)

Reference: Sahih al-Bukhari 2312

In-book reference: Book 40, Hadith 12

USC-MSA web (English) reference: Vol. 3, Book 38, Hadith 506

It was narrated from ‘Abdullah that the Prophet ﷺ said:

“There are **seventy-three degrees of usury**.”

كتاب التجارات

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ الصَّيْرَفِيُّ أَبُو حَفْصٍ، حَدَّثَنَا ابْنُ أَبِي  
عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ زَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ  
عَبْدِ اللَّهِ، عَنِ النَّبِيِّ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ ” الرِّبَا ثَلَاثَةٌ  
وَسَبْعُونَ بَابًا “ .

Sunan Ibn Majah—The Chapters on Business Transactions

Grade: Hasan (Darussalam)

English reference: Vol. 3, Book 12, Hadith 2275

Arabic reference: Book 12, Hadith 2361

It was narrated from Abu Hurairah that the Messenger of Allah  
ﷺ said:

“There are **seventy degrees of usury**, the least of which is  
equivalent to a man having intercourse with his mother.”

كتاب التجارات

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ

أَبِي مَعْشَرٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ” الرَّبَا سَبْعُونَ حُوبًا أَيْسَرُهَا أَنْ يَنْكِحَ الرَّجُلُ أُمَّهُ “ .

Sunan Ibn Majah—The Chapters on Business Transactions

Grade: Hasan (Darussalam)

English reference: Vol. 3, Book 12, Hadith 2274

Arabic reference: Book 12, Hadith 2360

## 295 Fractional reserve system.

[https://en.wikipedia.org/wiki/Fractional-reserve\\_banking](https://en.wikipedia.org/wiki/Fractional-reserve_banking)

<http://www.investopedia.com/terms/f/fractionalreservebanking.asp>

## 296 1% of the world population own half its wealth.

<http://www.euronews.com/2016/01/18/the-richest-1-percent-own-more-than-99-percent-of-world-s-population>

<http://www.bbc.com/news/business-35339475>

<http://www.oxfam.org/en/pressroom/pressreleases/2016-01-18/62-people-own-same-half-world-reveals-oxfam-davos-report>

## 297 US refuses to return gold or allow audits. Gold no longer stored in the US.

<https://www.youtube.com/watch?v=GYQ8012lZr0>

<http://nsnbc.me/2013/04/18/federal-reserve-refuses-to-submit-to-an-audit-of-germanys-gold-held-in-u-s-vaults-2/>

## 298 International loans to countries. International Monetary Fund (IMF).

<https://www.amazon.ca/Confessions-Economic-Hit-John-Perkins/dp/0452287081>

<https://www.youtube.com/watch?v=y-a6jzU0YgQ>

## 299 Oppression of Africa by France.

<http://atlantablackstar.com/2014/09/30/14-african-nations-being-forced-by-france-to-pay-taxes-for-the-benefits-of-colonialism/>

<https://www.quora.com/Is-it-true-that-14-African-countries-are-still-forced-to-pay-colonial-taxes-to-France>

<http://www.worldbulletin.net/haber/152967/french-colonial-tax-still-enforce-for-africa>

## 300 The number of the beast—666.

<http://biblehub.com/revelation/13-17.htm>

## 301 Debt.

Abu Hurairah رضي الله عنه reported:

The Prophet ﷺ said, “The soul of the deceased believer remains pending on account of the debt till it (the debt) is re payed.”

كتاب عيادة المريض وتشيع الميت والصلاة عليه وحضور  
دفنه المكث عند قبره بعد دفنه

عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم  
الله عليه وسلم الله عليه وسلم الله عليه وسلم قال: ”نفس

المؤمن معلقة بدينه حتي يقضي عنه“ ((رواه الترمذي وقال:  
حديث حسن)).

Riyad as-Salihin—The Book of Visiting the Sick  
At-Tirmidhi

Sunnah.com reference: Book 7, Hadith 49

Arabic/English book reference: Book 7, Hadith 943

It was narrated that ‘Aishah ؓ said:

“The Messenger of Allah ﷺ often used to seek refuge (with Allah) from debt and sin. I said: ‘O Messenger of Allah, how often you seek refuge from debt!’ He said: ‘Whoever gets into debt speaks and lies, and makes a promise and breaks it.’“

كتاب الاستعاذة

باب الإِسْتِعاذَةِ مِنَ الْمَعْرَمِ وَالْمَأْتَمِ

أَخْبَرَنِي مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ، قَالَ حَدَّثَنِي سَلَمَةُ  
بْنُ سَعِيدٍ بْنُ عَطِيَّةَ، - وَكَانَ خَيْرَ أَهْلِ زَمَانِهِ - قَالَ حَدَّثَنَا  
مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ مَا يَتَعَوَّذُ مِنَ الْمَعْرَمِ وَالْمَأْتَمِ  
قُلْتُ يَا رَسُولَ اللَّهِ مَا أَكْثَرَ مَا تَتَعَوَّذُ مِنَ الْمَعْرَمِ قَالَ ” إِنَّهُ  
مَنْ غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ .“

Sunan an-Nasa’i—The Book of Seeking Refuge with Allah

Chapter: Seeking Refuge from Debt and Sin

Grade: Sahih (Darussalam)

Reference: Sunan an-Nasa’i 5454

In-book reference: Book 50, Hadith 27

English translation: Vol. 6, Book 50, Hadith 5456

Narrated Abu Huraira رضي الله عنه:

The Prophet ﷺ said, “I am more closer to the believers than their own selves, so whoever (of them) dies while being in debt and leaves nothing for its repayment, then we are to pay his debts on his behalf and whoever (among the believers) dies leaving some property, then that property is for his heirs.”

### كتاب الفرائض

باب قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ”مَنْ تَرَكَ مَالًا فَلَأَهْلِهِ“  
 حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ  
 شَهَابٍ، حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ .  
 عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ”أَنَا أَوْلَى، بِالْمُؤْمِنِينَ مِنْ  
 أَنْفُسِهِمْ، فَمَنْ مَاتَ وَعَلَيْهِ دَيْنٌ، وَلَمْ يَتْرِكْ وَفَاءً، فَعَلَيْنَا  
 قَضَاؤُهُ، وَمَنْ تَرَكَ مَالًا فَلَوْرَثَتِهِ“.

Sahih al-Bukhari—Book of Laws of Inheritance (Al-Faraa'id)

Chapter: “Whoever leaves some property, then it is for his family.”

Reference: Sahih al-Bukhari 6731

In-book reference: Book 85, Hadith 8

USC-MSA web (English) reference: Vol. 8, Book 80, Hadith 723

## 302 Awqaf—Charity.

Narrated Ibn 'Umar رضي الله عنه:

'Umar رضي الله عنه got some land in Khaibar, and went to the

Prophet ﷺ and said: I have acquired land in Khaibar which I consider to be more valuable than any I have acquired ; so what do you command me to do with it ? He replied: If you wish, you may make the property as inalienable possession, and **give its produce as sadaqah (charity)**. So ‘Umar gave it as a sadaqah declaring that the property must not be sold, given away, or inherited : (and gave its produce as sadaqah to be devoted) **to poor, relatives, the emancipation of slaves, Allah’s path, travelers.** The narrator Bishr added: “**and guests**”. Then the agreed version goes: No sin being committed by the one who administers it if he eats something from it in a reasonable manner, or gives something to a friend, who does not make his own property. The narrator Bishr added: “(provided) he is not storing-up goods (for himself)”.

### كتاب الوصايا

#### باب مَا جَاءَ فِي الرَّجُلِ يُوقِفُ الْوَقْفَ

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ أَصَابَ عُمَرُ أَرْضًا بِحَيْرٍ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَصَبْتُ أَرْضًا لَمْ أَصِبْ مَالًا قَطُّ أَنْفَسَ عِنْدِي مِنْهُ فَكَيْفَ تَأْمُرُنِي بِهِ قَالَ ” إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا “ . فَتَصَدَّقْ

بِهَا عُمْرُ أَنَّهُ لَا يُبَاعُ أَصْلُهَا وَلَا يُوهَبُ وَلَا يُورَثُ لِلْفُقَرَاءِ  
وَالْقُرْبَى وَالرَّقَابِ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ - وَزَادَ عَنْ بَشِيرٍ  
- وَالضَّيْفِ - ثُمَّ اتَّفَقُوا - لَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ  
مِنْهَا بِالْمَعْرُوفِ وَيُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ . زَادَ عَنْ  
بَشِيرٍ قَالَ وَقَالَ مُحَمَّدٌ غَيْرُ مُتَأْتَلٍ مَالًا .

Sunan Abi Dawud—Book of Wills (Kitab Al-Wasaya)

Chapter: What Has Been Related About a Man Who Institutes an  
Endowment

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 2878

In-book reference: Book 18, Hadith 17

English translation: Book 17, Hadith 2872

### 303 Public Duties in Islam, The Institution of the Hisbah, Sheikh Ibn Taymiya, The Islamic Foundation Press, 1987.

### 304 Taxes.

*Reliance of the Traveller ('Umdat al Salik wa 'Uddat al Nasik)*, A  
Classic Manual of Islamic Sacred Law, by Ahmad Ibn Naqib Al  
Misri, translated by Sheikh Nuh Ha Mim Keller, Amana  
Publications, 2011.

P20.2 The category of taking other's property through  
falsehood includes such people as those who impose non-  
Islamic taxes (def: p32), the highwayman who blocks the road,  
the thief, the idler, the betrayer of a trust, the cheater or  
adulterator of trade goods, the borrower who denies having  
borrowed something, the person who stints when weighing or  
measuring out goods, the person who picks up lost and found

property and does not give notice of having found it, the person who sells merchandise with a hidden defect, the gambler, and the merchant who tells the buyer that the merchandise cost more than it did.

#### p32.0 COLLECTING TAXES

(A: Meaning to take revenues other than those which are contemned by the Sacred Law such as zakat or the non-Muslim poll tax (jizya) (N: though the state may take taxes to the extent necessary to prevent the general detriment).)

p32.1 Such people are among those meant by the words of Allah Most High,

“The dispute is only with those who oppress people, and wrongfully exceed proper bounds in the land: these will have a painful torment” (Koran 42:42)

p32.2 And in the hadith of the adulteress who purified herself by voluntary being stoned to death, there is the Prophet’s remark (Allah bless him and give him peace),

“She has made a repentance so sincere that if even a tax taker repented with the like of it, he would be forgiven.”

p32.3 He who imposes taxes resembles a highwayman, and is worse than a thief. But one who burdens the people, imposing over new levies on them, is more tyrannous and oppressive than someone more equitable therein who treats those under him more kindly. Those who gather taxes, who do the clerical work, or who accept the proceeds, such as a soldier, sheikh, or head of a Sufi center (zawiya)—all bear the sin, and are eating of ill-



gotten wealth (dis: w49).

#### w49.0 ACCEPTING THE PROCEEDS OF UN-ISLAMIC TAX REVENUES (from p32.3)

w49.1 (A:) A Muslim may take wages for lawful work from a government whose main income is non-Islamic tax revenues on condition that at least some of the government's property is from lawful transactions such as the money taken from customers paying for postal services, *etc.*; the legal basis for which is the principle that "the legitimate in Sacred Law is that whose origin is unknown", meaning not established to be unlawful. Similarly, it is lawful to accept money from a merchant, for example, who deals in interest with a bank, since one is able to presume that the money one is accepting is from the lawful part of his wealth.

#### w52.0 IBN HAJAR HAYTAMI'S LIST OF ENOMITIES (from p76)

w52.1(131) collecting un-Islamic taxes or getting involved with any of the proceeds thereof (dis:p32)

w29.3 The Prophet (Allah bless him and grant him peace) said, "...Beware of matters newly begun, for every innovation is misguidance." ....

(2) The second category is that of unlawful innovations such as non-Islamic taxes and levies (dis: p32)...

### 305 **Stinginess.**

It was narrated that Abu Hurairah رضي الله عنه said:

“The Messenger of Allah ﷺ said: ‘The dust in the cause of Allah and the smoke of Hell will never be combined in the nostrils of a Muslim, and stinginess and faith will never be combined in a Muslim man’s heart.’”

### كتاب الجهاد

باب فَضْلِ مَنْ عَمِلَ فِي سَبِيلِ اللَّهِ عَلَى قَدَمِهِ .

أَخْبَرَنِي شُعَيْبُ بْنُ يُوْسُفَ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ صَفْوَانَ بْنِ أَبِي يَزِيدَ، عَنْ حُصَيْنِ بْنِ اللَّجْلَاجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ فِي مَنْخَرِي مُسْلِمٍ وَلَا يَجْتَمِعُ شُحٌّ وَإِيمَانٌ فِي قَلْبِ رَجُلٍ مُسْلِمٍ “ .

Sunan an-Nasa’i—The Book of Jihad

Chapter: The Virtue of the One Who Strives In the Cause of Allah on His Feet

Grade: Hasan (Darussalam)

Reference: Sunan an-Nasa’i 3114

In-book reference: Book 25, Hadith 30

English translation: Vol. 1, Book 25, Hadith 3116

Abu Hurairah ؓ narrated that the Prophet ﷺ said:

“Generosity is close to Allah, close to Paradise, close to the people and far from the Fire. Stinginess is far from Allah, far from Paradise, far from the people and close to the Fire. The ignorant generous person, is more beloved to Allah than the worshipping stingy person.”

كتاب البر والصلة عن رسول الله صلى الله عليه وسلم

باب مَا جَاءَ فِي السَّخَاءِ

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ، حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْوَرَّاقُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ بَعِيدٌ مِنَ النَّارِ وَالْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّاسِ قَرِيبٌ مِنَ النَّارِ وَالْجَاهِلُ سَخِيٌّ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَابِدٍ بَخِيلٍ “. قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ إِلَّا مِنْ حَدِيثِ سَعِيدِ بْنِ مُحَمَّدٍ . وَقَدْ خُولِفَ سَعِيدُ بْنُ مُحَمَّدٍ فِي رِوَايَةِ هَذَا الْحَدِيثِ عَنْ يَحْيَى بْنِ سَعِيدٍ إِنَّمَا يُرَوَّى عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَائِشَةَ شَيْءٌ مُرْسَلٌ .

Jami' at-Tirmidhi—Chapters on Righteousness and Maintaining

Good Relations with Relatives

Chapter: What Has Been Related About Generosity

Grade: Da'if (Darussalam)

Reference: Jami' at-Tirmidhi 1961

In-book reference: Book 27, Hadith 67

English translation: Vol. 4, Book 1, Hadith 1961

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

“The believer is naively noble and the stingy person is deceitfully treacherous.”

كتاب البر والصلة عن رسول الله صلى الله عليه وسلم

باب مَا جَاءَ فِي الْبُخْلِ

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ بَشْرِ بْنِ رَافِعٍ،  
عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ”الْمُؤْمِنُ غَرُّ كَرِيمٍ  
وَالْفَاجِرُ خَبٌّ لَيْئِيمٌ“. قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا  
نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ .

Jami' at-Tirmidhi—Chapters on Righteousness and Maintaining  
Good Relations with Relatives

Chapter: What Has Been Related About Stinginess

Grade: Da'if (Darussalam)

Reference: Jami' at-Tirmidhi 1964

In-book reference: Book 27, Hadith 70

English translation: Vol. 4, Book 1, Hadith 1964

Abu Sa'eed Al-Khudri رضي الله عنه narrated that the Messenger of Allah ﷺ said:

“Two traits are not combined in a believer: Stinginess and  
bad manners.”

باب مَا جَاءَ فِي الْبُخْلِ

كتاب البر والصلة عن رسول الله صلى الله عليه وسلم

حَدَّثَنَا أَبُو حَفْصٍ، عَمْرُو بْنُ عَلِيٍّ أَخْبَرَنَا أَبُو دَاوُدَ، حَدَّثَنَا  
صَدَقَةُ بْنُ مُوسَى، حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ

غَالِبِ الْخُدَّائِيُّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” خَصْلَتَانِ لَا يَجْتَمِعَانِ فِي مُؤْمِنٍ الْبُخْلُ وَسُوءُ الْخُلُقِ “. قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ صَدَقَةَ بْنِ مُوسَى . وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ .

Jami' at-Tirmidhi—Chapters on Righteousness and Maintaining

Good Relations with Relatives

Chapter: What Has Been Related About Stinginess

Grade: Da'if (Darussalam)

Reference: Jami' at-Tirmidhi 1962

In-book reference: Book 27, Hadith 68

English translation: Vol. 4, Book 1, Hadith 1962

### 306 Dua against the Dajjal.

It was narrated that Khalid ؓ said:

“Humaid narrated: ‘Anas bin Malik was asked about the torment of the grave and about the Dajjal. He said: “The Prophet of Allah ﷺ used to say: Allahumma, inni a’udhu bika minal-kasali, wal-harami, wal-jubni, wal-bukhli, wa fitnatid-dajjali, wa ‘adhabil-qabr (O Allah, I seek refuge with You from laziness, old age, cowardice, stinginess, the tribulation of the Dajjal and the torment of the grave.)”“

كتاب الاستعاذة

باب الإِسْتِعَاذَةِ مِنَ الْكَسَلِ

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ خَالِدٍ، قَالَ حَدَّثَنَا حُمَيْدٌ، قَالَ سُئِلَ أَنَسٌ - وَهُوَ ابْنُ مَالِكٍ - عَنْ عَذَابِ الْقَبْرِ، وَعَنْ

الدَّجَّالِ، قَالَ كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ  
 ”اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَفِتْنَةِ  
 الدَّجَّالِ وَعَذَابِ الْقَبْرِ“ .

Sunan an-Nasa'i—The Book of Seeking Refuge with Allah

Chapter: Seeking Refuge from Laziness

Grade: Hasan (Darussalam)

Reference: Sunan an-Nasa'i 5457

In-book reference: Book 50, Hadith 30

English translation: Vol. 6, Book 50, Hadith 5459

### 307 The Protocols of the Elders of Zion / Talmud.


<http://www.biblebelievers.org.au/proof.htm>

<http://educate-yourself.org/cn/protocolsofsion.shtml#6>

<http://www.jewwatch.com/jew-references-protocols-full-text-folder.html#TABLE OF CONTENTS>

### 308 Women.

Narrated: Anas 

I will narrate to you a Hadith and none other than I will tell you about after it. I heard Allah's Apostle  saying: From among the portents of the Hour are (the following):

1. Religious knowledge will decrease (by the death of religious learned men).
2. Religious ignorance will prevail.
3. There will be prevalence of open illegal sexual intercourse.
4. women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man.

Found In: Sahih Bukhari Chapter No: 3, Knowledge  
Hadith no: 81

**309 The Constitution of Pakistan.**

[https://en.wikipedia.org/wiki/Constitution\\_of\\_Pakistan](https://en.wikipedia.org/wiki/Constitution_of_Pakistan)

**310 Prohibition of Riba in Islam, Sheikh Imran Hosein.**

**311 The Caliphate, the Hejaz, and the Saudi-Wahabi Nation State, Sheikh Imran Hosein.**

**312 Jerusalem in the Quran, An Islamic View of the Destiny of Jerusalem, Sheikh Imran Hosein.**

**313 Methodology for the Study of the Quran, Sheikh Imran Hosein.**



وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيًا ۖ فَاسْتَغِثُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا  
يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Lo! Allah is Able to do all things.

Surat Al-Baqarah (The Cow) [2:148]

**NOTE:** Allah ﷻ will gather the 313 Muslims to assist Imam Mahdi عليه السلام, and He ﷻ will gather the Jews in Jerusalem, along with the Gog and Magog 'Jews', who will gather around the Dajjal.

**The battle for Truth is underway.**

**And who can defeat Allah ﷻ!**





“...It will not be long before the deceiver (Dajjal) is born, he will be the son of a rabbi...”

This is a dream with which this author woke up a few months before the tragic events of September 11th 2001, where the Gog and Magog World Order executed one of the biggest false flag operations in the history of the world.

Since 9/11 there have been innumerable such acts. We see the progressive destruction of the Muslim lands in Libya, Syria, Yemen, Iraq, Somalia, Nigeria, etc., and the implementation of the Greater State of Israel. And, more is coming indeed. It is an unavoidable part of our destiny.

In Truth Allah ﷻ has stated in the Quran that:

“...We have revealed the Book (Quran) to you **explaining clearly everything...**” [Surat An-Nahl 16:89],

In our prior book, *The Sequence of Events at the End of Times* we have provided clear proofs that today the whole of humanity is living through the events of the End of Times, leading up to the Day of Judgement, and that this time period encompasses more than 50 years. Indeed every human being on this planet can independently observe the ongoing events which match to the letter what Allah ﷻ, and our Prophet Muhammad ﷺ have told us.

Allah ﷻ is not only currently placing all of humanity in a major test to separate the true believers from those who do not believe, but with kindness He ﷻ has given us the answers to this test, as well as to how to undergo it. Yes indeed, it has all been told to us by Allah ﷻ in the Quran Majid and the Hadith of our beloved Prophet Muhammad ﷺ. And today it is time to implement it—*InshaAllah*.

This book *The Muslim Village*—is an ‘*asbab*’ (means) dedicated to explaining how Muslims from around the world are to survive with their faith intact—*InshaAllah*—the trials and tribulations of the End of Times.

It is incumbent on every Muslim around the world to learn what are these instructions from Allah ﷻ and the Prophet ﷺ, be prepared, and implement them, because the biggest threat to the human soul at the End of Times is the threat to faith in the Only True God—Allah ﷻ. No faith in Allah ﷻ means doom for eternity to the Hell Fire.

May our Lord God—Allah ﷻ—grant us all victory. Amen!



**Walid Sword** is a convert to Islam with an inclination for the spiritual and practical aspects of the True and Final Way of Life ordered by Allah ﷻ – Islam.